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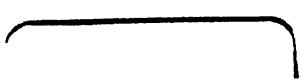

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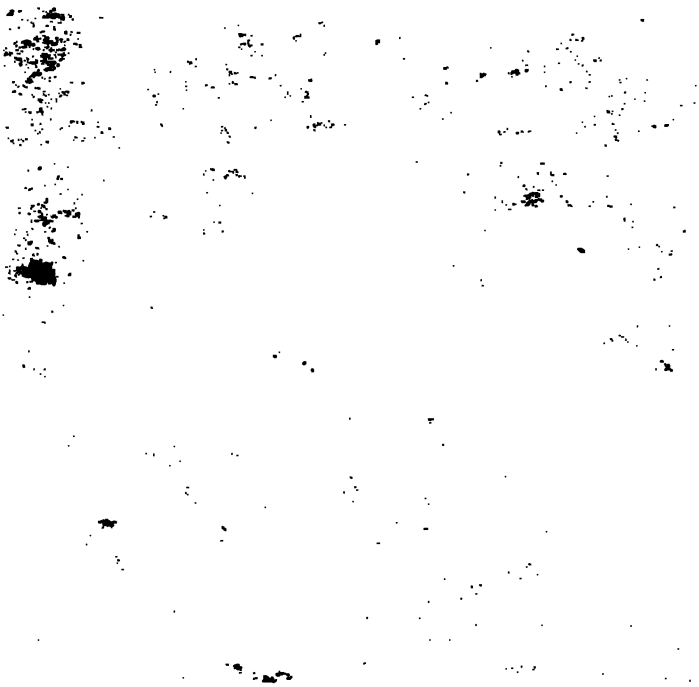

DELINEATION

OF

ROMAN CATHOLICISM,

DRAWN FROM THE

AUTHENTIC AND ACKNOWLEDGED STANDARDS

OF THE

CHURCH OF ROME:

NAMELY,

HER CREEDS, CATECHISMS, DECISIONS OF COUNCILS, PAPAL BULLS, ROMAN CATHOLIC WRITERS, THE RECORDS OF HISTORY, ETC. ETC.:

IN WHICH

THE PECULIAR DOCTRINES, MORALS, GOVERNMENT, AND USAGES OF THE CHURCH OF ROME ARE STATED, TREATED AT LARGE, AND CONFUTED.

BY REV. CHARLES ELLIOTT, D. D

VOLUME I.

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PREFACE.

DURING the last twenty-two years the writer of these pages has employed much of his time, reading, and attention in reference to the controversy between Roman Catholics and Protestants. His early associations and circumstances in life were also favourable to an intimate acquaintance with the subject. The whole controversy was briefly gone through and committed to writing in the years 1819 and 1820.

This was followed by the collection and arrangement of materials in the course of his reading. The whole, in an improved and enlarged edition, was written down again and finished in 1830, and laid aside for his own satisfaction and use. Thus far he had no intention of giving his views to the public in a printed book. Still the work of collecting authorities and additional matter was continued.

At the earnest request of the late Dr. Ruter and other friends, he resolved, about seven years ago, to attempt the recomposition of the whole, for the purpose of publication. The leading reasons for such an attempt are the following:—

First. He believes firmly, that the system of popery, as taught in the standards of the Church of Rome, as enforced by the clergy, and as believed and practised by the great body of Romanists, clergy and laity, is at variance with the pure religion taught in the Bible, and is injurious to the public and private morals of this whole nation, and of the world; and, if unchecked, will retard or destroy true religion, and overturn the civil and religious liberties of the United States. Such he believes is its tendency, whether this is the design of its leaders or not.

Secondly. Another reason which induced him to publish these volumes is, to disabuse the public mind respecting the deceitful character of popery. Romanists misrepresent their own creed, their church, and its institutions. The most forbidding features of this professedly immutable system are kept out of sight by its Jesuitical teachers, while a Protestant sense is attached to most of their doctrines and peculiarities. By this means, they designedly

misrepresent themselves, and impose on the public. One object, then, of this work is, to spread before the people true popery, and to strip it of its Protestant garb, which it has for the time being assumed.

Popery is truly irreformable, and it cannot change essentially without destruction. Hence it professes to be *unchangeable*. Pope Pius's creed affirms that the church *hath held* her doctrines as she *now holds* them. Infallibility and unchangeableness are their boast. Pope Gregory XVI. in his encyclical letter of August 15th, 1832, says, "Ever bearing in mind 'that the universal church suffers from every novelty,'* as well as the admonition of the pope, St. Agatho, 'That from what has been regularly defined, nothing can be taken away, no innovation introduced there, no addition made; but that it must be preserved untouched as to words and meaning.'"† Again, he says, concerning the Church of Rome, "It is no less absurd than injurious to her, that any thing by way of *restoration*, or *regeneration*, should be forced upon her as necessary for her soundness or increase, as if she could be thought obnoxious to decay, to obscurities, or to any other such inconveniences." And Mr. Charles Butler, Esq., in his Book of the Roman Catholic Church, p. 11, says, "It is most true, that the Roman Catholics believe the doctrines of their church to be unchangeable; and that it is a tenet of their creed, that what their faith ever has been, such it now is, and such it ever will be." And as Roman Catholics profess this immutability, Protestants cannot be charged with uncharitableness in ascribing great unfairness to them, when they vary so glaringly from the accredited standards of their church.

Thirdly. An additional reason for writing these pages is, to inform Protestants concerning the true nature, tendency, and design of popery. On account of the sound Scriptural truths in which the great body of American Protestants have been educated, they think it impossible that any men called Christian can seriously hold to the principles charged on Roman Catholics as parts of their creed and religion. They have taken advantage of this, and profess to Protestants an adherence to many of the leading truths of our Protestant religion. Hence many Protestants think Roman Catholics are misrepresented, when their real system is delineated.

* St. Celest. P. Epist. xxi, to the bishops of Gaul.

† St. Agatho, P. Epist., to the emperor Apud.—*Labb.*, tom. ii, p. 235.

Nor is it marvellous that Protestants should be generally unacquainted with popery. Its true system is comprehended in the huge Latin and Greek tomes of the councils, the bulls of popes, the writings of the fathers, and the ponderous volumes of theologians, all of which require much time and research in order to ascertain their contents. Besides, the Protestant world has been asleep in regard to popery for nearly two hundred years; while popery has been wakefully using every stratagem and means of preservation and extension. A careful examination of the papal system will terminate in the conviction, that though it has varied its methods of attack and defence, it has changed none of its essential principles.

Fourthly. The infidel and profligate portion of the community are easily misled by popery. It lays no restraints on their lusts; its faith for them is comprehended in this short creed, *One religion or superstition is as good as another.* These persons find in the popish scheme a sympathizing irreligion, so that they easily fall in with its superstitions and claims. Such are also at variance with the self-denying religion of Christ, as taught and practised by evangelical Protestants. Hence they are easily ensnared with the delusions of popery. To convince and reform such as these is of vast importance, both to them and the public.

Fifthly. It is believed also by some, that young ministers may find this work convenient, not only for the sake of reference, but also as a source from which to collect authentic documents and proofs, by which they may be aided in meeting the arguments of their opponents. The constant reference to writers of eminence, and the quotations from the standards of Romanism, it is thought will be acceptable and useful at this time, in order to discover the jesuitical shape into which popery is now moulded.

The system of Romanists is here delineated as found in their creeds, catechisms, councils, papal bulls, their acknowledged theologians, the records of history, &c., &c. Besides the above, the author has employed the best aids within his reach. These were limited. He has availed himself largely of Barrow in preparing the chapters on the supremacy. He is constantly referred to and particularly credited where it could be done.

During the whole time in which the writer was engaged in preparing this work, he had his full share of other duties to perform, either as pastor of a flock, as professor in a college, or as editor of a weekly sheet. For the most part, only small fragments of time,

at any one period, could be devoted to accomplish this undertaking; and, of course, it must be imperfect. He would be glad to spend ten whole years more of his undivided time and attention in finish ing this attempt, did Providence permit, or did other pursuits allow it.

The conviction that *such a work as this is* DESIGNED TO BE, IS now needed by the American public, induces its author to present the following chapters to their candid examination. He has nothing to say by way of apology, and but little in prefatory remarks. His performance alone must be both his apology and explanation, and as such he presents it to his fellow-citizens of every name and grade. The second volume, God permitting, will be ready two or three months after the first.

Although he is fully convinced, from the most careful examination which he can make, that Roman Catholicism is corrupt in its doctrines, morals, institutions, and practice, as a whole; yet he believes there is a *remnant* of truly pious persons among both the clergy and laity who have not defiled their robes. The pious few, whether lay or clerical, are guided by the remains of truth buried in their system, and the portions of it which are forced on them through the influence of Protestantism. By these means, the effect of error and of bad example is counteracted. These persons are good Christians, not in *consequence* of popery, but in *spite* of it.

This work is dedicated to the benefit of man, in the name of our Lord Jesus Christ, and to the glory of God the Father, in reliance on the influences of the divine Spirit.

CHARLES ELLIOTT.

Cincinnati, Ohio, February 22, 1841.

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DELINEATION OF ROMAN CATHOLICISM.

BOOK I.

ON THE RULE OF FAITH.

CHAPTER I.

INTRODUCTION—STANDARDS OF ROMAN CATHOLIC FAITH.

I. Introductory Remarks. 1. Immutability in doctrine the boast of the Church of Rome. Butler quoted: 2. Every body of men should be heard respecting their own creed; but they should not be permitted to misrepresent themselves: 3. Many things are vaguely expressed in the standards of the Church of Rome: 4. Enumeration of their standards.—II. Creed and Oath of Pius IV. 1. This is an acknowledged standard: 2. Testimonies of this from Romanists. Dr. Milner, Charles Butler, and Dr. Doyle, cited: 3. It is both a *creed* and *oath*: 4. The creed quoted: 5. Remarks on the creed.—III. Episcopal Oath of Allegiance to the Pope. 1. Brief account of the oath: 2. A literal translation of the oath: 3. Remarks on the oath.—IV. Catechism of the Council of Trent.—V. General Councils.—VI. Papal Bulls. 1. This is resolved into the infallibility of the Pope: 2. Views of their doctors on this point. Bellarmine cited: 3. Indices of prohibited books: 4. Collections of the bulls incomplete.—VII. Liturgical Books. 1. Enumeration of them: 2. The *Breviary:* 3. The *Missal:* 4. The *Roman Pontifical:* 5. The *Roman Ritual:* 6. *Devotional Books.*—VIII. The Scriptures.—IX. Traditions—The Church.—X. Ancient Fathers.—XI. Roman Catholic Writers. 1. Uncertainty of their authority: 2. Are of great weight in matters of practice: 3. And even of doctrine: 4. Various classes of divines among them.—XII. General Remarks on their Standards. 1. Survey of the foregoing heads: 2. Evasions of their writers. Positive air with which they instruct their own people. Uncertainty attached to their doctors when contending with Protestants: 3. Their unrepealed standards are still in force: 4. Object of the present work.

I. INTRODUCTORY REMARKS.

1. Mr. Butler, the author of the book of the Roman Catholic Church, declares, "It is most true that the Roman Catholics believe the doctrines of their church to be unchangeable; and that it is a tenet of their creed, that what their faith ever has been, such it was from the beginning, such it now is, and such it ever will be." Immutability in doctrine is the boast of the Church of Rome. If this high claim could be maintained, all men ought to bow to her decisions. But it can be shown that no claim can be worse founded; for it can be proved that she has varied from herself, from the primitive church, and from Holy Scripture. An examination of her pretensions is the design of the following pages.

2. It is the privilege of every man to be heard respecting his creed or principles. The same may be affirmed of every body of men. This is certainly the most correct way of treating our fellows. Indeed every Protestant will readily agree with Mr. Butler, "that no doctrine should be ascribed to the Roman Catholics as a body, except such as is an

article of their faith." In representing, therefore, the doctrines of the Church of Rome, let us hear their own standards of faith, and let us hear them as they stand in their acknowledged and authenticated formulas, as exhibited by the authorities of their church. But while Protestants do not desire to misrepresent the Church of Rome, she should not be allowed *to misrepresent herself*. We cannot take the glosses and interpretation of individual clergymen, or even of whole provinces, as the standards of her creed. We will have recourse, then, not to the misrepresentations of Protestants, (as Romanists are pleased sometimes to call sound argument,) nor to their own concealed or misrepresented expositions, designed to blind Protestants and Romanists; we will adduce the standards which are acknowledged by them. The articles of faith of the Roman Catholic Church are to be found in its accredited creeds, catechisms, formularies, and decrees. These received the finishing touch by the Council of Trent, whose decisions respecting doctrines, morals, and discipline, are held sacred by every Roman Catholic in every country.

3. It should, however, be observed, that in the decrees of the Council of Trent, as well as in numerous others of their standards, many things are expressed in a vague manner, and that designedly. Besides, in these decrees, and in their Catechism, several doctrines and rules of worship are inculcated in a much more rational and decent manner, than that in which they appear in the service of the church, and in the public practice of its members. This is true especially in reference to the doctrine of purgatory, the invocation of saints, and the worship of images and relics.

4. The following standards no Roman Catholic can, with any consistency, deny or evade; although most of them will explain them away in any manner, whenever this can be done to their advantage. They are the creed and oath of Pius IV.; the episcopal oath of feudal allegiance to the pope; the Tridentine Catechism; the councils, particularly that of Trent; papal bulls and breves; liturgical books, such as the Breviary, Missal, Pontificals, Rituals, and devotional books, &c.

II. THE CREED AND OATH OF POPE PIUS IV.

1. Perhaps in no other document do we find the Roman Catholic creed in a less exceptionable form than in the creed of Pope Pius IV., bearing date November, 1564. It was immediately received throughout their church, and since that time has ever been considered as an accurate summary of their faith. It is binding upon all clergymen, doctors, teachers, heads of universities and of monastic institutions and military orders, with all reconciled converts.

2. We have the testimony of Romanists themselves, that the profession of this creed, under the solemn sanction of *an oath*, is obligatory on the whole body of the Roman Church. Dr. Milner says: "The same creeds, namely, the apostles' creed, the Nicene creed, the Athanasian creed, and the creed of Pope Pius IV., drawn up in conformity with the definitions of the Council of Trent, are everywhere recited and professed to the strict letter."* Charles Butler, speaking of the creed of Pius IV., says: "It was immediately received throughout the

* End of Contr., p. 99.

universal church, and since that time has ever been considered, in every part of the world, as an accurate and explicit summary of the Roman Catholic faith. Non-Catholics, on their admission into the Catholic Church, publicly repeat and testify their assent to it, without restriction or qualification."* The Rev. Dr. Doyle, in his examination before the lords commissioners on the state of Ireland, March 21, 1825, p. 394, declares, on *oath*, that "the most approved and authentic summary of the creed of the Roman Catholic Church will be found in the decrees of the Council of Trent, and in the profession of faith by Pope Pius IV., and in what we call the Roman Catechism, or Catechism of the Council of Trent. The latter work, particularly, is perhaps the most authentic summary, because in the Council of Trent many things are mixed up with the declarations of faith; whereas the Catechism of the Council is confined, I believe, exclusively to matters of faith and morals."† We are thus particular in giving testimony on this point, lest we should be told this creed has no authority in the Roman Catholic Church.

3. This authoritative bull or document is called a *creed* and *oath*. In most of the editions of the canons and decrees of the Council of Trent it is called *juramentum, an oath*, as well as *professio fidei, a profession of faith*. But the instrument will speak for itself, for it concludes with the words, *Spondeo, voveo, ac* JURO, *I promise, vow, and* SWEAR; and this places this point beyond the reach of controversy.

4. The following is the creed in Butler's translation, with the exception that we have inserted in Italics those words and sentences which he has seen fit to omit. Dr. Challoner has also omitted a considerable part of the concluding paragraph in his English translation. We will now waive any remark on the motive for omitting parts of an authentic authoritative creed; and we will give Butler's translation, as mentioned above, accompanied with the original Latin.

"I, N., believe and profess, with a firm faith, all and every one of the things which are contained in the symbol of faith which is used in the holy Roman Church, viz.,

"1. I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all worlds; God of God; Light of light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate, suffered and was buried, and rose again the third day, according to the Scriptures, and ascended into heaven; sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end; and in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and glorified, who spoke by the prophets; and one holy Catholic and apostolic church. I confess one baptism for the remission of sins, and I expect the resurrection of the body, [of the dead—*mortuorum*,] and the life of the world to come. Amen.

"2. I most firmly admit and embrace apostolical and ecclesiastical

* Book of the Roman Catholic Church, p. 8. † See Protestant Jour., vol. i, p. 72.

traditions, and all other constitutions and observances of the same church.

"3. I also admit the sacred Scriptures, according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.

"4. I profess, also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one, viz., baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they confer grace; and of these, baptism, confirmation, and orders cannot be reiterated without sacrilege.

"5. I also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above-said sacraments.

"6. I receive and embrace all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"7. I profess, likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.

"8. I confess, also, that under either kind alone, whole and entire, Christ and a true sacrament are received.

"9. I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

"10. Likewise, that the saints reigning together with Christ are to be honoured and invocated; that they offer prayers to God for us; and that their relics are to be venerated.

"11. I most firmly assert that the image of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained, and that due honour and veneration are to be given them.

"12. I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

"13. I acknowledge the holy Catholic and apostolical Roman Church, THE MOTHER AND MISTRESS OF ALL CHURCHES; AND I PROMISE AND SWEAR TRUE OBEDIENCE TO THE ROMAN BISHOP, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

"14. I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy Council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, *rejected*, and anathematized by the church.

"15. This true Catholic faith, OUT OF WHICH NONE CAN BE SAVED, which I now freely profess, and truly hold, I, N., promise, vow, and

swear most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life: *and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care, by virtue of my office. So help me God, and these holy gospels of God.*"*

* "Ego N. firma fide, credo et profiteor omnia et singula, quæ continentur in symbolo fidei, quo S. Romana ecclesia utitur, viz.:—

1. "Credo in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium; et in unum Dominum Jesum Christum, filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo, lumen de lumine; Deum verum de Deo vero; genitum, non factum; consubstantialem Patri, per quem omnia facta sunt; qui propter nos homines, et propter nostram salutem descendit de cœlis, et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est; et resurrexit tertia die secundum scripturas: et ascendit in cœlum, sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos, et mortuos; cujus regni non erit finis, et in Spiritum Sanctum Dominum, et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur, qui locutus est per prophetas, et unam sanctam Catholicam, et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

2. "Apostolicas et ecclesiasticas traditiones, reliquasque ejusdem ecclesiæ observationes et constitutiones firmissime admitto et amplector.

3. "Item sacram Scripturam juxta eum sensum, quem tenuit et tenet sancta mater ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum scripturarum, admitto; nec eam unquam, nisi juxta unanimem consensum patrum accipiam, et interpretabor.

4. "Profiteor quoque septem esse vere et proprie sacramenta novæ legis, a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet baptismum, confirmationem, eucharistiam, pœnitentiam, extremam unctionem, ordinem et matrimonium; illaque gratiam conferre; et ex his baptismum, confirmationem et ordinem, sine sacrilegio reiterari non posse.

5. "Receptos quoque et approbatos ecclesiæ catholicæ ritus, in supradictorum omnium sacramentorum solemni administratione recipio, et admitto.

6. "Omnia et singula, quæ de peccato originali, et de justificatione in sacro-sancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio.

7. "Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis, et defunctis; atque in sanctissimo Eucharistiæ sacramento esse vere, realiter et substantialiter corpus et sanguinem, una cum anima et divinitate Domini nostri Jesu Christi; fierique conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem: quam conversionem catholica ecclesia transubstantionem appellat.

8. "Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque sacramentum sumi.

9. "Constanter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis juvari.

10. "Similiter et sanctos una cum Christo regnantes, venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

11. "Firmissime assero, imagines Christi, ac Deiparæ semper virginis, necnon aliorum sanctorum, habendas et retinendas esse, atque eis debitum honorem ac veneration nem impertiendam.

12. "Indulgentiarum etiam potestatem a Christo in ecclesia relictam fuisse; illarumque usum Christiano populo maxime salutarem esse affirmo.

13. "Sanctam Catholicam et apostolicam Romanam ecclesiam, omnium ecclesiarum matrem et magistram agnosco; Romanoque Pontifici, beati Petri, Apostolorum Principis, successori, ac Jesu Christi vicario veram obedientiam spondeo, ac juro.

14. "Cætera item omnia a sacris canonibus, et œcumenicis conciliis, ac præcipue a sacro-sancta, Tridentina Synodo tradita, definita, et declarata, indubitanter recipio atque profiteor; simulque contraria omnia, atque hæreses quascumque ab ecclesia damnatas, rejectas, et anathematizatas, ego pariter damno, rejicio, et anathematizo.

15. "Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in præsenti sponte profiteor, et veraciter teneo, eandem integram et inviolatam, usque ad extremum vitæ spiritum constantissime (Deo adjuvante) retinere et confiteri, atque a

5. Such is the famous creed of Pope Pius IV., which comprises the whole faith of a Romanist, in addition to the twelve articles of the apostles' creed. It is made the basis of several Catechisms. On its contents we will now remark,—1. It includes unequivocally the intolerant principles of the Church of Rome, viz., that of excluding all from salvation, except the members of their church. 2. It binds every Roman priest to believe both parts of a contradiction. He swears to believe all that has been delivered by general councils, many of whose decrees, canons, and definitions are contradictory. How then can a man receive and obey them all without surrendering his reason? 3. The Romanist professes never to receive or interpret the Holy Scriptures otherwise than according to the *unanimous consent* of the fathers. Such a consent never existed; and when a priest swears that he will never receive them *otherwise*, it is the same as to swear he will never receive them at all.

III. EPISCOPAL OATH OF ALLEGIANCE TO THE POPE.

1. This second juramentary obligation, entered into by the hierarchy, or whole ruling order of the Italian Church, is, in its form and origin, far more ancient than the creed and oath of Pius, by which also the same order are likewise required to bind themselves. This oath, in its contents and object, is both temporal and spiritual, doctrinal and practical; it is the ecclesiastico-political acknowledgment of sovereignty and supremacy in the person of the successor of St. Peter, the *wielder of the two swords*. The decree of Boniface VIII., *that it is necessary to salvation that every creature be subject to the Roman pontiff*, is recognised and adopted by this oath. The *feudal character* of it has been denied, but to no purpose. It is impossible for any one acquainted with feudal instruments not to be convinced of their virtual identity with the episcopal oath given below. It is the obligation of a vassal to his supreme lord. The annotator on this oath, in the pontifical, the learned Catalini, calls it, "not only a profession of canonical obedience, but an *oath of fealty*, not unlike that which vassals took to their direct lord." This oath, in its original form, when it was first imposed in the eleventh century by Gregory VII., was about one fourth its present extent. It is to be found in Decret. Greg. IX., lib. ii, tit. 24, in any edition. It will be sufficient to transcribe it as it now stands, and we affix the original, as it is not of easy access to all. The oath is imposed not only on archbishops and bishops, but on all who receive any dignity from the pope.

2. The following is a literal translation of this oath:—

"I, N., elect of the church of N., from henceforward will be faithful and obedient to St. Peter the apostle, and to the holy Roman Church, and to our lord, the Lord N., Pope N., and to his successors canonically entering, I will neither advise, consent, or do any thing that they may lose life or member, or that their persons may be seized, or hands in any wise laid upon them, or any injuries offered to them under any pretence whatever. The counsel with which they will intrust me by

meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo, ac juro. Sic me Deus adjuvet, et hæc sancta Dei evangelia."—*Canones et Decreta Concilii Tridentini*, Ap. p. 22.

themselves, their messengers or letters, I will not knowingly reveal to any to their prejudice. I will help them to keep and defend the Roman papacy, and *the regalities of St. Peter*, saving my order, against all men. The legate of the apostolical see, going and coming, I will honourably treat and help in his necessities. The rights, honours, privileges, and authority of the holy Roman Church, of our lord the pope, and his aforesaid successors, I will endeavour to preserve, defend, increase, and advance. I will not be in any counsel, action, or treaty, in which shall be plotted against our said lord, and the said Roman Church, any thing to the hurt or prejudice of their persons, right, honour, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and, as soon as I can, will signify it to our said lord, or to some other by whom it may come to his knowledge. The rules of the holy fathers, the apostolical decrees, ordinances or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics, and rebels to our said lord, or his foresaid successors, I will, to my utmost, persecute and oppose.* I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the apostles every three years; and give an account to our lord and his foresaid successors of all my pastoral office, and of all things any wise belonging to the state of my church, to the discipline of my clergy and people; and, lastly, to the salvation of souls committed to my trust; and I will in like manner humbly receive and diligently execute the apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto especially empowered, a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage, or, in default of these, by a priest of the diocess, or, in default of one of the clergy [of the diocess] by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediments I will make out by lawful proofs, to be transmitted by the aforesaid messengers to the cardinal proponent of the holy Roman Church in the congregation of the sacred council. The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor any wise alienate, no, not even with the consent of the chapter of my church, without consulting the Roman pontiff; and if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God, and these holy gospels of God."*

* "Ego N. electus ecclesiæ N. ab hac hora in antea fidelis et obediens ero B. Petro Apostolo, sanctæque Romanæ Ecclesiæ, et Domino nostro, Domino N. Papæ N. suisque successoribus canonice intrantibus. Non ero in consilio, aut consensu, vel facto, ut vitam perdant, aut membrum; seu capiantur mala captione; aut in eos manus quomodolibet ingerantur; vel injuriæ aliquæ inferantur, quovis quæsito colore. Consilium vero quod mihi crediturí sunt, per se, aut nuncios suos, seu literas, ad eorum damnum, me sciente, nemini pandam. Papatum Romanum et regalia Sancti Petri adjutor eis ero ad defendendum et retinendum, salvo meo ordine, contra omnem hominem. Legatum apostolicæ sedis in eundo et redeundo honorifice tractabo, et in suis necessitatibus adjuvabo. Jura, honores, privilegia, et auctoritatem sanctæ Romanæ Ecclesiæ, domini nostri Papæ et successorum prædictorum, conservare, defendere, augere, et promovere curabo. Neque ero in consilio, vel facto, seu tractatu in quibus contra ipsum dominum nostrum, vel eandem Romanam Ecclesiam aliqua sinistra vel præjudicialia

3. This instrument we produce as one of the criteria by which we may form a fair and impartial judgment of the principles of Roman Catholics, being a document of their own, and expressed in their own words. The *regalities of St. Peter* may be made to contract or dilate to any dimensions which circumstances and policy may command. There is an addition made to the end of this oath, in reference to the subjects of the British government, which is as follows: "I will observe the foregoing oath in proportion to my conviction that it contains nothing adverse to my fidelity to the king of Great Britain and his successors." The above is the oath taken by the Roman Catholic bishops of America. Indeed, this oath of temporal and spiritual vassalage is *binding* upon *the whole ruling order* in the ecclesiastical monarchy of Rome.

IV. CATECHISM OF THE COUNCIL OF TRENT.

This was published in 1566, by Pope Pius V. The following is the decree of the Council of Trent respecting it:—"That the faithful may approach the sacraments with greater reverence and devotion, the holy synod commands all bishops not only to explain, in a manner accommodated to the capacity of the receivers, the nature and use of the sacraments, when they are to be administered by themselves; but also to see that every pastor piously and prudently do the same, in the vernacular language, should it be necessary and convenient. This exposition is to accord with a form to be prescribed by the holy synod for the administration of the sacraments, in a catechism, which bishops will take care to have faithfully translated into the vernacular language, and expounded to the people by all pastors."* The translation in our possession, and from which we quote, is that by Rev. J. Donavan, professor, &c., Royal College, Maynooth, 1829, and republished in Baltimore

personarum, juris, honoris, status et potestatis eorum machinentur. Et si talia a quibuscunque tractari vel procurari novero, impediam hoc pro posse, et quanto citius potero significabo eidem domino nostro, vel alteri per quem possit ad ipsius notitiam pervenire. Regulas sanctorum Patrum, decreta, ordinationes, seu dispositiones, reservationes, provisiones et mandata apostolica totis viribus observabo, et faciam ab aliis observari. Hæreticos, schismaticos, et rebelles eidem domino nostro vel successoribus prædictis pro posse persequar et impugnabo. Vocatus ad synodum veniam, nisi præpeditus fuero canonica præpeditione. Apostolorum limina singulis trienniis personaliter per me ipsum visitabo, et domino nostro ac successoribus præfatis rationem reddam de toto meo pastorali officio ac de rebus omnibus ad meæ Ecclesiæ statum, ad cleri, et populi disciplinam, animarum denique quæ meæ fidei traditæ sunt, salutem quovis modo pertinentibus, et vicissim mandata apostolica humiliter recipiam et quam diligentissime exequar. Quod si legitimo impedimento detentus fuero præfata omnia adimplebo per certum nuncium ad hoc speciale mandatum habentem de gremio mei capituli, aut alium in dignitate ecclesiastica constitutum, seu alias personatum habentem; aut, his mihi deficientibus, per diœcesanum sacerdotem; et clero deficiente omnino per aliquem alium presbyterum secularem vel regularem spectatæ probitatis et religionis de supradictis omnibus plene instructum. De hujusmodi autem impedimento docebo per legitimas probationes ad sanctæ Romanæ Ecclesiæ cardinalem proponentem in congregatione sacri concilii per supradictum nuncium transmittendas. Possessiones vero ad mensam meam pertinentes non vendam, nec donabo neque impignorabo, nec de novo infeudabo vel aliquo modo alienabo, etiam cum consensu capituli Ecclesiæ meæ, inconsulto Romano Pontifice. Et si ad aliquam alienationem devenero, pœnas in quadam super hoc edita constitutione contentas eo ipso incurrere volo. Sic me Deus adjuvet et hæc sancta Dei evangelia." *Decretum Greg. IX.*, lib. ii, tit. 24. Those who may not have other books at hand can find the original in Barrow on Supremacy, p. 42. New-York, 1834. London Protestant Journal, for 1831, p. 140.

* Conc. Trid. Sess. 24. de Reform. c. 7.

in 1833. Although termed a *Catechism*, it is not written in the usual form of question and answer; but is a regular system of religious instruction, chiefly, though not wholly, intended for the use of the priests. It contains five hundred and fifty-one octavo pages. It is a work of considerable labour and research, and written in a good style. The doctrines laid down in the decrees of the council are here elaborately discussed and defended; much additional information is supplied; and great skill is employed in endeavouring to make the sentiments of the Church of Rome appear consistent with reason and Scripture. It is an authentic summary, or confession of faith of the Church of Rome, and is one of her *standards* which she can never deny, as containing her doctrines, *authoritatively* defined. It is a didactic performance, possessing the exact character of a system of doctrinal theology, and designed for the instruction of those who are to learn from it how to instruct others. The doctrines of the Church of Rome are here cautiously and artfully discussed. The Tridentine Catechism, or Catechismus ad Parochas, therefore, exhibits an authentic exposition of the Church of Rome, and is *binding* upon all the pastors of their church, and consequently upon their flocks, which are taught from its pages.

V. GENERAL COUNCILS.

The Church of Rome, according to the creed of Pius, receives the decisions of general councils, particularly of the Council of Trent; and then condemns, rejects, and anathematizes all things *contrary* to their decisions. The following is the article of the creed on this head:—"I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy Council of Trent; and, likewise, I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the church." This extends to an almost unlimited variety of subjects and obligations. She does this by virtue of a claimed infallibility which must exist, possibly in a council separately; but, indubitably, in a general council with the reigning pope at its head, thus awarding inerrancy to the creed of Rome. The decrees of councils are *binding* on the whole body of the Roman Church, and those *without her pale*, of whatever rank or degree, are *passively* subject to the decisions and authority of Rome. Eighteen general councils are enumerated by them, from the first Nicene to the Tridentine, rejecting those of Constance and Basil, and several others.

VI. PAPAL BULLS.

1. This is another bond or obligation of the Church of Rome, which evidently resolves itself into the personal authority of the bishop of Rome. We find, in the episcopal oath of the highest clergy, that every archbishop, bishop, and dignitary elect, swears that, *from henceforth he will be faithful and obedient to his lord the pope; will defend the regalities of St. Peter against all men; will endeavour to preserve, defend, increase, and advance his right, honours, privileges, and authority, and to his power hinder the contrary.* In the creed of Pius IV. all the clergy, doctors, teachers, reconciled heretics, schismatics, &c., *profess*, and those with the care of souls additionally *swear, I promise true obedience to the*

bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ.

2. Some Romanists ascribe infallibility to a council, others to the pope; a large number of them assign it to the pope personally, both independently of a council and above it. This seems to be a logical consequence of the pope's supremacy. There are three respects in which he is said to be infallible, by those who ascribe this attribute to him. Some ascribe infallibility to him when he decides on *faith* and *morals*. Others say he is infallible when he decides *ex cathedra*, or *officially*. While a third class think he cannot err in any of his decisions. Bellarmine says, "The pontiff cannot err in any case, when he teaches the whole church in those things which belong to faith." Pontifex, cum totam ecclesiam docet in his quæ ad fidem pertinent, nullo casu errare potest.* In the next chapter he says, Pontifex non potest errare errori juridicali; id est, dum judicat, et definit quæstionem fidei. "The pontiff cannot err by a judicial error; that is, when he judges and defines a question of faith." He adds, in chap. v, In decretis morum, *in decrees pertaining to morals*. Thus we have the doctrine that the pope is inerrable, when he decides respecting faith or morals. Others suppose that he is infallible when he decides *ex cathedra*, or officially. But then it is very difficult to ascertain what is meant by such a decision. Indeed, the expression is often made use of to throw dust in the eyes of inquirers, and it has no uniformity of meaning. Many Romanists maintain, that if a decree of the pope is received even tacitly, or if it is not objected to by the bishops, it becomes an article of faith or a rule of morals, and is considered as infallibly true.

3. One of the principal exercises of pontifical authority is the condemnation and proscription of certain books offensive to the Roman see, under the title of *Indices of prohibited books*. The first regular one was constructed after a decree of the Council of Trent, delegating that undertaking to the pontiff. Pius IV. lost no time in preparing such a list, with certain rules prefixed, all of which he sanctioned by the authority of a bull. The manufacture of new Indices, adapted to new emergencies, has proceeded regularly from that to the present time. These documents are highly valuable, as they form a permanent, repeated, and present monument of the doctrinal depravity and practical dishonesty of the papal system.

4. No complete collection of the papal bulls can be found in any of the compilations professing themselves such. There are many reasons why some should not be published in editions issuing from a papal press. Two of the earliest bulls, *in Cœna Domini*, do not appear in the *Bullarium Magnum* of Luxemburg. That of Innocent VIII. against the Waldenses, in 1487, the original of which was deposited in the public library in Cambridge, and stolen from thence about fifty years ago, but printed, and, therefore, safe in Marland's and Leger's Histories, is to be found in no papal collection. The same may be said of the bull and *Index Librorum Prohibitorum* of Sixtus V. There is nothing Rome is so much afraid of as her own acts and monuments, unless she can get them into the dark, that is, into her own keeping. When Rome has fairly spoken by the bulls of her popes, her children have nothing to do but obey.

* De Pontifice iv. 3.

VII. LITURGICAL BOOKS.

1. By these we mean those authorized standards used in the public worship of the Church of Rome. These are the Breviary, Missal, Pontifical, Ritual, and devotional books.

2. The BREVIARY contains the daily service of the Church of Rome.

3. The MISSAL embraces the service connected with the administration of the sacrament of the Lord's supper; and as such contains matter of considerable importance in the controversy on transubstantiation—a doctrine successfully upset by the very form of the *Canon Missæ*.

4. The ROMAN PONTIFICAL is full of important matter, and is particularly remarkable for the form of *election, coronation*, and *adoration of the pope;* and for being the legitimate place in which *the episcopal oath of allegiance to the pope* is found. It also contains the form of reconciling *apostates, heretics*, and *schismatics*—a remarkable ceremony.

5. The *Roman* RITUAL was fixed in its present state by the authority of Paul V., by a bull of 1614. There are gleanings in it of some importance to the elucidation of extreme unction. Connected with these are *Names of the Blessed Virgin, Graduals, Antiphoners, Processioners, Sacred Ceremonies*, &c.

6. The DEVOTIONAL BOOKS of the Roman Church, issuing from her members, tacitly or openly approved, and uncondemned in her Prohibitory Indexes, furnish another bond which binds every Romanist. To this class belong the *Office of the sacred Heart of Jesus and Mary; the Garden of the Soul; the little Office of the Immaculate Conception*, &c.; all with approbations of apostolical vicars, &c. These liturgical books extend to and comprehend all that relates to divine worship, and are binding on every member of the Church of Rome.

VIII. SCRIPTURES.

The Scripture in the Latin Vulgate is a *part*, according to them, of the revealed will of God, and forms a portion of their authentic standard of faith. So the creed of Pius: "I also admit the sacred Scriptures, according to the sense which the holy mother church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures: nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers." To the Scriptures, as received by Protestants, they add the apocrypha, and receive them equally as the canonical Scripture. When the Scriptures are translated by them, *notes* are always added to the text as the explanation of the church. The Scripture too is to be received in that sense in which the church receives it; and by this means Scripture is resolved into the authority of the church. Such a reception of Scripture leads to their great general maxim, "I believe whatsoever the church teaches," which is called, in their technical phraseology, AN ACT OF FAITH.

IX. TRADITIONS—THE CHURCH.

The creed of Pius says, "I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church." Thus, whatever the present church teaches now, or whatever the former Church of Rome ever taught, is an article of faith to which every Roman Catholic is bound to submit.

Hence the celebrated act of faith: "O my God! I firmly believe all the sacred truths which thy holy Catholic Church believes and teaches, because thou hast revealed them, who neither canst deceive nor be deceived."

X. ANCIENT FATHERS.

The authority of these extends to the interpretation of Scripture, which is to be interpreted according to their *unanimous consent;* embracing a great variety of writers for more than seven hundred years after Christ. According to the determination of all parties, much deference is to be paid to the fathers; yet they were uninspired men, and, therefore, liable to error. On many principal and important matters, they maintained very little agreement among themselves. Great uncertainty must therefore arise, when their *unanimous consent* is claimed. But the uncertainty here is heightened, when we consider that Roman Catholics have corrupted the writings of the fathers. They have made out a list of passages which are to be expunged as erroneous, which they call the *Index Expurgatorius.* They prohibit the publication of these passages; and when they get genuine copies of the fathers, they correct them according to the index; as they have done to Jerome's works, published by Erasmus, in the library of Trinity College, Dublin. They even call Erasmus, *auctor damnatus*, a *damned author*, for publishing the genuine works of Jerome.

XI. ROMAN CATHOLIC WRITERS.

1. It is difficult to say what authority is to be ascribed to these; inasmuch as they themselves are not agreed as to the peculiar rank in which they are to be placed. But as we have abundance of sources on which to draw, we will leave these in that contested department where they are sometimes placed by their friends; calling forth, however, their sayings when we shall find it convenient.

2. It is, however, an evasive statement for Romanists to say, that such or such opinions are nothing more than the private sentiments of divines. For though, in matters of faith, the sentiments of their theologians merely would not be sufficient to ascribe a doctrine to a whole church; yet in a matter of *practice*, as far as that practice extends, it is enough to allege the sayings of their theologians and official interpreters; therefore, these sayings are their *rule* of life. And because their rules of conscience are not decreed by councils, but by their casuists, it is to the latter we must look principally for their sentiments on this matter. We do not say this is an article of faith; it is only a rule of conduct. It is not ordained by a public decree, nor is it condemned by any council. Their casuists determine all cases, with severity or indulgence, so as to suit the wicked and the righteous.

3. And even in doctrines too, if the expositions and defences of their best and most approved divines, historians, and bishops, and clergy may not be entitled to some consideration as their acknowledged and official teachers, what will the consequence be? Assuredly this, that her best expositors are entitled to no credit; which alone is sufficient to overturn their system. For if their wisest and best men cannot be trusted as adequate interpreters and expounders of their own principles, then the system itself must be inexplicable, absurd, and indefensible.

4. It is true there are several classes of divines among them. Some

are the devoted vassals of the popes; others are much less submissive. The writings of some have been censured; of others, condemned. Those of some have been received for a time, and, subsequently, have been censured. Amid this endless confusion it is difficult to know sometimes whose sayings are most to be respected. Their acknowledged standards, however, will be our principal guide; while we will avail ourselves also of the declarations and explanations of their divines of every class, as opportunity serves. We know it is the practice of the warm defenders of the popish system to reject the sentiments of their best divines when pressed in argument by Protestants. When they teach their own people, then every thing called Roman Catholic is harmonious and one. But when heretics or Protestants are to be met, then uncertainty reigns in every sentiment uttered by every one of their divines. In the latter case Du Pin becomes traitor to Rome; the French were never true Catholics; Baronius was no pope; Bellarmine drew on himself, in some respects, the censure of the apostolic see; Dens' theology, though the principal text book of their modern schools, contains many things for which modern Catholics are not accountable. Or at any rate, as Dr. Milner teaches, "Protestants have no *right* to read or expound Scripture, and, therefore, they *must* be wrong." This is a decisive argument indeed.

XII. GENERAL REMARKS ON THEIR STANDARDS.

1. These then are the witnesses to which Protestants appeal for testimony relative to those doctrines and obligations of the Church of Rome which they reject. Romanists cannot affirm that these are Protestant or heretical witnesses. They cannot *deny* that they are their own standard authorities. For what can the Church of Rome's own representation of herself be, if it be not found in her creed of Pius IV., her oath of allegiance exacted from her bishops, her authentic catechism, her general councils, the bulls of her popes, her liturgical books, their own traditions, and Scripture as explained by them, and books of devotion? We cannot allow that every *private* priest or member of the Church of Rome should give his own opinions merely as the standard of doctrine. We will have recourse to the oracular response of the church, and insist that they be *represented by themselves*—not, however, by private individuals, but by their legal representatives. But, then, there is nothing which they dread so much as the testimony of their own church. It is like the conscience of the wicked, which is their worst enemy.

2. It is a principal aim of all their controvertists to employ every mode of evasion in order to disconcert their opposers. There is even a marked difference between the tone of these Romish divines who speak dogmatically for the instruction of their own members, and that of those who attempt to answer the objections of their antagonists. With the former, all is matter of downright certainty; with the latter, all is doubt, difficulty, subterfuge, and evasion. When the faithful are to be instructed, every priest becomes the sure depositary of the infallible decisions of an infallible church; but when Protestants are to be confuted, the declarations of their most illustrious men are of no authority. Councils are discovered to have been but *partly* approved; popes did not speak *ex cathedra;* cardinals and bishops are but private doc-

tors; and who cares for the opinion of an obscure priest or friar? Thus nothing is so difficult as to know what the belief of Roman Catholics really is; and when a Protestant adduces their own writers as witnesses, he is frequently told that he is a *misrepresenter* of their church.

3. The legal enactments of ecclesiastical Rome are, however, still unrepealed, and still in force; and they must remain in force, unless the same authority which enacted should repeal them. A repeal seems to be impossible, as it is impracticable to reassemble another general council. Still provincial councils might be convened and disavow their erroneous principles. This would be showing a good will. Or the living pope might issue his decree to the same purpose. This would be doing *something* in favour of truth. But until this is attempted, *nothing* has been done.

4. As the object of the present undertaking is to furnish a correct view of the *peculiar tenets* of the Church of Rome, it is not necessary to offer any observations on those doctrines which she holds in common with other churches; such as the Trinity; the divinity, incarnation, and atonement of Christ; the divinity of the Spirit, &c. How far these truths are held in righteousness, and whether their glory is not obscured and their influence much perverted by the errors and corruptions which are connected with their system, are inquiries which will occur toward the conclusion of this discussion.

CHAPTER II.

SCRIPTURE.

I. Statement of their Doctrine on the Authority, Reading, Use, Interpretation, &c., of Scripture. 1. Scripture and the word of God distinguished. Roman Catechism quoted. Roman Catholic version cited. Dr. Milner: 2. Council of Trent quoted. Decree on the canonical Scriptures. Decree on their edition and use: 3 The fourth rule of the Index: 4. The principles deduced from the foregoing.—II. Sufficiency or Perfection of Scripture. Proofs of this: 1. The direct testimony of Scripture itself. Many passages cited: 2. The absence of every other rule on which we can depend: 3. The Scripture the best testimony of its own sufficiency: 4. It is possible Scripture should contain all things necessary: 5. The completeness of its contents: 6. Nothing material is preserved elsewhere: 7. The contrary doctrine is the source of numerous and great errors, such as Shakerism, Mormonism, &c.—III. The Scriptures are plain or clear. 1. Romanists say they are obscure: 2. The writers of them must, at least, be as competent as other writers: 3. The Old Testament was given to the Jews: 4. The New was addressed to all the saints: 5. They are represented as a *light* to *instruct* and guide: 6. Examination of 2 Pet. iii, 16: 7. Protestants provide against the obscurity of Scripture: 8. Ability to understand it thoroughly, not the rule of permission to possess and read it. Deficiency of the Church of Rome, both in explaining and promoting a knowledge of Scripture: 9. Mankind liable to fall into error.—IV. The Scripture the Rule and only Rule of Faith and Practice. 1. The Protestant and Roman Catholic rules defined: 2 The Scripture points out no other rule than itself: 3. The primitive church acknowledged no other: 4. Private judgment not the Protestant rule. Protestant rule explained. Insulated private judgment considered: 5. *Uncertainty* of the Roman Catholic rule They are obliged to adopt sometimes the Protestant rule. Dr. Wiseman cited. An act of faith. *Implicit faith* a substitute for faith. The absurdity of it. The *soldier's faith*. Their curious distinctions and definitions. Doubts of Roman Catholics and Protestants compared. Dr. Milner's objection, *that Protestants depend on their own talents*, answered. Death-bed conversions: 6. Arrogant assertion of

Milner, viz., that their church has an exclusive claim to the Scripture: 7. Their objections against the Protestant rule, considered; objection, "The Church had not the Scripture always." "Many books of the Old Testament are lost." They deem the Bible *unnecessary*. They have no *certain rule:* 8. There is no new revelation in the church to constitute a new rule; not the church; nor the fathers; nor councils; nor decrees of popes; nor tradition.—V. HOW THE SCRIPTURES ARE THE RULE OF FAITH. 1. *First*, Scripture is the rule to form a *perfect faith*, as far as man is capable: 2. *Secondly*, It is the rule to form it in a degree of *sufficiency* for salvation: 3. For this purpose a man need not study the question of the canon of Scripture: 4. Nor know the original languages: 5. Nor consult interpreters: 6. *Four* things only are required to form a true faith, which may be obtained by all; *First*, to know what is *sufficient* for salvation: 7. *Secondly*, Adapted to the capacity of all: 8. *Thirdly*, Forms a true *persuasion* in the mind: 9. *Fourthly*, Free from *injurious error*.—VI. ALL ARE TO READ THE SCRIPTURES. 1. Doctrines of the Church of Rome on this point. Fourth rule of the Index. Pius VII. Bull of June 29, 1816. The pope's bull of September 18, 1819. Bull of Leo X., dated May 3, 1826. Bull Unigenitus in 1713. Discordant opinions of Romanists on this. Priest Maguire cited. Sentiments of the Irish clergy. Some, however, affect to approve of circulating the Scripture. Bishop Purcel's opinion. Mr. Henni's sentiment. Some really favour their circulation, but they are generally opposed to it. The Scripture in South America, and at Rome: 2. All should read the Bible in their vernacular tongue: (1.) The Jews read them; (2.) The New Testament enjoins it; (3.) The primitive Christians read them: 3. Arguments against the Roman Catholic restriction on Scripture reading; (1.) Their *permission* is arrogant and absurd; (2.) Their *restriction* amounts to a prohibition; (3.) They are *opposed* to the word of God. They have barely *permitted*, not *provided* for their circulation. They refused to permit the British Bible Society to circulate the Douay Bible. They are against its circulation, which is proved by *facts*. No analogy between the proceedings of the Bible Society and the Church of Rome; (4.) Their people not allowed to exercise their judgment in reading Scripture. Creed of Pius IV. cited. Dr. Milner quoted; and Gother; (5.) They do not instruct their people to read. Milner quoted.—VII. THEIR OBJECTIONS TO SCRIPTURE READING, STATED AND ANSWERED. 1. Obj., "The Scripture is wrested by some to their destruction:" 2. Obj., "Fanaticism results from promiscuous reading:" 3. Obj., "It produces heresies." Features of resemblance between Romanism and Socinianism; *First*, The Socinian does not adopt the Protestant rule, nor is he a Protestant; *Secondly*, The divinity of Christ can be proved from Scripture; *Thirdly*, There are strong features of resemblance between Romanism and Socinianism; 1st., In doctrine; 2d. In the liberties taken with Scripture; 3d, In the rules of interpretation; 4th, Yet Socinians and Romanists are to be distinguished: 4. Obj., "Scripture reading produces schism:" 5. Obj., "It produces disloyalty, insubordination, and rebellion:" 6. Obj., "It does more harm than good:" 7. Obj., "Christ and his apostles did not propagate the gospel by writing, but by teaching."—VIII. THE CANON OF SCRIPTURE. 1. The Protestants have the same canon of the Old Testament with the Jews: 2. The Apocrypha was not added to the Christian canon during the four first centuries of Christianity: 3. Five reasons against the canonicity of the Apocrypha: 4. Their introduction into the canon of modern date.—IX. GENUINENESS, AUTHENTICITY, AND INSPIRATION OF SCRIPTURE. 1. Remarks on tradition and church authority: 2. The genuineness of Scripture: 3. Its authenticity: 4. Its inspiration.—X. ENGLISH TRANSLATION. The best scholars extol it. The Douay Bible formed upon it. The Scriptures were translated among the primitive Christians.—XI. RETORT ON THE CHURCH OF ROME, BOTH IN REGARD TO TRANSLATIONS AND THE ORIGINAL. 1. They treat with disrespect the original, by preferring the Vulgate: 2. The Vulgate examined: 3. The Douay Bible: 4. Their *notes* on it: 5. They have not issued the original Scriptures.—XII. GREATER DIFFICULTIES IN CONSULTING THE RECORDS OF THE CHURCH OF ROME THAN OF SCRIPTURE. Difficulties of their plan. Facilities of the Protestant way.

I. DOCTRINE OF THE CHURCH OF ROME STATED, RESPECTING THE READING, AUTHORITY, &C., OF SCRIPTURE.

1. WHEN the Roman Catholic speaks of Scripture, he does not mean thereby the Hebrew and Greek of the Old and New Testaments, but the Vulgate Latin edition, or the Douay and Rhemish translations, embracing also the Apocrypha. This is his Bible, and this, together

with tradition, constitutes his rule of faith, or what he calls the revealed or inspired word of God. Thus the writers of the Trent Catechism say:—"All the doctrines of Christianity are derived from the word of God, which includes Scripture and tradition." Page 19. Again: "If we would have the whole rule of Christian faith and practice, we must not be content with those scriptures which Timothy knew from his infancy, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book and the interpretation of it."* "The Catholic rule of faith is not merely the written word of God, but the whole word of God, both written and unwritten; in other words, Scripture and tradition, and these explained by the Catholic Church. This implies that we have a two-fold rule or law, and that we have an interpreter or judge to explain it, and to decide upon it in all doubtful points."† Thus Scripture, the apocrypha, tradition, written and unwritten, and all as interpreted by the church or clergy, form the word of God, or the rule of faith according to the Church of Rome.

2. The doctrine of the Roman Catholic Church on the canon, authority, publication, and use of the Scriptures, is embraced in the decrees of the Council of Trent, in its fourth session, held April 8th, 1546. *The decree concerning the canonical Scriptures* (*Decretum de Canonicis Scripturis*) is as follows:—"This sacred, holy, œcumenical, and general Council of Trent, lawfully assembled in the Holy Spirit, the three legates of the apostolical see presiding therein; having constantly in view the removal of error, and the preservation of the purity of the gospel in the church, which gospel, promised before by the prophets in the sacred Scriptures, was first orally published by our Lord Jesus Christ, the Son of God, who afterward commanded it to be preached by his apostles to every creature, as the source of all saving truth and discipline; and perceiving that this truth and discipline are contained both in written books and in unwritten traditions, which have come down to us, either received by the apostles from the lip of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit, following the example of the orthodox fathers, doth receive and reverence, with equal piety and veneration, all the books as well of the Old as of the New Testament, the same God being the author of both—and also the aforesaid traditions, pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continual succession. Moreover, lest any doubt should arise respecting the sacred books which are received by the council, it has been judged proper to insert a list of them in the present decree."‡ Here

* Note of the Roman Catholic version on 2 Tim. iii, 16.

† End of Controversy, p. 53.

‡ "Sacro-sancta, œcumenica et generalis Tridentina Synodus, in Spiritu sancto legitime congregata, præsidentibus in ea eisdem tribus Apostolicæ Sedis Legatis, hoc sibi perpetuo ante oculos proponens, ut sublatis erroribus, puritas ipsa Evangelii in Ecclesia conservetur: quod promissum ante per prophetas in Scripturis sanctis, Dominus noster Jesus Christus Dei Filius, proprio ore primum promulgavit; deinde per suos Apostolos, tamquam fontem omnis et salutaris veritatis, et morum disciplinæ, omni creaturæ prædicari jussit: perspiciensque hanc veritatem et disciplinam contineri in libris scriptis, et sine scripto traditionibus, quæ ab ipsius Christi ore ab Apostolis ac-

follows a list of the books of the apocrypha and the Old and New Testaments. For the sake of brevity we omit the list. The decree concludes as follows:—"Whosoever shall not receive, as sacred and canonical, all these books, and every part of them, as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, or shall knowingly and deliberately despise the aforesaid traditions, let him be accursed. The foundation being thus laid in the confession of faith, all may understand the manner in which the council intends to proceed, and what proofs and authorities will be principally used in establishing doctrine and restoring order in the church."

The decree concerning the edition and use of the sacred books (Decretum de editione et usu sacrorum librorum) is as follows:—"Moreover, the same most holy council, considering that no small advantage will accrue to the church of God, if, of all the Latin editions of the sacred books which are in circulation, some one shall be distinguished as that which ought to be regarded as authentic—doth ordain and declare, that the same old and Vulgate edition, which has been approved of by its use in the church for many ages, shall be held as authentic, in all public lectures, disputations, sermons, and expositions; and that no one shall dare to presume to reject it, under any pretence whatever."

"In order to restrain petulant minds, the council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held and still is held by holy mother church, whose right it is to judge of the true meaning and interpretation of sacred writ, as contrary to the unanimous consent of the fathers, even though such interpretation should never be published. If any disobey, let them be denounced by the ordinaries, and punished according to law."*

ceptæ, aut ab ipsis Apostolis, Spiritu sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt; orthodoxorum Patrum exempla secuta, omnes libros tam veteris quam novi Testamenti, cum utriusque unus Deus sit auctor, necnon traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tamquam vel oretenus a Christo, vel a Spiritu sancto dictatas, et continua successione in Ecclesia Catholica conservatas, pari pietatis affectu ac reverentia suscipit, et veneratur. Sacrorum vero librorum indicem huic decreto adscribendum censuit; ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa Synodo suscipiuntur. Sunt vero infra scripti. * * * * * Si quis autem libros ipsos integros cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt, et in veteri vulgata Latina editione habentur, pro sacris et canonicis non susceperit; et traditiones prædictas sciens et prudens contempserit; anathema sit. Omnes itaque intelligant, quo ordine et via ipsa Synodus, post jactum fidei confessiones fundamentum, sit progressura, et quibus potissimum testimoniis ac præsidiis in confirmandis dogmatibus, et instaurandis in Ecclesia moribus, sit usura."—*Con. Trid. sess. iv., decretum de canonicis scripturis.*

* Insuper eadem sacro-sancta Synodus considerans non parum utilitatis accedere posse Ecclesiæ Dei, si ex omnibus Latinis editionibus, quæ circumferuntur, sacrorum librorum, quænam pro authentica habenda sit, innotescat, statuit, et declarat, ut hæc ipsa vetus et vulgata editio, quæ longo tot seculorum usu in ipsa Ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus pro authentica habeatur; et ut nemo illam rejicere quovis prætextu audeat vel præsumat.

Præterea, ad coërcenda petulentia ingenia, decernit, ut nemo, suæ prudentiæ innixus, in rebus fidei, et morum, ad ædificationem doctrinæ Christianæ pertinentium, sacram scripturam ad suos sensus contorquens, contra eum sensum, quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum sanc-

3. I give the fourth rule of the Index, for the purpose of showing the restrictions which the Church of Rome lays on the indiscriminate reading of the Scriptures, and the injury they attribute to such reading. "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented, and not injured by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."*

4. From the above the following particulars are derived, which we will make the topics of discussion in this chapter:—

(1.) The original Scriptures, Hebrew and Greek, are of no authority in the Church of Rome; for they are omitted in the decree, and a translation is substituted.

(2.) All Protestant translations, such as our English Bible, Luther's translation, &c., are prohibited.

(3.) The Latin Vulgate is put in the place of the originals, and is to be considered as authentic in all public lectures, disputations, &c.

(4.) They make the Apocrypha a part of Holy Scripture.

(5.) Tradition, both written and unwritten, is added to Scripture, and made of equal authority with Scripture.

(6.) The church, i. e., the clergy, are the only interpreters of Scripture.

(7.) Every person who is permitted to read the Scripture is bound not to exercise his own judgment in matters of faith and morals, but

tarum, aut etiam contra unanimem consensum Patrum, ipsam Scripturam sacram interpretari audeat; etiam si hujusmodi interpretationes nullo unquam tempore in lucem edendæ forent. Qui contravenerint, per Ordinarios declarentur, et pœnis a jure statutis puniantur.—*Idem., decretum de editione et usu sacror. libr.*

* "Cum experimento manifestum sit, si sacra Biblia vulgari lingua passim sine discrimine permittantur, plus inde, ob hominum temeritatem, detrimenti, quam utilitatis oriri, hac in parte judicio Episcopi, aut inquisitoris stetur: ut cum concilio Parochi vel Confessarii, Bibliorum a Catholicis, auctoribus versorum lectionem in vulgari lingua eis concedere possint, quos intellexerint ex hujusmodi lectione, non damnum, sed fidei atque pietatis augmentum capere posse; quam facultatem in scriptis habeant. Qui autem absque tali facultate ea legere seu habere præsumpserit, nisi prius Bibliis Ordinario redditis, peccatorum absolutionem percipere non possit. Bibliopolæ vero, qui prædictam facultatem non habenti Biblia idiomate vulgari conscripta vendiderint, vel alio quovis modo concesserint, librorum pretium, in usos pios ab Episcopo convertendum, amittant, aliisque pœnis pro delicti qualitate ejusdem Episcopi arbitrio subjaceant. Regulares vero non nisi facultate a Prælatis suis habita, ea legere, aut emere possint." *De Libris Prohib.*, reg. 4.

to understand them as the clergy understand them, and according to the assumed unanimous consent of the ancient fathers.

(8.) The promiscuous reading of Scripture is *prohibited* to most, *permitted* to a few, and *restrained* in its exercise to all.

Now we Protestants believe that the Scriptures of the old and New Testaments contain a full, plain, and safe rule of faith and practice. The Church of Rome will add traditions and the authority of the church to Scripture, giving them an authority equal to the written word. In favour of the Protestant rule, and in opposition to the Roman Catholic rule, we offer the following arguments :—

II. We assert that Scripture is a *sufficient* or *full account* of all truth necessary or useful to salvation, or to the perfection of a Christian. In favour of this, the following arguments are offered, which, we think, fully establish the position.

1. Our first proof of this is *the direct testimony of Scripture itself*. As our blessed Saviour is the sole author of our faith, those things, and those only, which he taught himself, and commissioned his disciples to teach, are objects of faith. What his doctrines were, we find in no less than *four* accounts of his life and preaching given in the gospels. To what belief his disciples converted men, we find in the Acts. What they taught men after their conversion, we read in the epistles. That the inspired writers intended to give a full account, or at least sufficiently so, we have abundant proofs.

When St. Paul sets forth the advantages that Timothy had by a religious education, he says, "That from a child he had known the Holy Scriptures, which were able to make him wise unto salvation, through faith which was in Christ Jesus," 2 Tim. iii, 15. He also says, in reference to the Old Testament, "All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii, 16, 17. St. Luke, in the beginning of his gospel, tells us, that "having a perfect knowledge of those things that were believed among Christians, he had undertaken to set forth a declaration of them, that they might know the certainty of those things in which they had been instructed," Luke i, 3, 4. St. John informs us, in the conclusion of his gospel, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name," John xx, 30, 31. From the passage in Luke it appears, that what was written by Luke alone was sufficient to afford *certainty* in those things in which Christians had been instructed. From the passage in John it is clear that what was then written was sufficient to enable people to *believe*, and to lead them to *life* eternal. Besides, the Old Testament was *able*, or *sufficient*, to make Timothy *wise unto salvation*, through faith in Christ; and also that a Christian might be *perfect*, or *completely taught*, so as to be *thoroughly furnished* toward the pursuit of *every good word* and *work*.

Now as it appears to have been the intention of the evangelists to relate every thing *necessary and useful for salvation*, although they did not write every thing that Christ said and did, for then the world could not contain the things that would be written; we cannot suppose that

they failed in accomplishing what they had undertaken; especially since Christ had promised them that "the Spirit would bring all things to their remembrance, whatsoever he had said unto them," John xiv, 26. Could they, after all, forget any part that was material or necessary? That any of them should do so is strange; but much more so that they all should. That Luke, the writer of the Acts, should omit any thing of importance, still adds to the wonder; and that no one of the many epistles written to instruct the churches in their faith and duty, should supply this defect, is beyond all belief. Nor do the apostles give us any hint of their leaving any thing with the church, to be conveyed down by oral tradition, which they themselves had not put in writing. They sometimes, it is true, refer to such things as they had *delivered* to particular churches; but by *tradition* in the apostles' days, and for some ages after, nothing more was meant than the *conveyance* of the faith, and not any unwritten doctrines.

2. That the Scripture is a full and sufficient rule of faith and morals, is certain, because *we have no other*. For if we consider the grounds upon which all Christians believe the Scriptures to be the word of God, the same grounds prove that nothing else can be his word. The apostles at first owned these writings; the churches received them; they transmitted them to their posterity; they grounded their faith upon them; they proved their propositions by them; by them they confuted heretics; they made them the measures of right and wrong; all doctrines which all Christians professed, and on which all their hopes relied, were contained in them; and they agreed on no point of faith which is not plainly contained in Scripture. Now we are ready to believe any other article which can be proved as Scripture is proved. For we know a doctrine is neither more nor less the word of God for being written or unwritten. To be written is but accidental and extrinsic; for it was first unwritten, and then the same thing was written; only when it was written it was better preserved, more certainly transmitted, not easily altered, and more fit to be a rule. Not but that every word of God is as much a rule as any word of God; but we are *sure* that what is so written and so transmitted is God's word; whereas other things not thus written are not properly proved; and, therefore, not capable of being owned as the rule of faith and life, because we do *not know* them to be the word of God. If any doctrine proposed by the Church of Rome, and which is not in Scripture, be proved as Scripture is, we receive it equally. The truth of the Protestant assumption is established from this, that there is no doctrine of faith or life that can pretend to a clear, universal tradition and testimony of the first and of all ages and churches, but only the doctrines contained in the undoubted books of the Old and New Testaments.

Nor do we doubt but there were many things spoken by Christ and his apostles which were never written; and yet these few things only that were written are preserved to *us* and made *our rule*. It is not disputed but the words and miracles of Christ which are not written are as true as those which are written; but they are not our rule, because they are unknown. So there need be no dispute whether they are to be preferred or relied on, as the written or unwritten word of God; for both are to be relied on, and both equally, provided they be both equally well authenticated and known. But there are many

things called traditions which are not the unwritten word of God, at least not known so to be; and thus the commandments of men are obtruded on us as the doctrines of God. And hence the testimonies of a few men are put on a level with universal testimony; particular traditions are equalled to universal; the uncertain to the certain; and traditions are said to be *apostolical* if they be but *ancient*.

3. *The Scripture itself is the best testimony of its own fulness and sufficiency.* It is not to be replied here, that no man's testimony concerning himself is to be relied on. If a man has always told the truth, his testimony concerning himself is to be received; especially if all men always had told truth. Now this is precisely the case in reference to Scripture. Its truth is already established. And Roman Catholics take the side of infidels when they argue on the uncertainty of Scripture. For if the Scripture be allowed to be *infallible*, it can give testimony concerning *itself;* and so can *any man* if you allow him to be infallible, and all that he says to be true. And if Scripture be not allowed to give testimony to itself, who shall be a competent witness? Shall the church or the pope? But if they be not credible themselves, we are nothing nearer for their giving testimony to Scripture.

4. It is *possible* that the Scriptures should contain all things necessary to salvation.

God could cause such a book to be written; and he did so to the Jews, and commanded the authentic copy to be kept in the ark. Tradition was not relied on for the preservation of any law of faith or practice. Now since this was so in reference to the Jewish religion, there is much more reason that it is true in respect to Christianity, because,

(1.) There could be no other design in writing the books of the New Testament than to preserve the memory of Christ's history and doctrines.

(2.) Many things not absolutely necessary to salvation were written, and, therefore, to omit any thing truly necessary would be absurd.

(3.) The ancient fathers make no mention of any defects in the records of Scripture in regard to any thing necessary to salvation, but they unanimously taught the contrary.

(4.) The enemies of Christianity always opposed the doctrines contained in Scripture, and supposed by this means that they opposed Christianity, and they knew no other repository of it.

(5.) That the New Testament was not written during Christ's ministry, but preached only by word of mouth, is reasonable; because all was not finished or prepared for recording till after the resurrection and ascent of Christ, the descent of the Holy Spirit, and the organization and establishment of the church. But before the death of the apostles, that is, before the spirit of infallibility was to depart, all was written that was intended; and upon no other supposition can we account for the writing of so many books as are comprised in the gospels and the epistles.

5. The sufficiency of Scripture is proved from the *completeness of its contents.*

This is evident from the compendiums, symbols, or catalogues of the things to be believed, and to which salvation is promised. Now if "he that believeth Jesus Christ to be the Son of God hath eternal life," 1 John v, 10; John xvii, 3; it follows, that this being the affirmation

of Scripture, and declared to be a competent foundation of faith; the Scriptures, that contain much more, cannot want any necessary thing when the absolute necessities are so narrow. As to the attributes of God and of Christ, all that can be known of them is set down in Scripture. And what moral precept is omitted in Scripture? Will the Church of Rome inform us what doctrines or duties are omitted in the details of Scripture?

6. *There is no saying, miracle, or story of Christ, in any thing that is material, preserved in any indubitable record but in Scripture alone.*

Some things were reported to have been said by Christ and his apostles, some of which are not believed, and the others are unknown. The Scripture, therefore, contains all things, or else we have no gospel at all; for, except what is in Scripture, we have not a sufficient record of any miracle or saying of Christ. St. Paul quotes one saying of Christ which is not in the gospels, but it is in Scripture: "It is better to give than to receive." St. Jerome records another: "Be never very glad but when you see your brother live in charity." This is a good saying; but whether it was uttered by Christ or not, is very uncertain. Now how is it possible that the Scriptures should not contain all things necessary to salvation, when of all the words of Christ there is nothing of any value preserved in any indubitable record, except in Scripture?

7. That the Scriptures do not contain all things necessary to salvation is *the source of many great and capital errors.*

Fanatics, such as the Mormons, Shaking Quakers, Southcotians, &c., *add* to the Scriptures their respective new revelations. They pronounce the Scriptures to be imperfect, a dead letter, obscure, unsafe, &c. The Roman doctors say the same things, both in the same and similar words. From this principle, as adopted by the fanatics, the most monstrous errors proceed, and the greatest crimes are countenanced and perpetrated. For supplying the insufficiency of Scripture by their inward word, or their new revelation, they can be the subjects of no discipline, are not to be met with any argument, and hence arises a number of inconsistencies. From the very same principle of supplying the defects of Scripture, the Romanists derive an imperious, interested, and tyrannical religion. For as the fanatics supply the insufficiency of Scripture by their new revelations, so do the Roman Catholics by the authority of the church. Thus the one and the other impose on consciences their additions to God's law. For these evils there is no remedy but Scripture, which is the proper standard by which to try the pretensions of each. The one supplies the deficiency of Scripture by the inward word, or new revelation; the other, by the pope's word, uttered *ex cathedra:* and the inward word and the pope's word shall rule and determine every thing, and the Scriptures shall pass for nothing; but as, under the pretence of an *additional revelation*, every new thing shall pass for the word of God, so shall it also under the Roman pretence. For not he that *makes* the law, but he that *expounds* the law, gives the proper standard. It follows from hence, that nothing but the Scripture's sufficiency can form a proper limit to the flood of evils which may enter from each of these parties relying on the same false principle.

III. The Scriptures are a *plain* or *clear* account of the subjects treated in them, so far as is conducive to faith or godliness.

1. The Church of Rome, however, tells us, "that the Scriptures are not plain to us; even to the learned many things are hard to be understood, which, therefore, to the unlearned, must be impossible." Indeed, sometimes they tell us that not one sentence of Scripture has a meaning which we can be certain of by our own private judgment. Many quotations might be given from Roman Catholic authors to show that the Scriptures are, in their estimation, exceedingly obscure, mysterious, of doubtful or double meaning, and therefore no certain rule for our guidance, unless as they are explained by their clergy. It would be a sufficient answer to all they say in favour of the obscurity of Scripture to mention that their expositions, additions, and perversions of Scripture prove that they are neither competent nor qualified to give the interpretations that will remove Scripture obscurity. But though this reply would be sufficient of itself for the satisfaction of our readers, we will give the following proofs in favour of the clearness or plainness of Scripture.

2. The inspired writers were not worse writers *with* divine assistance than others commonly are without it. What they spoke was plain, else they spoke to no purpose; and why should not the same things be as plain when they were written down?

3. The Old Testament was delivered to the whole nation of the Jews; Moses was read in the synagogue in the hearing of the women and children; the whole nation was to take their doctrine and rules from it; all appeals were made to the law and the prophets; and though the prophecies of the Old Testament were in their style and contexture hard to be understood, yet the proofs of Christ's Messiahship were urged from the Old Testament. No appeal was made to tradition, or to church authority, except by the enemies of Christ. Nevertheless, both he and his disciples urge these passages in their true sense, and in the consequences which resulted from them. Thus they appealed to the rational faculties of those to whom they spoke.

4. The Christian religion was at first delivered to all classes of men. The epistles, which are the most difficult parts of the New Testament, were addressed to all the faithful, *the saints*, or to all Christians. These were afterward read in their assemblies. If these writings were not clear, it is unaccountable how they were addressed to the whole body. It is the end of speech and writing to make things to be understood; and it is strange that men who spake as they were moved by the Holy Ghost failed to accomplish what other human beings perform without any such aid as inspiration. Besides, the new dispensation is contrasted with the whole, as light with darkness, an open face with a veiled one, and as substance with shadows. Since, then, the Old Testament was so clear that David in the nineteenth, and much more fully in the one hundred and nineteenth Psalm, represents the light which the laws of God furnished as sufficient for our guidance, we have much more reason to believe that the new dispensation should be brighter. If there was no need of an infallible expounder of Scripture then, there is no need now. Nor is there any intimation given that such a one exists other than an enlightened and well instructed ministry. From all which we may conclude that the books of the New Testament were clear in those days.

5. Besides, from the acknowledged characteristics of the Scriptures,

darkness and obscurity do not properly belong to them. They are represented as a *light*, as opposed to darkness, calculated to *instruct, guide*, and be profitable for doctrine, reproof, instruction in righteousness.

Some passages, indeed, might be difficult to some persons at first, and more are doubtless become so by length of time. But that the principal part of the New Testament is plain enough cannot be with any modesty denied; and as it regards the rest, what at first sight is difficult may, with due consideration of our own and the help of others, be made easy; what is obscurely expressed in one place may be clearly expressed in another; and what is clearly expressed in no place we may safely, for that very reason, conclude it is not now necessary for us to understand. "Secret things belong to God."

6. The following passage is quoted as one which, in the view of Roman Catholics, destroys that clearness or plainness which we ascribe to Scripture: "As indeed in all his [St. Paul's] epistles, speaking in them of these things; in which there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their destruction," 2 Pet. iii, 16. On this passage I remark,—1. As there were only *some things* that were hard to be understood, the *many* things contained in them were plain and easily understood. 2. The word στρεβλουσιν, to *wrest, torture, distort*, supposes a *violence* offered to Scripture, which none would be found guilty of who would be earnestly inquiring the way of salvation. 3. Those who did wrest the Scriptures were the *unlearned*, οι αμαθεις, either the *unteachable*, who would not receive instruction, or rather those who were *not disciplined*, and therefore not instructed properly in Scripture doctrines; and the αστηρικτοι, the *unstable*, or *unsettled*, who were, as St. James expresses it, διψυχοι, *double-minded*. St. Paul, writing to the same kind of people, viz., Christians, who were Jews by birth, gives us the reason why some things which he taught were hard to be understood. It was not because the things themselves were unintelligible, but because the people were dull in apprehension. (Heb. v, 11.) To minds thus preoccupied very plain things appeared very mysterious. It is so with persons of the Romish communion at this day. The most intelligent and liberal among them have their minds so prepossessed and bewildered with the ideas of a visible, universal, and infallible church, with a visible head and apostolical succession; with the merit of good works, penances, pilgrimages, purgatory, &c., that many of the plainest passages in the word of God are to them quite unintelligible. Coming to the Bible with minds thus prepossessed, they must find many things mysterious and inexplicable, because it is impossible to bend them to what they have already fixed in their minds as truth. In this unhappy condition they generally find it more comfortable to let the Bible alone and acquiesce in the dogmas of the church. Moreover, Roman Catholics, arguing from this passage, suppose that the bulk of Christians must be *unlearned, undisciplined*, and *ignorant;* and it will be allowed that the Church of Rome has always kept the bulk of its members in that condition. But this is not a Christian state of things. Peter speaks of being unlearned as a sinful state, the same as being unstable. Every Christian, therefore, is required to be *learned* in the things that relate to the salvation of his soul, that is, to be learned in the Scriptures; for

the word unlearned is not used in reference to literature, but in reference to Christianity. Paul exhorts the Ephesians to "be not unwise, but understanding what the will of the Lord is," Eph. v, 17; and he speaks of Christians as "filled with a knowledge of the will of God." Every evangelical Protestant pastor labours for this. But the nature and effect of popish teaching appear by the following answer, which a Roman Catholic once gave to some questions of a religious nature:—"Please your honour, we leave all these things to God and the priest." 4. Wherefore this passage does not oppose, but rather confirms the opinion, that the Scriptures contain clearly every truth of religion; nor does it at all go to say that they are unsafe in the hands of common people who sincerely desire to know and do the will of God. And this is confirmed the more when we consider that it is those who wilfully pervert the Scriptures that shall meet with destruction; but not those who sincerely endeavour to learn from them the truths of religion, which they can successfully do, although they might never understand those passages hard to be understood, and should even mistake the meaning of some others.

7. Besides, Protestants make ample provision against the errors to which unskilful persons are liable, by their excellent modes of communicating instruction, not merely by catechisms, but by preaching, commentaries, works on criticism, the early and constant instruction of children and young persons in the true and literal sense of the Scriptures. Sacred geography, the manners and customs referred to in Scripture, its style, its doctrines, its morals, &c., are made the constant themes for juvenile instruction; so that among evangelical Protestants (and none else deserve the name, for Socinians, Unitarians, Universalists, Shakers, &c., are not Protestants) the rising generation are instructed in the truths of Scripture to great advantage. The Sunday school libraries and Sunday school books of the present race of Protestants possess more real merit, and explain Scripture better, than all that ever was written on these subjects by the doctors and popes of the Church of Rome, and by all the authoritative dogmas of her councils and synods.

It is true Roman Catholics ask us, "If the Scriptures be plain, why do Protestants explain them, and what need have they of sermons, creeds, articles of religion?" &c. To this we answer, That these means are themselves parts of the system of religion by which provision is made in order to make plain and easy what is somewhat difficult, to guard against rash inquiries into those parts of revelation which are obscure and difficult, and to *preserve* the plainness of what is clear in itself, so as to *prevent* such false glosses as are current among the members of the Church of Rome, or of errorists, such as Unitarians, Pelagians, Universalists, &c. The need of competent instructers in religion is no argument against the clearness of its most important truths; any more than the need of similar instructers in science will be an argument against the plainness of the principles and truths of science.

8. Furthermore, if we make *ability to understand the Scriptures* the rule of permission to possess and read them, we shall arrive at the conclusion that the clergy of the Church of Rome ought not to possess or read them, for there are some parts of Scripture which her greatest

divines have confessed that they do not understand. In the notes in the Douay Testament, on the twenty-second chapter of Revelation, we find expressions of this kind: "Some writers advocate this meaning, others that; one father says it has one signification, another declares it has another; probably this is the opinion, probably it has a different application." So that here is a virtual confession that their clergy undertake to explain a book, some parts of which they do not understand themselves. If obscurity of the Scriptures warrants their being withheld—or rather, if ability to understand all parts of them be the test of reading and explaining them, the Church of Rome or her clergy ought not to read them, because there are some parts which they cannot understand.

In short, their boasting about interpreting Scripture is vain; because they have done comparatively little toward removing the obscurities of the word of God. Indeed, whatever portions of Scripture were obscure to common readers, remain so to this day, as far as the lucid expositions of the Church of Rome are concerned. Their comments and expositions of any value are calculated for the learned only. Many of their interpretations are puerile or contradictory. There is no mode of Scriptural instruction pursued by their clergy calculated to lead the people to accurate or general Scriptural knowledge. There appears to be no authentic commentary on the Holy Scriptures in any language, published by the Church of Rome, and things are asserted in the notes on the Rhemish Testament which are omitted in the Douay. For instance, it is taught in the notes of the Rhemish Testament, that subjects may throw off their allegiance to their sovereigns.

But why do we speak of instructing the mass of the people by the clergy of the Church of Rome? This is altogether foreign to their course. To throw light on the Scriptures does not belong to them; seeing they are more disposed to render what is obscure more so; to make the clear parts dark and mysterious, and to utter disrespect to the word of God. They never put the Scriptures into the hands of their people as the text book of their salvation, and of course the people are not provided for with Biblical instructions. This belongs to Protestants.

9. It is granted, indeed, that we may fall into mistakes as well as into sins; and into errors of ignorance as well as into sins of ignorance. God has dealt with our understandings as he has with our wills; he proposes our duty to us with strong motives of obedience; he promises us inward assistance, and accepts of our sincere endeavours: and yet this does not hinder many from perishing eternally. He deals with our understandings in the same manner: he has set his will and the knowledge of his salvation before us in writings that are written in a clear and plain style, in a language that was then common, and is still well understood. The Scriptures were at first designed for common use; they are soon read, and it must be confessed that a great part of them is very clear. Therefore, if any man reads them carefully, with an honest heart, praying to God for direction, and follows what he learns in faith and practice, he will be preserved from all injurious errors, especially if blessed with the aids of orthodox Protestantism. That bad men should fall into grievous errors is no more strange than that they would commit great sins. All the ill use that is made of Scripture, and all the errors that are pretended to be proved by it, do

not weaken its authority or clearness. This only shows us the danger of omitting at an early period of life the reading of them, the great necessity of praying to God for direction, and of practising what we learn; and instead of submitting to the dictates of incompetent teachers, to have recourse to sober Protestant illustrations; and to mark, learn, and inwardly digest the Holy Scriptures, so that that they may bring forth in us the fruits of good living.

IV. The Scriptures are the *rule* and *only rule* of faith and practice.

1. The Protestant rule is the Scripture. To the Scripture the Roman Catholic adds, 1. The Apocrypha; 2. Traditions; 3. Acts and decisions of the church, embracing eight folio volumes of the pope's bulls; ten folio volumes of Decretals; thirty-one folio volumes of Acts of Councils; fifty-one folio volumes of the Acta Sanctorum, or the Doings and Sayings of the Saints; 4. Add to these at least thirty-five volumes of the Greek and Latin fathers, in which is to be found the *unanimous consent* of the fathers; 5. To all these one hundred and thirty-five volumes folio add the chaos of *unwritten traditions* which have floated to us down from the apostolical times. But we must not stop here, for the expositions of every priest and bishop must be added. The truth is, such a rule is no rule; unless an endless and contradictory mass of uncertainties could be a rule. No Romanist can soberly *believe*, much less *learn*, his own rule of faith.

2. The Scripture itself points out no other rule than its own written declarations. Indeed, the Old Testament itself seems to be clearly a rule so far *complete* as to allow of no other rule. And if the Old Testament admitted no additional rule, it is doubly certain that none can be added to both Old and New Testaments. The Jewish Scriptures were able to make wise unto salvation, and to make the man of God *perfect*, thoroughly furnished to every good word and work. But the evidence already adduced on the *sufficiency* of Scripture proves it to be the rule and only rule of our faith. Our principal object, therefore, in the present section will be to show the inconsistency of the popish rule, answer some of their objections, and guard the Protestant rule from their attacks.

3. The primitive Christians acknowledged no other rule than the Scriptures. They affirm that they are complete, that they are a perfect rule, that they contain all things necessary to salvation; and from them they confuted all heretics. The councils always took the Scriptures for the judge and rule in all difficulties that arose concerning faith and morals. The fathers always took Scripture for their own guide, and always recommended the faithful to read it.*

4. On the subject of *private judgment* a few remarks will be necessary. The Protestant rule is not the Bible as it is understood by every particular reader or hearer of it. No Protestant church ever professed such a rule; yet all modern Roman Catholics take it for granted that it is our only rule. They argue from the assumption that it is so; and they draw many absurd conclusions from it, which they attempt to identify with Protestantism, though they are only their own fancies.

Our rule of faith is the word of God as *contained in the Holy Scrip-*

* For abundant quotations on this point, see Bishop Taylor's Preservative, book i, sec. ii, vol. ii, p. 862. Also our chapter on Tradition, where a very full collection is given.

tures, not as understood by every man of sound judgment, but as holy men of God *wrote them*, under the inspiration of the Holy Ghost. This is the perfect standard to which all true Protestants appeal. It is not affected by the *understanding* or *misunderstanding* of it by any man or body of men in the world. It is immutable and infallible truth itself. No Protestant believes that the understanding of man could control or give a meaning to the word of God which it has not in itself. If the Bible cannot be a perfect standard of faith and morals, because men differ in their judgment with regard to some parts of it, there cannot be a perfect standard at all; for there never was a composition, in human language, of which men will not form different opinions. No private individuals, but the pastors or bishops and elders of the Protestant churches, met in councils or synods, emitted the canons and confessions of faith, which they established by copious extracts from the Scriptures. And so it is now. No private interpretation of Scripture by individuals is recognised as the rule of Protestant faith. If it were true that our rule was the Bible as understood by every particular reader, it would infer the absurdity of being a rule, and no rule, at the same time. But while Protestants take the word of God as their rule, in the sense which God intends, and in that sense only, they maintain that every man has a right to read it for himself, and to form his own judgment on its meaning. This is a right which he has, however, merely in relation to his fellow-men. In relation to God, he has no right to form any judgment of *his own*. He ought to receive implicitly and gratefully what God has revealed for the guidance of his faith and practice, without presuming to add a thought of his own to the divine communication, or to give a shade of meaning to it different from what the words of it will necessarily bear. To man he is not bound to answer, farther than the rights of other men may entitle them to put him away from their communion, if he shall persist in maintaining principles inconsistent with Christian fellowship. More than this no church has a right to do with regard to any individual, be his errors what they may. If one is so perverse as to impute his errors to the holy and perfect word of God, it is an aggravation of his guilt; and it seems to be the design of popish writers in general, and of Dr. Milner in particular, to urge men on to be guilty of this wickedness, by their insidious misinterpretations of the Bible, as if it necessarily led men into error.

The exercise of *insulated* private judgment, which is the abuse of *legitimate* private judgment, is not a principle of sound Protestantism. The former of these may be defined *private judgment in the interpretation of litigated passages of Scripture, exercised independently, or in an insulated manner, so as to pronounce dogmatically and independently that such interpretation* MUST *be the right one*. Such a wanton interpretation is fundamentally the same with the *dogmatic* interpretations of Roman Catholic priests: as neither of them is supported by the evidence of sound criticism and rational interpretation.

But it is, moreover, objected, "that private interpretation is the Protestant rule." To this we answer: The Bible is our infallible rule of faith. The Bible is the *rule;* interpretation is the *use* of the rule. And although men may pervert and abuse this rule, it nevertheless remains the same. If men abuse the light of the *sun* to evil deeds, the sun re-

mains the same; if a man takes a *true rule*, and gives a *false measure*, this is not the fault of the rule. And while the Bible or Protestant rule is easy of application, the case is different with the Roman Catholic rule, which includes the Bible, Apocrypha, unwritten traditions, the unanimous consent of the fathers, the interpretations of an infallible judge, which has not spoken for near three hundred years, and whose writings make a library in a dead language, the Missal, and Breviary, &c. Now when the priest takes *his rule*, comprising about one hundred and thirty-five volumes folio, in two dead languages, and interprets them *privately*, that is, he must do it *himself;* and after interpreting the Bible, he must then proceed to the other parts of his rule, and that, too, without being infallible. Now every one must see that the Protestant interpreter has the decided advantage of the priest; and the assumed infallibility of the Church of Rome is worth nothing, unless every bishop and priest were also infallible.

Roman Catholics themselves are compelled, when they would attempt sober interpretation, to have recourse to legitimate private interpretation, or, in other words, to an interpretation founded on the laws which regulate language. We have an example of this in the lectures of Dr. Wiseman on infallibility, published in the Catholic Herald and Catholic Telegraph. Dr. Wiseman is a clergyman of great eminence in England, whose lectures receive unbounded commendation from Romanists. From the following extract on infallibility it will be seen that he endeavours to establish that doctrine precisely in the same manner in which Protestants establish their principles. He is commenting on our Lord's commission: "It is plain that there must be a certain criterion—a sure way to arrive at a correct knowledge of our Saviour's meaning; and I know not what rule can be better proposed than the obvious one on every other occasion, that is, to analyze and weigh the signification of each portion of the sentence to arrive at the meaning of the words; and thus, by reconstructing the sentence, with the intelligence of all its parts, see what is the meaning intended by him who spoke. And for this purpose we can have no better guide than the Holy Scriptures themselves. For if we discover what is the meaning of any word by perusing the various passages in which it occurs, so as to be in any way applicable to the interpretation of the one under examination, every one will agree that we have chosen the most satisfactory and plainly true method of settling the sense intended by our Lord. We have a twofold investigation to make: first, with the aid of other passages to ascertain the exact meaning of the phrases in themselves, and then to see in what relation they stand together, or, in other words, what is the extent of the commission which they imply."

Here the doctor adduces a passage of Scripture to prove the church infallible. And he arrives at this meaning, not by church authority, but by private interpretation. He says: "It is plain that there must be a certain criterion—a sure way to arrive at a correct knowledge of our Saviour's meaning." What shall we now think of all that has been said and written against *private interpretation?* Dr. Wiseman asserts that it is a *certain criterion*, a *sure way;* and if it is not, he knows of no better rule. Is he infallible in his conclusion? If not, infallibility is founded on fallibility. If what he says is true, an important principle of Protestantism is established. And if he can prove the doctrine of infalli-

bility by private interpretation, why may he not understand any other doctrine of Scripture in the same way? If he can, an infallible guide is unnecessary. It is true, Dr. Wiseman, in many of his lectures, opposes the very rule which he here establishes, and Dr. Milner violently denounces it. But when both argue with Protestants, or when they address the common sense of mankind, they are compelled to use the very thing which they elsewhere condemn.

5. Here we may notice the boasted *certainty* of the Church of Rome as opposed to the *doubt* and *uncertainty* of Protestants. Dr. Milner boasts that Protestants, in consequence of their doubts, cannot make an *act of faith*. Indeed, most Protestants do not know what the thing is. We shall, therefore, from the Douay Catechism, quote it, which is as follows:—"AN ACT OF FAITH.—O great God! I firmly believe all those sacred truths which thy holy Catholic Church believes and teaches; because thou, who art truth itself, hast revealed them. Amen." Or take the *act of faith* in the American Catholic Catechism: "O my God! I firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive nor be deceived." This is the sum total of a Roman Catholic's faith; and it is, in fact, no Christian or evangelical faith at all, but what almost every heathen believes, namely, that there is one God, and that he is *truth* itself.

But the Romanists have found a substitute for real belief. This substitute they have denominated *implicit faith*, by which they believe every thing, and know nothing, not even the terms of the propositions which they believe. When the lessons of the gospel, by being veiled in an unknown tongue, were no longer addressed to the understandings of the people, it was necessary that something should be substituted for faith, which always presupposes knowledge. This something is what is called *implicit faith*. It is constituted thus: if you believe that all the religious principles, whatever they be, which are believed by such particular persons are true, those persons who hold the principles are *explicit believers;* you are an *implicit* believer of all their principles. Nor is your belief the less efficacious, because you are ignorant of the principles themselves; for it does not hold here as in the faith whereof the apostle speaks: "How shall they believe in Him of whom they have not heard?" The transcendent excellence of implicit faith consists in this, that you have it in the highest perfection when, in regard to its object, you know nothing and have heard nothing at all. In brief, it is neither more nor less than being a believer by *proxy*. Scripture saith, "You are saved through faith;" and, "without faith it is impossible to please God." Now implicit faith is a curious device for pleasing God, and being saved by the faith of others. It is, in fact, *imputative faith*.

Or it is what is called in Italy *fides carbonaria*, i. e., the *collier's faith*, from the noted story which gives an account of a collier's answering questions to one who had made inquiries of him respecting his faith—the word *carbonarius* signifying *collier*. "QUEST. What do you believe? ANS. I believe what the church believes. Q. What does the church believe? A. The church believes what I believe. Q. Well, then, what is it that both you and the church believe? A. We both believe the very same thing." This is implicit faith in perfection, and, in the esti-

mation of several Roman doctors, the sum of necessary and saving knowledge in a Christian.

In reference to this point, they make several curious distinctions. One of these is, that a man may believe two propositions perfectly contradictory at the same time—one *explicitly*, the other *implicitly*. Another is, that in such a case the implicit, not the explicit, is to be accounted his religious faith. By this means the knowledge of God and of Scripture is superseded to make room for an unbounded confidence in and submission to a set of men whom the ignorant regard as the mouth of the unerring church.* By repeating the above-named *act of faith*, with suitable seriousness of mind, a Romanist is deceived into the confident persuasion that he is a believer and a true Christian; while in reality he believes nothing at all upon divine authority, and is therefore as destitute of that faith which is connected with salvation as those who never heard of a Saviour, or, having heard, reject him. This is the boasted certainty of the Church of Rome, as opposed to the doubt and uncertainty of Protestants. It is the certainty of falsehood; for there is such a thing as believing a lie with the full assurance of its truth. "Because they received not the love of the truth that they might be saved; and for *this cause* God shall send them strong delusion that they should *believe a lie*," 2 Thess. ii, 10, 11.

It is true, they teach the principles of their religion in catechisms, but still in such a way that the common people must receive all these things in the sense which the church imposes, and in that sense only, so that they are not articles which are believed upon conviction of their truth; for if the people were to think and reason, they would exhibit as great a variety of opinion as the Protestants do; and this is the case among the learned of the Church of Rome. Papists have no *doubt* with regard to the truth of their religion, because they believe the church or clergy, and never reason on the evidence presented. Protestants have no *doubts* in the truth of their religion, because they believe the word of God; and when they give their assent to what God has revealed, they do it, not only with a *certain assurance* that what they believe is true, but with an *absolute certainty that it cannot be false.* No *certainty* can exceed that with which they regard the divine record, that is, every *truth* and *fact* contained in the Bible. Protestants doubt many things taught by the Church of Rome, because they are supported by mere human testimony; and they deny many others, because they are opposed to the divine testimony.

Dr. Milner asserts, "that the Protestant has no *certain assurance* and *absolute security* as to what is revealed in Scripture, but depends on his own talents." To this we reply, that those who receive the gospel as a proclamation of mercy through Christ, by the communicated agency of the Holy Spirit, enjoy the benefit of it in their own personal salvation. They have the witness of God's Spirit testifying to their hearts that they are the children of God. Their *guilt* is removed, and they have *peace* and *joy* in believing, and a *hope* of glory in their souls. Here is an *evidence* and an *assurance* which are altogether unknown to those who depend on priestly absolution. A condemned criminal might understand the terms in which a reprieve is expressed, and might receive

* See Campbell's Lect. on Eccl. Hist., lec. xxiii, p. 337, where Bona and Gabriel Biel are quoted.

the benefit of it, though he might not be able to interpret the laws of the realm relating to the prerogative of which he enjoyed the benefit. He who makes religion a personal thing, and who really believes the truth which brings peace and salvation to his soul, knows with infallible certainty what that truth is; and if he were asked questions about it every day of his life, he would give substantially the same answers. Christians of this description are perfectly certain and unanimous in the profession of their faith, which is not a mere system of speculative opinions, sound or unsound, not a mere agreement in the understanding of a few doubtful passages of Scripture; but an entire submission of the heart, mind, and conduct, to the will of God, as plainly made known by the general tenor of his word. All such speak of religion in the same manner; it teaches them to pray for the same things: with regard to the essence of Christianity, they are of the same mind. Thus they are *one in Christ*. This is the true religion as it exists in those who believe the gospel, that is, who are Christians in the Bible sense. True religion, in the estimation of Roman Catholics, is a system of opinions and dogmas which a man must believe upon the authority of the church, without presuming to think differently upon any of them from what the church is pleased to dictate.

Roman Catholics sometimes boast of the *death-bed conversions* of Protestants to their faith. They also glory in the conversion of the duke of Brunswick, for whom the priests blasphemously and wickedly proposed to suffer damnation in his stead, provided he should be damned by embracing popery. Such a substitution is contrary to express Scripture, which says, "Every man shall give an account of HIMSELF to God." It also proves the wickedness of their convert, and his total want of all genuine religion; for were he truly pious, he would find enough in Christ's grace without having recourse to such *a refuge of lies*.*

6. An exclusive right to the Holy Scriptures is the bold claim of the Church of Rome. To place this in its true light, we have only to quote the following words of Bishop Milner, which assert that we Protestants have no right to *read, study*, or even *possess* the word of God. In his twelfth letter, of his End of Controversy, in reply to his Protestant correspondents, he utters the following arrogant sentiments: "Before I enter on the discussion of any part of Scripture with you or your friends, I am bound, dear sir, in conformity with my rule of faith, as explained by the fathers, and particularly by Tertullian, to protest against your or their right to argue from Scripture, and, of course, to deny any need there is of my replying to any objection which you may draw from it; for I have reminded you that *no prophecy of Scripture is of any private interpretation;* and I have proved to you that the whole business of the Scriptures belongs to the church; [the clergy;] she has preserved them; she vouches for them; and she, alone, by confronting them, and by the help of tradition, authoritatively explains them. Hence it is impossible that the real sense of Scripture should ever be against her and her doctrine; and hence, of course, I might quash every objection which you can draw from any passage in it by this short reply,—*The church understands the passage differently from you; therefore you mistake its meaning.* Nevertheless, as *charity beareth all things, and never faileth*, I will, for the better satisfying of you and your friends, quit my

* On this point see M'Gavin's Protestant, vol. ii, pp. 535–541.

vantage ground for the present, and answer distinctly to every text not yet answered by me."* This is telling us plainly what the claims of the Church of Rome are, and what she is ready to enforce when power or policy will furnish a proper opportunity. We have no right to dispute with her; she need not descend to argue with us; she is the sole judge of every text in the Bible, not one of which can have a meaning different from her own. By this summary process any Romanist, as well as Dr. Milner, can *quash every argument*. Truly, according to this, there is no use in reasoning with her. But the arrogant sentiment contained in the above quotation affords its own confutation to every Protestant, and indeed to many serious Roman Catholics.

7. Against the Bible *alone* as the rule of faith the following objections have been urged by the members of the Church of Rome:—

It is objected, "If the Scriptures had been the rule of faith, the church would always have had them in writing; but before Moses there was no writing." To this we answer, that they had the revelations of the ancient patriarchs, which were transmitted to them by a tradition superior to that which Rome now makes a principal part of her rule of faith. But they certainly had no such rule as Romanists deem necessary.

It is also said, "that the books of the New Testament were not written till long after the establishment of Scripture, and therefore Christians had not the Bible for their directory and rule." But the binding obligation of the Old Testament remained till the crucifixion: and in the interval the church was favoured with the personal presence of the apostles, whose living voice supplied a rule of faith of equal authority with that of Christ; for, according to his own declaration, they that heard them heard him. The apostles left their writings as their only successors; and until these writings were completed some of them remained alive to give instruction, under the inspiration of the Holy Spirit, with regard to every doctrine and practice respecting which a question might be agitated in any of the churches. And when they had not personal intercourse, they were consulted by writing.

"The Hebrews were without the written word of God for fourteen generations. Hence the Scriptures could not have been their rule of faith." But we learn, to a certainty, that the Jews did possess the book of the law; for Ezra read it to the people, and, as a preacher, gave the sense, and made the people to understand it. And whether all of them understood the Hebrew or not, some of them certainly did; and for the sake of all, Ezra gave such instructions as enabled all to understand the truths of religion, whether he expounded in Hebrew, or translated and expounded in Chaldee. In his example we have a just condemnation of the practice of praying, teaching, or reading a service in an unknown tongue, which is the practice in the Romish Church.

It is also said, by way of objection to the Bible as the only rule, "that twenty books of the Old Testament are lost." If this be so, how did it come to pass that the Church of Rome permitted them to be lost when she boasts to be the preserver of Holy Scripture? Besides, as she makes the church, and not the Scripture, to be the infallible rule, the church must have committed a mortal sin in allowing these portions of Scripture to be lost. But the allusion to these books is no evidence of their inspiration, any more than allusions to the poet Aratus, before

* End of Controversy, let. xii, p. 76.

the Athenians, (Acts xvii, 28,) and to Epimenides, (Tit. i, 12,) are proofs that these persons were inspired writers.

The Bible, with Roman Catholics, is of no authority of itself. Their faith is derived from another source than the Bible. Dr. Milner, in his End of Controversy, (p. 56,) says, "The Christian doctrine and discipline might have been propagated and preserved by the *unwritten word*, or tradition, joined with the authority of the church, though the Scriptures had not been composed." The bishop of Meaux says, "The Catholic Christian forms not his faith by reading the Scriptures; his faith is already formed before he begins to read; reading serves only to confirm what he before believed, that is, to confirm the doctrine which the church had delivered to him." We are here at no loss to ascertain the true reason of this disrespect shown to Scripture. It is because they have erred from its precepts and doctrines; and it is no wonder if they suppose they could do very well without the written documents which condemn them, and in which many of their doctrines cannot be found.

Indeed, the Catholics have *no certain rule* at all. They can turn from Scripture to tradition, from tradition to the fathers. When these are against them they can fly to councils; and when councils condemn them they can have recourse to the pope; and when the pope fails in giving relief, the Jesuits can do the work of reconciling inconsistencies of any kind, and can even dispense with loving God, provided men do *not hate* him. Thus the Romanist has no settled foundation on which to trust; for the church, i. e., the priest, can teach any kind of doctrine, whether Jewish, heathenish, Mohammedan, or infidel, except pure and undefiled religion.

8. That there is no new or immediate revelation in the church to constitute a rule of faith other than the Holy Scriptures will appear fully if we consider the various standards that have been erected by those who look upon Scripture as deficient. The church, whether it includes the court of Rome, the prelates and other clergy, and the people, cannot be the rule, because their decisions cannot be ascertained; nor do they agree in sentiment to that degree, or with such clearness, as to form a standard for our guidance.

The fathers cannot be our rule, because they frequently differ from Scripture, which is acknowledged to be infallible; they differ also among themselves. Some of them teach heresies, and their works have been seriously interpolated by ancient heretics and by the expurgatory indices of the Church of Rome.

The definitions of councils are not competent, because they are frequently contradictory to each other, and are sometimes at variance with Scripture.

The decrees of the popes are not the rule, because these too are chargeable with similar defects with those of councils.

The decisions of tradition are so uncertain in themselves, and do not possess the authenticity necessary to establish a rule, that they cannot justly claim our submission and assent.

V. How the Scriptures are the rule of faith.

1. The Scripture is the rule of faith two ways. First, to form the faith to such a degree of perfection and completeness as man is capable of in this life; or, secondly, to form it to a degree of mere sufficiency

for salvation. In the former respect it is the rule of faith not only for the things which it clearly contains, but generally for *all* that it contains, whether by express or equivalent terms, by near or remote consequences. In the second, it is the rule of faith merely for the things which are essential to religion, which it clearly contains, and in a manner fitted to the capacity of every person. To study and understand Scripture in reference to the first, much knowledge and industry will be required, so that even a whole life will be too little to accomplish it. Indeed, the subject is so extensive that no man in a short life can go through it. It requires the union of all wise and holy men in all ages to collect together their united wisdom and research. And this is admirably done in the Protestant world; for they have united the labours of the ancients and the moderns, of Jews, Christians, and heathens, and brought the whole to throw light on the sacred text. Much is done in the different branches of Biblical literature. Kennicott and De Rossi have collated the various readings of the sacred text of the Old Testament. Griesbach and others have laboured in the New. Sacred geography has been successfully cultivated by Wells, &c. The zoology of Scripture has been investigated by Bochart and others. The evidences of Christianity have been laid before the world by Leland, Paley, Grotius, Horne, and a host of others. To the person who has time and inclination to study the Scriptures, there is more light shed on the sacred volume by the investigations of such men than by all the decrees of councils and decisions of popes that ever existed.

2. But as to the second way in which the Scripture is the rule of faith, to wit, to form the faith in a degree of mere sufficiency for salvation, through the essential things which it clearly contains, its use is free from all those lengths and difficulties, and accommodated to the lowest capacity, requiring nothing else than common sense and right dispositions.*

3. *First.* It is not absolutely necessary that a man should study the question of the apocryphal and canonical books in order to know the way of salvation; because the essential truths of salvation are so clearly and frequently repeated, that the well disposed can be at no loss to regulate their faith and manners. But even this is so clearly laid down by the Protestants, that a person of the lowest capacity can be at no loss in discerning the force of the evidence in favour of the books which we hold as canonical. This evidence we will produce at a proper time.

4. *Secondly.* Nor is it necessary to know the original languages of Scripture, or the various readings of codices and manuscripts, to ascertain the plain truths of religion; although such knowledge is of importance to the critical examination of Scripture. Even imperfect translations contain the essential truths of religion. And the various readings do not affect any article of the Christian faith. Useful truths are found not in one book only, nor in one passage; but are so plentifully spread over Scripture, that the faults of translators or varieties of manuscripts do not prevent us from finding them.

And should a translator purposely falsify any important passage of Scripture, there would be found enough persons in the church to cor-

* See Claude on the Reformation, vol. i., p. 335.

rect the error and advertise the people. Of this perversion we have an account in what was done by Veron, who translated the passage in the Acts which says, that "the apostles served the Lord," by, "they said mass in the Lord." Or, as the authors of the translation of Mons has done by translating it, "they sacrificed to the Lord." Or in the passage where St. Paul trusted to be given to them *through their prayers*, they render it, *through the merit of their prayers*.

5. *Thirdly*. Nor is it necessary to consult interpreters to assure ourselves of their true meaning. For the objects of faith are so clearly laid down, and in so many places, and so connected one with another, that there is a sufficient provision made for the instruction of the mind, the consolation of the conscience, and the sanctification of the soul; and it is not necessary to have recourse to interpreters for these purposes simply, although sober interpretations may be advantageously consulted by all who have time to peruse them.

6. There can be required only the *four* following conditions in the objects of faith to render them capable of forming a genuine faith in the hearts of the most simple. 1. That they be *sufficient for the salvation* of the most simple. 2. That they be *fitted* to their *capacities*. 3. That they have a *certainty* great enough to form a true *persuasion* in their minds. 4. That they should form a *pure* faith, and free from all damning errors.

The most simple can, by reading the Scriptures, arrive at a knowledge of what is *sufficient for salvation*. The Scriptures plainly show the character of God, the depravity and sinfulness of man, the remedy and means of delivery through our Lord Jesus Christ, and the influences of the Holy Spirit: they teach repentance toward God and faith in Christ; they teach all men clearly to avoid all sin and do all manner of good in their power; while they furnish every needful motive drawn from death and judgment, heaven and hell. In brief, what article in the apostles' creed is not clear to any one who reads the Bible? And if this, in the primitive church, was deemed sufficient as an outline of faith, we are at a loss to learn how it since has become defective.

It may be said, "that for the quiet of their consciences they should *know* that these things are sufficient; but this they cannot know without long and tedious discussion." These truths satisfy all the reasonable demands both of the mind and conscience, which is sufficient. But if the evidences of Christianity are to be examined, then we can refer to those proofs and those evidences that are more plain, more brief, and much more satisfactory than the way proposed by the Church of Rome: unless we would grant them that unreasonable demand, which they always have made, viz., of following them blindly wheresoever they may lead us, without using our own eyes or ears. Nay, our very reason and even senses must be abandoned in order to be properly directed by their infallible decisions. If the evidences of religion are asked for, where can they be sought for, as it regards brevity and clearness, with equal success as they can in some Protestant writers, as Porteus, Watson, and many others?

Still it may be said, "that the Roman and Greek Church deny that all tenets necessary to salvation are clearly contained in Scripture." I answer, that the sentiment of a good conscience, which contents itself with the things contained in Scripture, finding itself supported by the

two following reasons, has a better foundation to trust upon, even without farther examination, than all the pretensions of the Roman prelates, and all the superstitious reveries of the Greeks. The first is, that the minds of common unlettered people are no more subject to be deluded by the inventions of the human understanding than the learned, under the pretence of tradition and the decision of the church. The second is, that salvation is as accessible to the unlearned as to the learned.

7. The truths necessary to salvation are clearly found in Scripture, in a manner *adapted to the capacity of all.* I speak of such a clearness as will convince a sincere person, who does not blind himself by passion or malice, interest or prejudice, but exercises honestly his reason and conscience. It is not such a clearness as will convince all persons, both ill and well disposed; as this would be not only impossible in the nature of things, but even an impious requirement. But may we ask, Is there a clearness in tradition, or the infallible voice of the church, which will convince every person, both well and ill disposed? Certainly not. The dissent of the Protestant world contradicts this.

There is a great difference between plain persons who have only a general and indistinct notion of the truth, without going any farther, and those who substitute a false idea in its place. The first may be in a state of salvation, and ought to be received into the church: whereas the second ought not. A plain unlettered man may have correct views of the divinity of Christ, without having distinct views of the terms *essence, person, hypostatical union,* &c.; and he will also be ignorant of the subtle and frivolous distinctions of the heretics. Who will not place a great difference between him and a Socinian, who, very well knowing what these propositions mean, "Christ is God by his essence; the Father, Son, and Holy Ghost are three persons and one only divine nature;" will deny them, and substitute the following: "Christ is God only by the dignity of his office and glory of his exaltation; the Father, the Son, and Holy Ghost being only so by denomination?"

8. The truths exhibited in Scripture are sufficient to form a true *persuasion* in the mind of the weakest as well as the strongest. This is abundantly verified in the earliest converts to Christianity, many of whom were plain unlettered persons, some were females, and others young persons: yet they were enabled to believe the truths of the gospel with the firmest faith. And we cannot suppose that they had better opportunities of forming their faith than those among Protestants who have not only the written word, but have this word preached unto them and are instructed in its holy doctrines and duties from childhood. Whatever may be the difficulty with Romanists who are more accustomed to listen to an unintelligible service than plain preaching, and hear more from the missal and trifling books of devotion than the word of God, the case is far different with those who have free access to the Scriptures, and are privileged with faithful preachers and able expositors.

9. The fourth condition is, that the faith should be *pure,* and *free from every damnable error;* that is, such errors as are incompatible with a true and saving faith. Such errors have a natural repugnancy with the truths which are essential to religion; and these truths alone are sufficient to the rejection of injurious errors. For example, the principle of the adoration of one only God is sufficient, among Protestants, to make them reject a religious worship paid to creatures,

without entering into the controversy with the Church of Rome on that subject. The principle of confidence in God alone is sufficient to make them reject the invocation of saints and angels, and a reliance on their merits. The principle of the one only sacrifice of Christ on the cross is sufficient to lead them to reject human satisfactions, purgatory, and the indulgences of the pope. The principle of the mediation of one only Jesus Christ is sufficient to make them reject the intercession of saints and angels. The principle of the truth of the human nature of Christ like unto us in all things except sin is sufficient to make them reject the real presence, transubstantiation, the sacrifice of the mass, and the adoration of the host.

Besides, in consequence of the connection there exists between the truths of the gospel and their repugnance to every destructive error, there is scarcely one error but what is in opposition to many truths. For example, transubstantiation, which is repugnant to the integrity of God, is also repugnant to the human nature of Christ; to the formation of his body of the substance of the blessed virgin; to the state of that glory in which he is at present in heaven; to the manner in which he dwells in us, which is by his Spirit and by our faith; to the nature of that hunger and thirst which we should have for his flesh and for his blood, which are spiritual; to the character of both the sacraments, wherein there never is any transubstantiation made; and to the perpetual order which God observed when he wrought miracles, which was to lay them open to men's eyes and senses.

VI. *The Holy Scriptures were put into the hands of the faithful with an obligation to read them.*

That the promiscuous reading of them is of importance to the church and the world, we can give sufficient reason to satisfy impartial persons. To present this subject in as clear a light as we can, we shall notice what is the doctrine of the Church of Rome on this point; present the Protestant doctrines and the proofs of them; and then give the objections to and arguments against the Catholic doctrines.

1. We give the doctrines of the Roman Catholic Church on the promiscuous reading of Scripture from their own authentic and acknowledged standards. We refer to the fourth rule of the Index already quoted on this subject. This rule prohibits the reading of the Scriptures in one's own native tongue, except to such as will obtain a *written license* for that purpose from his bishop or an inquisitor. The person who receives such permission must be piously disposed; and if any read without such a license, he is to be refused absolution till he delivers up his Bible. Thus all, except persons reputed pious, i. e., confirmed Catholics, and all young persons, are absolutely prohibited from reading the Scriptures in their own tongue. And those who read them are to understand them in that sense *only* in which the Church of Rome understands them. The versions of all Protestants are prohibited books, and no Romanist can be licensed to read them on any account. The original Scriptures, too, are *omitted* in the number of books to be read. And the *reason* for prohibiting the general reading of Scripture is, that *the faith and piety* of most would be *injured*, and, as a general course, promiscuous reading of Scripture would *cause more evil than good*. Such is the doctrine of the Church of Rome, as established by the Council of Trent; and if her doctrines be *unchangeable*, her doctrine must be

the same at this day. It may be proper for us to adduce her views in more recent times, to show what her views are now.

Pope Pius VII., on June 29, 1816, published a bull against Bible societies, addressed to the primate of Poland, in which he refers to the Council of Trent, and pleads its authority for refusing the people in general the Bible in their own language, except under such limitations as would deprive them of the free use of the Scriptures. The pope represents the circulation of the Scriptures by Bible societies as *a crafty device, by which the very foundations of religion are undermined—a pestilence, which must be remedied and abolished—a defilement of the faith, eminently dangerous to souls—impious machinations of innovators—wickedness of a nefarious scheme—snares prepared for men's everlasting ruin—a new species of tares, which an adversary has abundantly sown.* Such is the impious language employed by the *humility* of the fisherman's pretended successor. This bull farther declares, "that, agreeably to the Index, the Bible printed by heretics [Protestants] is to be numbered among other prohibited books; for it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of man, produced more harm than good. It is, therefore, necessary to adhere to the salutary decree of the congregation of the Index, (June 19, 1757,) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the apostolic see, or published with annotations extracted from the writings of holy fathers of the church." Thus all the prohibitory and condemnatory denunciations of the Council of Trent are repeated, extended, and confirmed by the highest and authoritative power of the Church of Rome, in the sixteenth year of the nineteenth century. Rome has not changed her doctrine, though she may change her *plans;* and these are changed for the worse, but never for the better, or for the good of mankind.

Translation of the Bull against Bible Societies, issued June 29, 1816, *by Pope Pius VII. to the Archbishop of Gnesn, Primate of Poland.*

"PIUS P. VII.

"VENERABLE BROTHER,—*Health and apostolic benediction.* In our last letter to you we promised, very soon, to return an answer to yours, in which you have appealed to this holy see, in the name of the other bishops of Poland, respecting what are called Bible societies, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of weighty concerns has so pressed upon us on every side that, till this day, we could not yield to your solicitation.

"We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in council with our venerable brethren the cardinals of the holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time we heartily congratulate you, venerable brother, and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so dangerous to Christianity, in

having denounced to the apostolic see this defilement of the faith so eminently dangerous to souls. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and overthrow the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the house of Israel.

"With this view, we issue the present brief, namely, that we may convey to you a signal testimony of our approbation of your excellent conduct, and also may endeavour therein still more and more to excite your pastoral solicitude and diligence; for the general good imperiously requires you to combine all your means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most holy religion; whence it becomes an episcopal duty that you, first of all, expose the wickedness of this nefarious scheme, as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the church, with all the erudition and wisdom which you possess, namely, 'that the Bible printed by heretics is to be numbered among other prohibited books, conformably to the rules of the Index; (sec. 2, 3;) for it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit,' (rule iv.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the church. It is therefore necessary to adhere to the salutary decree of the congregation of the Index, (June 13, 1757,) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the apostolic see, or published with annotations extracted from the writings of holy fathers of the church.

"We confidently hope that, in these turbulent circumstances, the Poles will give the clearest proofs of their attachment to the religion of their ancestors; and, by your care, as well as that of the other prelates of this kingdom, whom, on account of the stand they have wonderfully made for the depositary of the faith, we congratulate in the Lord; trusting that they all may very abundantly justify the opinion we have entertained of them.

"It is, moreover, necessary that you should transmit to us as soon as possible the Bible which Jacob Wulek published in the Polish language, with a commentary, as well as a copy of the edition of it lately put forth without those annotations taken from the writings of the holy fathers of our church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained, after mature investigation, that certain errors lie insidiously concealed therein, and that we may pronounce our judgment on this affair, for the preservation of the true faith.

"Continue, therefore, venerable brother, to pursue this truly pious course upon which you have entered, viz., diligently to fight the battles of the Lord for the sound doctrine, and warn the people intrusted to your care, that they fall not in the snares which are prepared for their

everlasting ruin, The church demands this from you, as well as from the other bishops, whom our rescript equally concerns; and we most anxiously expect it, that the deep sorrow we feel on account of this new species of tares, which an adversary has so abundantly sown, may by this cheering hope be somewhat alleviated; and we always very heartily invoke the choicest blessings upon yourself and your fellow-bishops for the good of the Lord's flock, which we impart to you and them by our apostolic benediction.

"Given at Rome, at St. Mary the Greater, June 29, 1816, the seventeenth year of our pontificate. PIUS, P. VII."

The reader will find the bull in English in M'Gavin's Protestant, vol. i, p. 572.

The pope's bull of September 18, 1819, on the subject of the circulation of the Scriptures in the Irish schools, is in the same strain as that to the clergy of Poland. He calls circulating the Scriptures in schools *sowing tares;* he says the children are by this means *infested with the fatal poison of depraved doctrines;* and as an aggravation of the crime of circulating the Scriptures, "the directors of these schools are generally Methodists, who introduce Bibles, translated into English by the Bible Society." The pope finally exhorts the Irish bishops, to whom the bull was addressed, that *with unbounded zeal* they would endeavour to prevent the wheat from being *choked by the tares.*

"MY LORDS,—

"The prediction of our Lord Jesus Christ, in the parable of the sower, that sowed good seed in his fields, but while people slept, his enemy came and sowed tares upon the wheat, is, to the very great injury indeed of the Catholic faith, seen verified in these our days, particularly in Ireland; for information has reached the ears of the sacred congregation that 'Bible schools,' supported by the funds of the heterodox, [that is, the wrong thinking; meaning, no doubt, the heretical Protestants,] have been established in almost every part of Ireland, in which, under the pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are deluded by the blandishments, and even the gifts of the masters, and invested with the fatal poison of depraved doctrines. It is farther stated, that the directors of these schools are, generally speaking, Methodists, who introduce Bibles, translated into English by 'the Bible Society,' and abounding in errors, with the sole view of seducing the youth, and entirely eradicating from their minds the truths of the orthodox faith. Under these circumstances, your lordship already perceives with what solicitude and attention pastors are bound to watch, and carefully protect their flock from the snares of wolves, who come in the clothing of sheep. If the pastors sleep, the enemy will quickly creep in by stealth, and sow the tares—soon will the tares be seen growing among the wheat and choke it. Every possible exertion must, therefore, be made, to keep the youth away from these destructive schools, to warn parents against suffering their children, on any account whatever, to be led into error. But for the purpose of escaping the snares of the adversaries, no plan seems more appropriate than the establishing schools, wherein salutary instructions may be imparted to the paupers and illiterate country persons. In the name, then, of the bowels (of the mercy) of our Lord

Jesus Christ, we exhort and beseech your lordship to guard your flock with diligence and with all due discretion from those persons who are in the habit of thrusting themselves into the fold of Christ in order thereby to lead the unwary sheep away, and mindful of the forewarning of Peter, the apostle, given in these words, namely, 'There shall also be lying teachers among you, who shall bring in sects of perdition.' Do you labour with all your might to keep the orthodox youth from being corrupted by them? an object which will, I hope, be easily effected by the establishment of Catholic schools throughout your diocess.

"And confidently trusting that, in a matter of such vast importance, your lordship will, with unbounded zeal, endeavour to prevent the wheat from being choked by the tares, I pray the all good and omnipotent God to guard and preserve you many years.

"Your lordship's most obedient and humble servant,

"F. CARDINAL FONTANA, *Prefect.*

"C. M. PEDICINE, *Secretary.*

"ROME, *Court of the Sacred Congregation for the Propagation of the Faith*, 18th Sept., 1819."

A translation of the bull may be seen in M'Gavin's Protestant, vol. i, p. 572.

Pope Leo XII., in his bull, or circular letter, to the Irish clergy, dated May 3, 1824, says, "It is no secret to you, venerable brethren, that a certain society, vulgarly called THE BIBLE SOCIETY, is audaciously dispreading itself through the whole world. After despising the traditions of the holy fathers, and in opposition to the well known decree of the Council of Trent, this society has collected all its forces, and directs every means to one object, to the *translation*, or rather to the *perversion*, of the Bible into the vernacular languages of all nations. From this fact there is strong ground of fear, lest, as in some instances already known, so likewise in the rest, through a perverse interpretation, there be framed out of the gospel of Christ a gospel of man, or, what is worse, a gospel of the devil." The Irish Roman Catholic bishops, to whom this was written, publicly avowed their concurrence with the pope's views, and charged their flocks to surrender to their parish priests all copies of the Scriptures received from Bible societies, as well as all publications disseminated by the Religious Tract Society.*

Assertions, similar to those given from the above-mentioned bulls, have been uttered from the days of the Council of Trent down to the present time, as the recorded and acknowledged authentic and authoritative doctrine of the Church of Rome. The famous bull *Unigenitus*, against the Jansenists, (A. D. 1713,) condemns, among others, the following propositions drawn from Quesnel, as *false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, seditious, impious, blasphemous.* "It is useful and necessary, at all times, in all places, and for all sorts of persons, to study and know the Spirit, piety, and mysteries of the Scriptures. The reading of the Holy Scriptures is for every body." Thus the authoritative and infallible decisions of the Roman Catholic Church are against the general reading of the Holy Scriptures.

* For extracts from this bull see *Breckenridge*, p. 63; *Crump's Text Book*, p. 60.

Notwithstanding these authoritative decrees of the Church of Rome, there is great variety of opinion among her members respecting the reading of the Scriptures. Some are for the promiscuous reading of them, some are not. Some would give them without note or comment, others would not. Thus we perceive great variety of sentiment exists among them; but in general they either entirely discountenance the reading of Scripture by the laity, or they so limit its exercise as to come up nearly to an entire prohibition.

Conformably to the doctrines of their church, the greater part of Roman Catholics carry their opposition to Scripture to that extent as to proscribe the general circulation of Scripture. According to them, an unprejudiced person, who was a stranger to Scripture, would take the Bible to be the worst book in the world. The Roman Catholic clergy of the diocess of Cloyne, and Ross, Ireland, in a set of resolutions drawn up in 1820, recognise all the doctrines of Trent on this subject, and carry them out to their full extent.* As specimens we give the following, as quoted by Mr. Breckenridge in his answer to Hughes, page 283, when referring to the general reading of the Bible: "With Pighius, you might have called it (see Hieron. lib. 3, c. 3) *a nose of wax which easily suffers itself to be drawn backward and forward, and moulded this way and that way, and however you like.* Or with Turrian, *a shoe that will fit any foot, a sphinx riddle, or matter for strife.* Or with Lessius, *imperfect, doubtful, obscure, ambiguous, and perplexed.* Or with the author, De Tribus veritatibus, *a forest for thieves, a shop of heretics.*" The following blasphemous sentiment is uttered by Mr. Maguire in his discussion with Mr. Pope, page 53: "The royal prophet laughed at the gods of the Gentiles, because they *could not speak;* those who make the Scriptures the sole judge of controversies expose them to similar contempt, because, at the best, they are but a dumb judge, and, consequently, unable to pronounce." At a discussion at Carrick-upon-Shannon, Ireland, in 1824, the Roman Catholic priests express themselves as follows: Mr. M'Kean said, page 9, "The Scriptures of themselves, unless accompanied by such notes and explanations, lead to every species of fanaticism and infidelity. The Catholic Church oppose their indiscriminate circulation." Mr. Browne, page 17, &c., says: "Infidelity would assuredly follow the indiscriminate reading of the Scriptures, were the people deprived of the fostering care of the pastors. We maintain that the people are to receive their instruction from the priests, and we maintain that it is the duty of the priest to promulgate the word of God to the flock committed to him. Individually, I will admit that the pastors are not inspired; but collectively they most assuredly are. There never was an instance where the people were allowed the indiscriminate use of the Scriptures, that revolution and disorder did not ensue."

The Irish clergy in general are opposed to their people's reading the Holy Scriptures, unless it be under such restrictions as amount to a prohibition. They oppose the circulation of the Bible by the Bible Society, without note or comment, among their people. And their hostility does not appear to be against the versions of Protestants only, but against Scripture itself; as is manifest from their decided opposition to

* See this document in the Glasgow Prot., vol. i, p. 668.

a Catholic version (the Douay) without note or comment, which the Bible Society proffered to print for the use of Catholics, but which was absolutely refused by their clergy. I adduce the following sentiments uttered by Catholic clergymen in a debate held in 1824, in Carlow, with several Protestant clergymen. Mr. Nowlan states, "If the Bible Society came to distribute copies of the Bible, even of that version which the Catholic Church approves of, on this principle, [that of the Bible Society,] we should still consider it our duty to oppose them. This principle is abusive of the Scriptures, hostile to the Catholic faith, and prejudicial to the peace and order of society." And again: "The objects of this society are public—and they are hostile to the interests of the Catholic religion. The mode itself is subversive of faith, and must not be tolerated."* Mr. Kinshella asks, "Will they not allow us to show, that the reading of Bibles is highly injurious to our flocks, and mischievous to the peace of society?" page 5. Mr. M'Sweeny remarks, respecting the controversy between Catholics and Protestants: "Our controversy can never be decided by a reference to the Scriptures," page 7. Quotations to the same purpose could be multiplied to any extent, but the above are sufficient as specimens. Indeed, the Scriptures are treated by them with less deference than many other books.

There are, however, instances of Roman Catholics approving of the circulation of the Scriptures. But then the number of these is small, and their influence and success are limited. Besides, in this they are directly opposed to the order and discipline of their church; and when they either approve or wink at the circulation of Scripture, it is principally owing to other reasons than to a sincere belief that every Christian should own and read the Scriptures. The following letter of the Rev. Andrew Scott, a Catholic priest of Glasgow, dated Feb. 11, 1814, and published in most of the Glasgow newspapers, speaks a language at utter variance with the standards of the Church of Rome: "If it really was a principle of the Roman Catholic Church to deprive her members of the use of the divine word, by forbidding them to read and search the Scriptures, she would indeed be cruel and unjust. But I can publicly declare (without danger of being contradicted by my brethren, or censured by my superiors) that it is *not at present*—that it *never was*—a principle of the Catholic Church, that the Scriptures should be withheld from the laity; and there never was any law enacted by the supreme legislative authority of the Catholic Church by which the reading of the Scriptures was prohibited." That Mr. Scott was ignorant of the laws of his church on this point is hard to be believed; and the strong presumption is, that he uttered these things in Protestant Glasgow to avoid the force of Protestant opinions, and for the use he could make of it in proselyting ignorant Protestants.

We have a case of similar inconsistency nearer home in the present bishop of Cincinnati, Mr. Purcell. This gentleman, if not formally, yet tacitly, consents to the following resolution of the Western College of teachers, passed at their session held in Cincinnati, October, 1837: "*Resolved*, That this convention earnestly recommend the use of the Bible in all our schools, to be read as a religious exercise, without de-

* Discussion at the Carlow Bible meeting, page 4.

nominational or sectarian comment, and that it is the deliberate conviction of this college that the Bible may be so introduced in perfect consistency with religious freedom, and without offence to the peculiar tenets of any Christian sect." As a Roman Catholic bishop, he acted in direct opposition to his ordination vows in approving of the doctrine of the college. As a Roman Catholic he favours what is expressly condemned by the Council of Trent, which forbids the circulation of the Scriptures in any vernacular tongue, without note or comment; or of even the Roman Catholic version without notes, unless the parish priest recommended the individual to the bishop, and then the bishop gave a *written* license to him who is thus recommended to be a proper person to be *licensed*, or *permitted* to read God's message to him and every human being. But there is more than presumptive evidence that the bishop of Cincinnati is, *after all, opposed to the promiscuous* reading of Holy Scripture, and *that he considers it a dangerous* book to be intrusted with children or mature persons without the restrictions which his church imposes.

Der Wahrheitsfreund, the German organ of the Roman Catholic Church, edited by the Rev. Mr. Henni, a German priest, and published in Cincinnati, says, in the 29th number, under date of February 7, 1839:—

"Bible societies have in thinking Christians produced a just suspicion, that their zeal, which may please hypocrites, has for its foundation some secret, sinister intentions. However that may be, so much is incontrovertibly true, that those very persons, and those very nations, which have the *cheapest* Bibles, can least agree with regard to religion, and are most hostile to each other—that this unlimited reading of the Bible has originated and does still originate—especially in our fanatical America—the most *absurd abortions* of phrensy and even scenes of *horrible crime*. This is the verdict *of experience*, the judgment of the whole *cultivated world*. If every simpleton could take a translation of the Bible in his hands, and pick out for himself that faith without which it is impossible to please God, there would be no need of Biblical learning, ordered by all intelligent Protestant churches, which do not, like some sects in this country, scream and croak day and night in the morass of ignorance and senseless enthusiasm."

After endorsing some quotations from German rationalists, "that much in the Bible is so dark that it cannot edify, but only confound the common man; that the prophecies of Daniel, the Song of Solomon, the Revelation of St. John, have done far more injury than good; that the Bible in the hands of the people will always remain a fatal gift if not accompanied with the right interpretation; that a great multitude of people have been tempted to sin by reading the Bible; that every sect, every passion finds in the Bible proofs, justification, and weapons;" after calling to aid the opinion of the infidel, David Hume, respecting the Bible, "the Wahrheitsfreund" eulogizes the decrees of the Council of Trent respecting the restriction of Bible reading, and concludes with the following:—"The whole really reasonable and religious world calls aloud with Christ, 'Do not cast pearls before swine.' It was and is only presumption which interpreted the Bible privately, which printed it privately, which distributed it promiscuously; pride only did this, and does it now, in order to get *power*."

Thus Mr. Henni denounces the Bible, while his diocesan bishop Purcell seems to approve of it. The priest, however, is teaching his flock in their native German; but the bishop is surrounded by a Protestant audience. Both, however, are the devoted sons of the church, and the faithful retainers of the doctrine taught by the Council of Trent.

Among them, however, there are some well-disposed persons who have been always in favour of the general circulation of the Scriptures. But as far as any sentiment in favour of the Scriptures in this respect has prevailed, it has been owing chiefly to the influence of Protestants; for in those countries and districts where their religion prevails, such as Spain, Italy, Portugal, and South America, the Scriptures are neither read nor studied to any profitable extent. We might, however, give quotations from some eminent Catholic divines who are in favour of the indiscriminate reading of the Scriptures.

The following extract of a letter from Rev. J. Spaulding, a Protestant missionary, under date of September 23, 1837, Rio Janeiro, in South America, will furnish a true *specimen* of what exists and always has existed when the circulation of the Scriptures depended on the Church of Rome. From *generation to generation*, it may be truly said, such has been her practice.

"The Bible, to an astonishing and almost incredible extent, is a new book, and a real curiosity in this country. An elderly lady, who in other respects appeared quite intelligent, said 'she had lived so many years in the world, and never heard of it till lately.' How many are thus totally ignorant of the Holy Scriptures is unknown. A gentleman, a Catholic, and with no great faith in missionary operations here, remarked to me, 'that he did not suppose there were four hundred Bibles in the Brazils'—among a population of at least five millions. What is this but an awful famine of the word of God! And what an awful fact, that this famine, which carries moral death and ruin wherever it goes, has continued from *generation to generation*."

A recent occurrence has taken place in South America in perfect keeping with the foregoing. The account and accompanying document were published in the Journal of Commerce a short time since, and were copied in the Western Christian Advocate of Cincinnati, in the number for February 22, 1839. A Mr. Wheelwright had circulated some Bibles and tracts in Escuado, and also taught a female school. This so provoked the bishop of Quito that he addressed the following to the minister of the interior:—

"*Bishop's Palace, Quito, Feb.* 8, 1838.

"Since the extinction of the tribunal of the inquisition, it devolves upon the bishops to take cognizance of matters of faith—which sacred deposite is confided to them as pastors appointed by the Holy Spirit to rule the church of God, decide controversies, and inculcate sound doctrines. In this character, however unworthy, I cannot fail to guard against encroachments upon the Catholic religion within my diocess—it being the highest good of man, upon which his eternal welfare and his dearest interests depend.

"Nothing is more opposed to this object than that the business of teaching should be confided to those who are enemies of that religion, and who will spare no pains to weaken its belief, especially in that

tender age which has the flexibility of wax to receive impressions, and the solidity of bronze to retain them.

"It is proved by the annexed testimony that Mr. Isaac Wheelwright, contrary to the prohibitions of the holy Roman Catholic Church, has promoted the general reading of the Bible without notes in the Spanish language, and has circulated a tract entitled, 'A Few Words to the Wise, the object of which is to show that the sacred Scriptures are to be understood according to men's private judgment, and not according to the exposition made by the holy fathers, as saith father Scio, in his original work. He has also put into the hands of children two tracts of fictitious narrative, one entitled 'Swiss Village Woman,' and the other the 'Dairyman's Daughter,' which lead to the capital errors of Protestantism.

"The accompanying papers impugn these pernicious maxims, and will convince the supreme government that the circulation of the Bibles and tracts alluded to ought to be prevented. They will also inflame its zeal to cut up by the roots this crying enormity. God preserve your excellency. NICHOLAS, *bishop of Quito.*"

The Rev. J. A. Clark, of the Protestant Episcopal Church of St. Andrews, Philadelphia, in a letter to his congregation, dated Rome, March 24, 1838, says:—"The Bible in Rome is a strange and rare book. The only edition of it authorized to be sold here is in fifteen large volumes, which are filled with popish commentaries. Of course none but the rich can purchase a copy of the sacred Scriptures. Indeed very few of the common people here know what we mean by the Bible. The question was proposed the other day by one of my fellow-lodgers to the lady from whom our lodgings are obtained, and who may be considered as a fair representative in point of intelligence and religious information of the middle class of society in Rome, 'if the people here generally had a copy of the Bible in their houses?' The reply was, 'O yes, all the religious people have.' She also added that she had a very fine copy of the Bible, and immediately went to get it. When produced, it proved to be a mass-book, with here and there a passage of Scripture accompanied with Romish glosses. When it was more fully explained to her what we meant by the Bible, she replied, 'O, yes, I know what you mean; that book is in several of the libraries in Rome, and some persons who are very religious also have a copy of it.'" This plainly shows in what estimation the Bible is held at the very centre of Roman Catholicism.

2. That the Scriptures are to be read by all persons in their *vernacular* tongue we have abundant testimony from Scripture. We can also show that such was the doctrine of the primitive church. The clergy are to instruct the people according to the precepts and doctrines of Scripture; and the laity are to judge of the doctrines of their pastors.

(1.) When God would give his law to the Israelites he said to Moses, "Gather me the people together, that I may make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children," Deut. iv, 10. Moses just before his death assembled all Israel together, and said unto them, "O Israel, hearken unto the statutes and unto the judgments which I teach you for to do them, that ye may live. Ye shall not add unto the

word which I command you, neither shall ye diminish aught from it, that you may keep the commandments of the Lord your God which I command you," Deut. iv, 1, 2. Having the same people assembled on another occasion, he teaches them thus: "These words which I command you this day shall be in thy heart. Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. vi, 7. Thus the fathers were bound to *teach diligently* these things to their children in their family. And this shows that every father had access to Scripture in a language which they understood. Moses entertained no fear that the people would misinterpret it, or wrest it to their destruction. It is probable that many a Jew did so; and yet that was no reason against every Jew's possessing a copy of the law. In numberless places of the prophets we have instructions to the same amount. And we find that Timothy knew the Scriptures from his childhood, for which he was commended by St. Paul. (2 Tim. iii, 15.) We see, then, that, under the Jewish law, the Scriptures were put into the hands of all kinds of persons, young and old, male and female, learned and unlearned, priest and people, with a command to read them and teach them to others, so that the faith of all might rest upon this foundation.

(2.) Nor was this order of things changed under the gospel; for we need but run through the first verses of the epistles written by St. Paul, Peter, James, and Jude, and we will find them addressed to the faithful of all the churches, as well as to the pastors: "To all that be in Rome, called to be saints," Rom. i, 7; "To the saints and faithful in Jesus Christ which are at Ephesus," Eph. i, 1. "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons," Phil. i, 1. Thus the private members of the church were addressed; from which we learn that they could understand them, as they were put into their hands for the express purpose of making them wise unto salvation.

Moreover, this is the use which Jesus Christ would have us make of Scripture, that we might know him to be the Messiah. "Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me," John v, 39. Indeed, we find our Saviour attributing the erroneous opinions of the Sadducees to their ignorance of Scripture: "Ye do err, not knowing the Scriptures," Matt. xxii, 29. It was out of the Scripture that St. Peter and St. Paul proved our Saviour to be the Messiah, and converted the Jews to Christianity. The Bereans are praised for having searched the Scripture, and judged of its contents. "These were," says St. Luke, "more noble than those Jews in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so," Acts xvii, 11. After this, how can any one affirm that the faithful ought blindly to believe their pastors, and not to exercise their own judgments? Is not this to condemn what the Scriptures praise?

(3.) Add to this, the primitive Christians, in whose days there were heresies in abundance, did not restrain any person from reading the Scriptures. For there is no one thing so much insisted on by fathers and councils as the necessity that all persons, without exception, should be well acquainted with the word of God.

3. But we will now present some objections to and arguments against

the Roman Catholic doctrine respecting the indiscriminate reading of the Holy Scriptures.

(1.) The Romanists boast that their church does not *absolutely prohibit*, but in certain circumstances *permits*, the reading of the Scriptures. Now we maintain that this *permission* is an arrogant and antichristian assumption. The Bible is a proclamation of mercy, addressed to sinful men, in such terms as the following: "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else," Isa. xlv, 22. The Church of Rome stands by, and presumes to decide who shall, and who shall not, hear these words of the Almighty Saviour; and if any person at all hear them, it is by her permission. This is assuming a power and authority equal to that of God, and a right to *control*, or at least to *regulate*, the manner of communicating his will to his own creatures. It is arrogating an authority which belongs to no creature, nor to any assembly of creatures, to decide when and to whom the Almighty shall address his overtures of mercy and grace. This claim of an authority to *permit*, implies an authority to *prevent* or *prohibit* the reading of the Scriptures, whenever it shall happen that prevention is more agreeable to her than permission. This, in general, has been the case; and if her assumed authority of permitting proves her to be in error, much more will her preventing fix that character on her.

(2.) The restrictions under which the members of the Church of Rome are permitted to read the Scriptures amount to a *prohibition*. This will appear, if we consider the number and kind of the restrictions and the extent of the privilege:—1. The original Scriptures are entirely overlooked by them. 2. Our English version and all Protestant versions are placed on the list of prohibited books. 3. The Latin vulgate only is permitted to be read without a license, and very few can read it. 4. Their Douay version is scarce, and they take no pains to circulate it among their people. 5. No person is permitted to read their own Scripture in his own native language, without a *written license* from his bishop, or from an inquisitor, with the advice of the priest or confessor. 6. No person is allowed to be licensed unless those who are supposed to receive "an increase of faith and piety," that is, if he be such as will not, by reading, call in question the doctrines of his church. 7. He that presumes to read or possess the Bible without such a license is punished by a penalty the most terrible to a Romanist, viz., he is not to receive absolution of his sins till he has returned such Bible to his priest. 8. Any bookseller who sells a Bible to any person not thus licensed to possess and read it *shall forfeit the price of the book*, (librorum pretium amittant,) *and submit to other punishments at the will of his bishop, according to the quality of the offence.* (Aliisque pœnis pro delictis qualitatis ejus episcopi arbitrio subjaceant. *De libris prohibitis*, regula iv, 8.) They consider the general reading of Scripture as producing more harm than good, through the rashness of men, and thus they represent the Bible as a *dangerous book*. 9. Finally, the favoured few who are permitted to read are not to exercise their judgments in reading, but are to be blindly led by the church, i. e., the priests, or the *notes*, without which no Bible is to be printed on any account.

No Romanist can deny these restrictions, as they are those which are imposed by the infallible decisions of the Council of Trent. And if they are all put together, they will amount to a prohibition against all

profitable reading of Scripture. How exceedingly few, according to these rules, are allowed to read the Scriptures! All young persons are forbidden to read the Bible, i. e., they are never licensed to read. Hence none from their childhood are acquainted with the word of God. Very few ever apply for license to read; for they are, for the most part, *suspected* for heretics if they apply for a license to the bishop. How many in western Pennsylvania, where I now write, apply to the bishop in Philadelphia for a privilege to *read* or *own* a Douay Bible? Add to this, that when the privilege is given to a person of mature age to read the Bible, how badly is such a one prepared to understand the word of God? It is no wonder that the knowledge of Scripture is scarcely thought of in the Roman Catholic Church. The above is the exact discipline of the Church of Rome on this point, which every priest and bishop is bound on OATH to believe and enforce.

(3.) We charge the Roman Catholics with *opposition* to the pure word of God, and from this charge it is impossible to exculpate them. They have all along opposed the circulation of the Scriptures in the vernacular language of the people. When Wickliffe published his translation, Pope Gregory sent a bull to the University of Oxford, in 1378, condemning the translator as "run into a detestable kind of wickedness." When Tindal published his translation, it was also condemned in 1546. When Luther published the Scriptures in the German language, Pope Leo X. published a bull against him, couched in the most vile and opprobrious language. After the Reformation the Church of Rome began to *permit* (not *authorize*, *command*, or *provide for*) the translations of the Scriptures into modern languages, by popish translators, but always accompanied with notes. Yet this was viewed as a dangerous expedient; and it was thought best not to give the Bible to the people, except where there was danger of their receiving the Protestant versions. The Rhemish translators avow this as the motive of their undertaking.

We still have ample proofs that they are afraid to trust the people generally with the Scriptures. When the British Bible Society proffered to publish the Douay Bible, without note or comment, for the use of the Roman Catholics, the English Roman Catholic clergy would not allow it. When the proposition was first made to them, Mr. Gondolphy, a priest of London, said, "If any of the Bible societies feel disposed to try our esteem for the Bible by presenting us some copies of a Catholic version, *with* or *without notes*, we will gratefully accept and faithfully distribute them." Yet when the Bible Society was about to publish the Douay Bible, the Roman Catholic clergy refused it, and Mr. Gondolphy said, "The English Catholic Board did not now intend to disperse *gratuitously* even their own stereotype edition *with notes*; for they could not go about to desire persons to receive Testaments, *because the Catholics did not in any wise consider the Scriptures necessary*. They learned and taught *their* religion by means of catechisms and elementary tracts."*

Thus they are against the Bible, because they are conscious the Bible is against them. It is true, they frequently speak with great reverence of the Bible as it is locked up from the people in Latin; but when it appears in the vulgar language of any country, and when it

* Glasgow Prot., vol. i, p. 263.

becomes the study of the common people, they speak of it as the most pernicious book in the world. The avowed doctrine of the Church of Rome, as laid down by the last of her general councils, recent bulls of the popes, the writings of modern papists, the general practice of her priesthood, establish the fact, that she is against the word of God. Many proofs of her *practice* in opposing the word of God by burning Bibles, speaking disrespectfully of them and their contents, and teaching from *other* sources, might be adduced, but our limits allow not of enlarging.*

It has been remarked, however, that the Church of Rome does no more, in this respect, than the Bible Society does, that will not distribute any but the authorized version of the Scriptures. But the Bible Society never professed to disallow the circulation of other versions than those it circulates. There is, therefore, no analogy between its procedure and that of the Church of Rome, which authoritatively puts the Bible in the list of prohibited books, and declares that if any man shall presume to possess one without a license in writing from his bishop or inquisitor, he shall not receive absolution from his sins till he delivers up his Bible to his priest, who, on such occasions, usually commits it to the flames. One thing, however, we learn from their making this plea in reference to the Bible Society, that many of them are ashamed of the conduct of their church in restricting and prohibiting the circulation of the Scriptures. They say they do nothing more than what Protestants do, and this they allege as a sufficient justification of her conduct. This is an admission that there is something in Protestantism which they would wish to ascribe to themselves. They would be thought friendly to the distribution of the Bible; but it is easy to see from their writings that they set little value on its authority.

(4.) Another serious objection must be brought against the Roman Catholic doctrine on reading the Scriptures. It is the following: that the people are not allowed to exercise their judgment in ascertaining the meaning of Scripture. If a person obtain a written license to read the word of God, he is, notwithstanding, prevented to think for himself on Scripture doctrines. In the creed of Pope Pius, to which every Catholic must assent, we have the following as an article of faith: "I also admit the sacred Scriptures, according to the sense which the holy mother church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scripture; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers." To the same purpose is the following: "It is as clear as the noonday light, that by solving the following question, *Which is the true church?* you will at once solve every question of religious controversy that ever has or that ever can be agitated. You will not need to spend your life in studying the sacred Scriptures—you will only have to hear what the church teaches upon the several articles of her faith, in order to know with certainty what God revealed concerning them."† The Roman Catholic is taught "in all hard, obscure, and

* See Glasgow Protestant, vol. i, pp. 280–287, where many instances are given in which, at the present day, the word of God is withheld from the people, and it is made a crime to have it in possession, to read it, or even to acquire the art of reading so as to have access to it.

† End of Controversy, p. 87. See also p. 80 for a similar passage.

disputable points to refer all to the arbitration of the church, to the judgment of those whom God has appointed pastors and teachers; never presuming to contend, control, teach, or talk of his own sense and fancy in deep questions of divinity and high mysteries of faith, but expecting the sense of those from the lips of the priest, who shall keep knowledge, and from whose mouth they shall require the law."* Indeed, ninety-nine Catholics out of a hundred have no other rule to follow but what a few priests and private writers tell them. As a proof of this, we give the following from Dr. Milner, who is esteemed among them a principal defender of their faith: "Most likely the Catholic peasant learns the doctrine of the church from his parish priest; but then he knows that the doctrine of this priest must be conformable to that of his bishop. He knows also that the doctrine of the bishop himself must be conformable to that of the other bishops and the pope, and that it is a fundamental maxim with them all never to admit of any tenet but such as is believed by all the bishops, and was believed by their predecessors up to the apostles themselves."† Thus it is clear in respect to the interpretation of Scripture, that no one, according to the Catholic doctrine, can exercise the powers of his own mind. The work is already done to his hands. He may be a good classical scholar, profoundly versed in Greek and Hebrew, well read in Jewish antiquities, thoroughly acquainted with oriental customs, and the best critic of his age; but wo be to him, especially if he happen to live in Italy or Spain, if he presume to bring his stores of knowledge in investigating the sense of Scripture, or dare to bring to the light, even though it should not go beyond the precincts of his own study, any interpretation different from that which his church teaches.

(5.) It appears to be no part of the Roman Catholic creed to instruct the people in order that they may be qualified to read the word of God. Bishop Milner tells us that "the bulk of mankind cannot read at all; and we do not find any divine commandment as to their being obliged to study letters."‡ This shows the low esteem in which the common people are held by the priests. It is not considered a duty to promote their mental improvement, because there is no express commandment to teach men to write or read. If the priests find the people ignorant, they will keep them so. Indeed, they depend so little on Scripture, that many of them think they could do very well if the Scripture never had been written. It will surprise our readers to learn that a Christian bishop would think so; yet such is the sentiment of Dr. Milner, who says, "The Christian doctrine and discipline might have been propagated and preserved by the *unwritten word*, or tradition, joined with the authority of the church, though the Scriptures had not been composed. Religion did prevail and flourish, soon after the age of the apostles, among nations which did not even know the use of letters."‖

VII. The Holy Scriptures, upon the whole, are a *safe* guide in the way of salvation, notwithstanding the various objections that have been made against them. Catholics say they do *more harm than good* when put into the hands of common people in their native language; that

* Gother's Papist Misrepresented, p. 31.
† End of Controversy, p. 81. See also Glasgow Protestant, vol. ii, p. 570.
‡ End of Controversy, p. 41.
‖ End of Controversy, p. 56.

this is manifest from *experience*; and that this is owing to the *rashness* of men. We will state and answer some of the weightiest objections urged under this head.

1. It is objected that the Scriptures are wrested by some to their *destruction*. That they may be perverted and abused need not be denied. Our common *food* has been perverted to the purposes of gluttony; intellect has been employed in the service of irreligion; civil liberty has been perverted, and made the instrument of anarchy. But still these gifts may be employed to good advantage. An evil disposition may pervert the best gifts of God to the destruction or injury of its possessor, or of others. Some were so wicked as to turn the grace of God into lasciviousness. The preaching of the cross was perverted by some so as to become the *savour of death unto death*. Still the apostles preached Christ crucified, and that, too, although they knew that he would be a stone of stumbling and rock of offence to the disobedient. Although the *unteachable* and perverse may wrest the word of God, the well disposed will receive the most important instruction from it; they will receive the sincere milk of the word, and will grow thereby.

It is possible that persons may do themselves harm by having the Scriptures; but it is more than possible—it is certain—they will suffer much *more harm* by having them withheld; for they may *be destroyed for lack of knowledge*, Hos. iv, 6. And why do not the Catholics show the same caution in other cases as they do in this? Why do they not forbid image worship, lest the people might fall into idolatry? Why do they not forbid the use of indulgences, lest men would use them as a license to commit sin? Multitudes of such questions might be asked, and it is strange that they should be so suspicious of nothing as of the Bible.

Men have been liable to fall into error and heresies in all ages; yet neither the prophets, nor our Saviour and his apostles, ever thought of preventing these evils by forbidding the reading of Scripture. St. Peter himself, who mentions this danger of men's *destruction* from *wresting the Scriptures*, does not blame, but supposes every man's reading them. And St. Paul, whose epistles were the very Scriptures they wrested, never requires them to be kept from any one Christian of the several churches to which he writes. On the other hand, he requires the contrary, concerning an epistle as liable to be misunderstood as any of them, and which actually was misunderstood immediately. "I charge you by the Lord, that this epistle be read unto all the holy brethren," 1 Thess. v, 27. The ancient Christians, in whose days heresies abounded, did not restrain the people from reading the Scripture in order to preserve them from heresy. Among them a man's delivering up his Bible was, as it ought to be, the mark of apostacy from religion. Nothing was so much insisted on by fathers and councils as the necessity that all persons should be acquainted with the Holy Scriptures. The primitive church was apprehensive of no danger from this practice. The Church of Rome, we acknowledge, has cause to be apprehensive; for had the people once general liberty to read and judge from Scripture, there is great danger they might come, in general, to see what they who now see dare not own, how widely the Scripture differs from the doctrines commonly taught them. They are *wise in their*

generation. The Scripture is against them, and they will be against Scripture; lower its credit as far as they dare; keep it out of men's hands where they can, and where they cannot, they pervert it by false translations, obscure it by false glosses, and *make it of none effect* by setting up a pretended authority of interpretation which affixes to it a sense quite different from what it evidently means.

2. It is objected that *fanaticism* results from the exercise of private judgment in the interpretation of Scripture. The extravagances of Joanna Southcote and others are adduced as examples.

But it is not from reading the Bible that these extravagances arise; for this book is entirely overlooked by fanatics, or they are so much wiser than what is written in it, that they place their own notions in a far more elevated scale than the word of God. Fanaticism should be rather considered as the offspring of heated passions, a weak understanding, or extremely superstitious, mistaken, and absurd views of a few truths, rather than as the result of private judgment in reading the Scriptures.

But are members of the Church of Rome, who are either forbidden to read the word of God, or to exercise their judgment in order to understand it, exempt from fanaticism? The instances of fanaticism and of the perversions of Scripture which have disgraced Protestant countries from the days of Munster down to those of Joanna Southcote are far outdone in countries where the Bible stood foremost in the list of heretical books, and where the authority of the Church of Rome was predominant. Witness the horrible crucifixion of females so minutely detailed by Baron Grim, who was an eye-witness of them during his residence at Paris, and which were put a stop to, not by the interference of the clergy, but by order of the lieutenant of police. Let any one consult the Edinburgh Review for September, 1814, p. 302, and he will find detailed instances of the most horrible fanaticism which occurred at Paris. We allow such cases of human infirmity call rather for the exercise of pity and forbearance than for mutual recrimination. But when the Church of Rome countenances the most glaring fanaticism, and since many of her usages are founded and supported by it, we think it necessary to rebut, by a just retort, her charge against the reading of God's holy word. The Romish Church has been the steady friend of *fanatics* and the *interior spirit*. Witness the *whippers*, in whose processions such fanatics as the king of France and the *Cardinal Lorraine* have frequently joined. Indeed, many of the peculiar doctrines, rites, and institutions of Romanism originated in sheer fanaticism. In their worship of images, in the distribution of works and offices assigned to the vast host of saints, in the canonizing of saints and adding to the objects of worship and veneration, and in the grave pretensions of the Romish Church to miraculous powers, there is a singular exhibition of fanaticism. Doctrinal sentiments and rites have been defined and settled by visions and revelations. Their monkish orders have been founded by fanatics in their raving fanaticism; such as the Benedictines, Carthusians, Dominicans, Franciscans, Carmelites, Jansenists, Jesuits, &c. Many of their leading ceremonies and rites may be traced to the same source.* Witness, also, the monstrous absurdities printed

* See Brownlee, p. 105.

and circulated in the Lives of the Saints by Dr. Butler, the Visions of St. Theresa, and the Infliction of the five Stigmata of St. Francis.

Fanaticism is to be found occasionally in every church. But it is proper to make one important distinction between Protestants and Romanists respecting the instances of fanaticism among each. Protestants provide against it by sound instruction, and discourage and disavow the fanaticism and enthusiasm which arise among them. But the Church of Rome does not Scripturally provide against it—does not discourage or disown, but rather fosters the instances of delusion that arise in their community.

3. It is objected that the miscellaneous reading of Scripture produces *heresies*.

Mr. Hughes says, "The Protestant rule of faith has given rise to all the heresies that exist."* But are the poor and illiterate those who originate heresies? Not at all. Du Pin, a celebrated doctor of the Sorbonne, and a Roman Catholic, informs us, "If there be obscure and difficult passages in the Bible, it is not generally the simple who abuse them, but the proud and learned who make a bad use of them. For, in truth, it is not the ignorant and simple who have formed heresies in perverting the word of God. They who do so are generally bishops and priests, learned and enlightened persons. So that, so far from knowing by experience that the reading of the Scripture is dangerous to the simple and the ignorant, one may say that we learn therefrom that it seldom causes any but the learned to fall into error, and that the simple have generally found there nothing but what is edifying and instructive."† Cardinal Bellarmine writes as follows: "Heresies originate with men of rank rather than with the common people. Without doubt, heresiarchs were almost all either bishops or presbyters. So that heresies are certain factions of leading men, without whom there would be no revolts of the people in the church."‡ From these two testimonies of Roman Catholics, who, in this respect, speak the words of soberness, the reading of Scripture by the common people does not produce heresies. But the weight of such an objection is another proof of the low estimation in which the Scripture is held by those who make it.

But may we not ask, How have Catholics succeeded in putting a stop to disputes, and rooting out heresies? Their rule has worked worse than ours. In settling disputes, not by reason, the Bible, or the records of history, but by *authority* and *force*, they have driven church after church, and nation after nation, from their communion. How did they settle the dispute with the Waldenses and Albigenses, with the Greek Church, and the reformers? The Church of Rome, where she is predominant, may succeed by the power of the inquisition, and such other means, in repressing the outward expression of opinion. Such means

* Controversy with Breckenridge, p. 22.

† Disser. Prelim. sur la Bible, b. i, c. 9, Par. 1701, as quoted in discussion between Pope and Maguire, p. 86.

‡ "Hæreses ab optimatibus potius quam a plebeiis hominibus excitantur. Certe, hæresiarchæ fere omnes aut Episcopi aut Presbyteri fuerunt. Itaque sunt hæreses quædam optimatum factiones sine quibus nullæ essent in ecclesia populorum seditiones."—*De Romano Pontifice*, lib. i, c. 8, ultima editio, ab ipso authore recognita; Coloniæ, fol. 1620, tom. i, p. 587. See also Pope and Maguire, p. 86.

have produced infidelity in France, Spain, and elsewhere; but it never succeeded in promoting pure and undefiled religion.

The Church of Rome accuses Protestantism of producing Socinianism, and that this heresy is the legitimate result of following the Protestant rule. They also assert that the divinity of Christ cannot be proved from Scripture, and that the principles of their church are in direct opposition to the Socinian or Unitarian heresy. Now we think we can prove the contrary of all this, so as to show unequivocally that the charge of producing heresy, in reference to Socinianism, cannot justly be charged against the Protestant rule. On this the following observations are offered:—

First. The Socinian does not adopt the Protestant rule: nor can he, with propriety, be ranked at all among Protestants.

The Protestant rule is the all-sufficiency of Scripture, interpreted by the legitimate canons of interpretation, under the direction and illumination of the Holy Spirit; or, in other words, the orthodox Protestant rule is the entire canon of Scripture, accepted and received as a divine revelation, interpreted according to the proper rules of language, requiring the illumination of the Holy Spirit. This is not the rule of the Socinian; nor are these the foundations of his opinions. He denies and rejects many parts of the canon of Scripture; he also rejects divine influence, and transgresses the laws of sober interpretation by a rash self-sufficiency. The position, therefore, of the orthodox and heterodox Protestant is totally different; their rule of faith is different, and the result different. In fact, the creed of the Socinian is formed *previously* to his approaching the Scriptures; and his business with them is to adjust them according to his previously received creed. His doctrine and the doctrine of Scripture are altogether different. The orthodox Protestant has a rule of faith wholly divested of absurdity and difficulty. The Papist's rule is involved in the vicious circle. The first is founded on the unity of the divine communications, while the latter supposes such a communication insufficient.

Secondly. Catholics assert *that the divinity of Christ cannot be proved from the testimony of Scripture.*

But we can show that Scripture fully maintains this doctrine. To the orthodox Protestant, in his defence against the Socinian and the Catholic, the Scripture is a *litera Scripta*, or *written document*, on whose pages are inscribed such passages as the following:—Immanuel, God with us;—the Word was God;—I and the Father are one;—who is over all, God blessed for ever;—the great God, *even* our Saviour Jesus Christ, &c. Now what does the Socinian do with all this? Why, he has a *pre*-formed creed, and he has absolutely settled the thing beforehand, that these things cannot be. And in order to reconcile this to a professed reverence for Scripture, he has recourse to *interpretation*, and interpretation is omnipotent. Give a man that, and he fears nothing. Grammatical meaning with him will signify nothing. And will any man, not a bedlamite, say that the Socinian derives his creed from Scripture—from any grammatical, and therefore just interpretation? We say grammatical, not *literal*, for we do not require him to believe that Christ was a vine, any more than that he was two persons when he instituted the sacrament of the supper—one in himself, and the other in the bread which he held in his own hand.

Thirdly. Notwithstanding the Socinians and Catholics disagree in many things, yet there are strong features of resemblance to be traced between them.

(1.) There are resemblances in *doctrine*. The Church of Rome has had the honour of maintaining orthodox doctrine after many other churches had embraced great errors, such as the Arian heresy, which afterward merged itself into the Socinian, denying both the divinity and the atonement of Christ. But eventually she fell into similar errors. It was too much to persuade men that Christ was a creature; but the same object was effected by persuading men to worship mere creatures, and to trust in the merits of creatures and in their own penances. Denying or obscuring the divinity of Christ may be done in two ways. First. By bringing him down to the level of a mere creature. This was for the learned and philosophical; but there was something too shocking in it for the bulk of mankind. The second method served the purpose better; that was to bring up certain creatures to the rank and place of the Saviour. Both these systems seem to be opposed to each other; but both agree in creature worship and creature merit, and thus they are both subversive of genuine Christianity, and far removed from the character of apostolicity. The Socinians deny Christ's divinity; the Papists expressly assert it; but they affirm that this doctrine cannot be proved from Scripture, and affirm that the primitive fathers left nothing against Arianism. They also overthrow the doctrine by allowing worship to creatures. Thus, to a considerable extent, they make common cause with the Socinians, and agree with them in practice, though they cry out against them.

(2.) There are striking resemblances between Socinians and Catholics in regard to liberties taken with the word of God or rule of faith, in adding thereto and weakening its force. The Church of Rome adds tradition to the word of God. Both verbally acknowledge the word of God; but both cry out that the originals, the Hebrew and Greek, are corrupted. Dr. Priestley accuses the apostles of reasoning *inconclusively*, and Moses of giving a *lame account* of the creation. Dr. Milner says, "If Christ had intended that all mankind should learn his religion from a book, namely, the New Testament, he himself would have written that book." This certainly is speaking very disrespectfully of the word of God.

(3.) In the *rules of interpretation* there are striking coincidences. Popery and Socinianism agree in this, that there is an authority among men superior to Scripture, by which the Scriptures are to be tried, and have their meaning determined. This may be called the nucleus of the two systems. The authority which the Catholics set over the Scripture is the church and tradition; that which the Socinians set over it is reason and conscience. Thus the Church of Rome identifies herself with this heresy by setting human authority over the word of God. I cannot do better here than adduce a quotation from Tertullian's Prescriptions against Heretics, and I take a papal translation: "Heresy does not receive some scriptures; nor, if it receives any, does it receive them entire; but either adds or subtracts to prove its own tenets, and when it seems to keep the words perverts the sense by different comments and interpretations."*

* "Iata hæresis non recipit quasdam Scripturas, etsi quas recipit, adjectionibus et detractionibus ad dispositionem instituti sui intervertit. Et si recipit, non recipit

(4.) Let the reader observe, that though there are strong features of resemblance between *popery* and *Socinianism*, we do not speak of *papists* and *Socinians* personally; nor do we assert that the prevailing tendency of the two bodies is the same. In respect to literature and all the decencies of enlightened society, the latter are not behind their Protestant neighbours. They acknowledge no foreign power, civil or religious; they do not think it lawful to propagate their principles by force, or to punish men for heresy.

4. Another objection to the exercise of judgment in the reading of Scripture is the *divisions* among Protestants, or, in other words, that the circulation of the Holy Scriptures in the vulgar tongue produces *numerous sects*. It appears that there were sects among the Jews, in the apostles' days, and among the primitive Christians. And as it respects one notable Jewish sect, our Lord declares that the cause of their error was ignorance of the Scriptures: "Ye do greatly err, not knowing the Scriptures." Their reading of Scripture was not the *cause* of their errors or sectarianism, but their *neglect* of the Scriptures, and *ignorance* of them. It is plain that the reading of the Scriptures and reasoning upon them is the method appointed by our Saviour to prevent error, to convince heretics, and convert them to the faith. Protestant churches excommunicate heretics where they appear, and Romanists *ought* not to do any thing more. Nevertheless, they add *force* and persecution, and if this be a more effectual way, it is certainly an unscriptural one. There are two ways of settling disputes, *reason* and *force*. Protestants take the former, and Catholics the latter.

Nor have Catholics any just cause to exult, that their rule and its enforcement have proved successful toward the prevention of various sects. Among them still exist Jansenists and Jesuits, and many other such divisions. Have the divisions among the Franciscans and Dominicans escaped their recollection? Have they never read of the division between Fenelon and Bossuet, respecting the mystic notions of Madame Guion? And when the matter was referred to the pope, who, through fear of Bossuet and regard for Fenelon, hesitated to give his opinion; but at length yielded to the influence of the former?

The Roman Catholic Church cannot boast of a unity by any means equal to that which exists among the leading Protestant churches of Europe and America. It could be easily shown that the common bond of union, that is, the Bible, among Protestants, is stronger and more efficacious than that which arises from union with the see of Rome.

5. We are also sometimes told that the unrestrained reading of the Scriptures produces *insubordination*, *disloyalty*, and *rebellion*. The only reply we shall make to this is, that the careful perusal of Scripture will lead men to assert their natural and civil rights, and also to oppose tyranny and despotism in church and state. And as the Catholic system is supported by, and, therefore, fosters despotism, it is no wonder that the devotees of the Church of Rome pronounce their anathema against the circulation and reading of Scripture among all classes of mankind.* If all men, in this free country, were not allowed the exercise of private judgment; if they were not even allowed to twist the sacred letter to

integras. Et si aliquatenus integras præstat, nihilominus diversas expositiones commentata convertit."—*Tertul. de Præscrip. Hæret.*, c. 17, tom. ii, p. 459.

* See the discussion at the Carlow Meeting, pp. 63, 64.

whatever sense or nonsense they pleased, Romanists would not be allowed to hold, much less to publish their nonsense; for of all the sects in existence none exhibit such a mass of nonsense as the Church of Rome does; and it is nonsense founded on the wresting of many plain texts of Scripture.

6. Let us examine Bible reading by its *effects*. The Church of Rome declares that it is the *cause of more harm than good*.

It is remarkable that the periods of the world's history when the morals of mankind were in the worst state—the places where iniquity prevailed most—were the times and places when and where the greatest scarcity of the word of God prevailed. Such was the case before the flood. "The earth also was corrupt before God, and the earth was filled with violence." Here is what tradition could do—here is what a destitution of Scripture could accomplish. Greece and Rome, under the guidance of tradition and philosophy, were sunk in every species of crime and error; as appears from the first chapter of Romans, as well as from their own writers. The same is the case with modern heathen nations. Roman Catholic countries, too, where the word of God is little read, and less known, furnish ample proofs of the corrupting effect of prohibiting the general reading of the word of God, by the ignorance, errors, and immorality which prevail. And in countries where the Bible is circulated, very few, if any of those who are intemperate or inmates of penitentiaries, are constant and careful readers of the Bible.

Besides, the *good effects* of Bible reading are great and numerous. Was ever any one injured by reading the Bible, or induced by it to injure others? Nay; we may appeal to any man who has paid attention to the subject, whether he ever knew a good man become bad, or even a bad man become worse, in consequence of his reading the Bible. But if we believe Catholics, we find that their *experience* is against Bible reading; accordingly they speak of it as one of the greatest evils in the world. Indeed, they ascribe most of the evils which have infested Europe for the last three hundred years to reading the word of God.

7. It is objected that Christ and his apostles did not propagate the gospel by the instrumentality of the written word. Mr. Hughes says, "Christ has made the promise of infallibility to the *succession of* TEACHING, and not to reading, writing, or private interpretation."* Dr. Milner, vicar general of all England, in his End of Controversy, declares, "If Christ had intended that all men should learn their religion from a book, namely, the New Testament, he would have written that book himself, and enjoined the obligation of learning to read it, as the first and fundamental precept of religion. But Christ wrote no part of the New Testament himself, and gave no orders to his apostles to write it." They maintain that Christ sent his apostles "to teach all nations, and this always means *oral* instructions. They were sent to *preach*, not to *write* books." To this we reply, that we find Christ and his apostles continually referring to the written word of God; and though they declared many truths not contained in the Old Testament, in general, they only enlarged upon and more fully explained what had been formerly written. Besides, they propagated Christianity by means of the written word, for our Lord continually

* Controversy with Mr. Breckenridge.

referred to *what was written;* and the phrases, *according to the Scriptures, as it is written in the law—the prophets—the psalms*—show what use he made of the word of God. The first preachers proved that *Jesus was the Christ*, from the Scriptures. (See Luke xxiv, 44, 45; Rom. xvi, 26; Acts xviii, 28.) In brief, it may be said of the New as well as of the Old Testament, "Whatsoever was written aforetime was written for our learning, that we through patience and faith of the Scriptures might have hope."

Teaching implies as much the use of writing as of oral instruction. And our Lord's command to teach included as much an injunction to write as to speak. Apostolical usage proves this; they did write as well as preach; they declared that they were enjoined to write. (See John xx, 31; Rev. i, 11, 19.)

Indeed, the apostles and evangelists not only made large use of the Scriptures of the Old Testament, but they also wrote down the New Testament for the instruction of all. And so far were they from thinking that those whom they instructed in Christianity were sufficiently taught without written instructions, that with the writings of Moses and the prophets, they thought it necessary to leave with the whole church, the laity as well as clergy, the various pieces which compose the New Testament.

If it be said that the Scriptures may be used for the benefit of the faithful, but not to convert heathens to Christianity, nothing is more false. For is it a more convincing way to persuade men to become Christians by mere oral declarations respecting events that have long since transpired, than, *with oral teaching*, to produce *written documents also* which have every external and internal mark of genuineness, as well as the solemn impress and seal of inspiration?

Indeed, Thomas Paine and other infidels never made a grosser attack on Scripture than this. And it furnishes us with an additional proof of the oneness of infidelity and popery.

Dr. Milner also argues, that since few can read, and no such means were provided by Christ to teach men to read, therefore to instruct men by the written word is absurd and impossible. "Christ has not so much as enjoined it to his followers, in general, to study letters." So says the vicar general of England. But we answer, that the very giving of the Scriptures in the language of men is a proof that Christ intended them for the instruction of mankind. He provided also means for their reading and understanding them when he endowed men with rational powers, and promised the aids of his Spirit to guide men. To say that Christ did not intend the Bible as our guide in religion, because he did not teach all men to read, is as absurd as to say that he did not intend the fruits of the earth to be the food of man, because he did not directly instruct them in the arts of husbandry.

VIII. Romanists deny that the *canon* of Scripture can be ascertained without referring to the authority of their church or to tradition. That the canon can be, and actually is defined and ascertained, we have ample proofs, though the Church of Rome were blotted out of existence; for what belongs to the church catholic, or universal, is as much ours as theirs. They have introduced the Apocrypha into the canon; we reject it, and for this rejection we have the most ample testimony. We call the books of the Bible canonical, either because they are received

into the catalogue of books which we receive as inspired, or because they are the *rule* of faith; the word *canon* (κανων) signifying a *rule* or standard. We call those books *apocryphal*, that is, *doubtful* or *uncertain*, which are not acknowledged as divine or inspired of God. Protestants reject the books called apocryphal from the rule of their faith; while Romanists acknowledge many of the books of this description as canonical. The following reasons induce us to reject the apocrypha.

1. *The canon of Protestants, as it respects the Old Testament, is the same with that which the Jews always did, and do now acknowledge.*

The learned Du Pin, a Roman Catholic, quotes Jerome on this subject as follows:—"All the books of the Old Testament among the Jews just make up the number of twenty-two, five whereof were written by Moses, eight by the prophets, and nine are the Hagiographia. Some persons make them twenty-four in number by separating Ruth and the Lamentations from the prophet Jeremiah, and placing them among the hagiographia. This prologue to the Bible may serve as a preface to all those books that we have translated out of the Hebrew; and we ought to understand that whatsoever book is not to be found in this number is apocryphal. From hence it follows, that the book of Wisdom, commonly attributed to Solomon, the Ecclesiasticus of Jesus the son of Sirach, Judith, Tobit, and the Pastor do not belong to the canon any more than the two books of Maccabees do; one of which was written in Hebrew and the other in Greek, as the style sufficiently shows."* Neither the ancient prophets, Christ or his apostles, or ancient Christians, as is worthy of remark, accused the Jews of omitting any canonical books; which they would not fail to have done had they considered the books called apocrypha as properly belonging to the inspired writings.

2. *The apocryphal books were not admitted into the canon of Scripture during the first four centuries of the Christian Church.*

The ancient Christians followed the Jewish canon in the books of the Old Testament. The first catalogues of the canonical books made by the ecclesiastical Greek and Latin authors comprehended no more. We quote again our Catholic historian on this point. "The first catalogue we find of the books of the Scriptures among the Christians is that of Melito, bishop of Sardis, set down by Eusebius in the fourth book of his history, chap. xxvi. It is entirely conformable to that of the Jews, and contains but twenty-two books, in which number Esther is not reckoned, and the book of Ruth is distinguished from that of the Judges. Origen, also, in a certain passage, drawn out of the exposition of the first Psalm, and produced by Eusebius in his sixth book, chap. xxv, reckons twenty-two books of the Old Testament; but he places the book of Esther in this number, and joins the book of Ruth with that of Judges. The Council of Laodicea, which was the first synod that determined the number of the canonical books; St. Cyril, of Jerusalem, in his fourth catechetical lecture; St. Hilary, in his preface to the Psalms; the last canon falsely ascribed to the apostles; Amphilochus, cited by Balsamon; Anastasius Sinaita upon the Hexameron, lib. vii; St. John Damascene, in his fourth book of Orthodox Faith; the author of the abridgment of Scripture and of the festival letter attributed to St. Athanasius; the author of the book of the hie-

* Du Pin, vol. i, p. 16.

rarchy, attributed to St. Dionysius; and the Nicephori follow the catalogue of Melito."* Our author also states on the same page that "the ancient Christians have followed the Jewish canon in the books of the Old Testament. The first catalogues of the canonical books made by the ecclesiastical Greek and Latin authors comprehended no more." To this decisive evidence against the canonical authority of the apocrypha, we may add that they were never read in the Christian Church until the fourth century, when they were read for *example of life and instruction of manners, but were not applied to establish any doctrine*, as Jerome saith. The Council of Laodicea, held between 360 and 370, and representing the catholic or universal Church, ordains in her sixtieth canon that the canonical books of the Old Testament are those which are acknowledged by the Jews, and rejects the apocrypha. "These canons," says Du Pin, "have been received by the whole church, and put in the code of the canons of the universal church."†

3. *The apocryphal books are not canonical.*

(1.) They possess no authority whatever, either external or internal, to procure their admission into the sacred canon. See this fully established by Horne in his Introduction, &c., vol i, p. 627.

(2.) The apocryphal books contain many things which are fabulous, contradictory, and directly at variance with the canonical Scriptures.

(3.) They contain passages which are in themselves false, absurd, and incredible.

(4.) They contain passages at variance with the authentic records of profane historians. Our limits do not permit us to enlarge. But for the proofs of the propositions contained in this and the last two heads, see Horne as referred to above.

(5.) The apocryphal books are not quoted in the New Testament; but those which were received into the canon of the Jews are frequently quoted.‡

4. *The introduction of the apocrypha among the canonical books is not of primitive, but rather modern usage.*

Monsieur Du Pin speaks on this subject as follows: "The first catalogue of the books of the Holy Scriptures, where they added some books to the Jewish canon, is that of the third Council of Carthage, held A. D. 397, when the books of Judith, Tobit, the Wisdom of Solomon, Ecclesiasticus, and the two books of the Maccabees, were reckoned in the number of canonical books. There is at the end of this canon a remarkable postil: *Let the church beyond the sea be consulted concerning the confirmation of this canon. De confirmando isto canone ecclesia transmarina consulatur.* This catalogue of canonical books is confirmed by the authority of Pope Innocent I. in an epistle to Exuperius, (A. D. 405,) and by that of a Roman council held under Gelasius, A. D. 494, and is followed in the decree of Eugenius (elected pope 824) to the Armenians, and by the holy Council of Trent. All these catalogues serve to acquaint us, in general, what were the books that were always believed to be cer-

* Du Pin, Ecc. Hist., vol. i, p. 17.

† Eccl. Hist., vol. i, p. 613, where he quotes the articles of the council.

‡ See this established fully by the Catholic Du Pin in his preliminary dissertation, prefixed to his Ecclesiastical History, vol. i, p. 17, and notes *f* and *g*, p. 9, English translation. Dublin, 1723.

tainly canonical, and which they are whose authority has been questioned by antiquity."*

From this it appears that during the first four centuries the Jewish canon alone was received in the Christian Church. The decision of the Council of Laodicea was received by the universal church. But the Council of Carthage, in Africa, in 397, decided only for themselves, and besides, they wished to consult other churches out of Africa on this subject. And when in 418 a Roman council, following them, took in the apocrypha, they were so far from deciding on this subject absolutely that they thought proper to *consult* the churches of Italy. In brief, it remained for the Council of Trent, held in 1545, to *add* the uninspired apocrypha to the word of God. How destitute, then, of all truth is the declaration of priest Hughes, in his controversy with Breckenridge, (p. 86,) when he says respecting the Roman Catholic canon, "I defy you to show that the Christian Church, previous to Luther, ever held a *different canon*." But nothing is more common than for Romanists, especially Jesuits, to deny or pervert the best authenticated historical facts. The only reason which can induce the Church of Rome to receive as canonical the apocrypha is, that many of her doctrines rest for authority on these books.

IX. *Genuineness, authenticity, and inspiration of Scripture.*

It is stated by Romanists, "that the genuineness, authenticity, and inspiration of Scripture cannot be maintained without tradition and the authority of the church."

1. If by tradition are meant written historical accounts well authenticated, and *delivered down* (*tradita*) to us, we grant they are of great importance; but we utterly deny that unwritten tradition is of any use to this purpose. Nor can we agree that mere *authority* can be of any value in ascertaining the genuineness, authenticity, or inspiration of Scripture, unless it is the authority derived from *written* documents, affording *historical evidence*, or the authority derived from *internal* proofs; or, in other words, the authority arising from the *internal* and *external* evidences of the Scriptures. But both of these are entirely different from the authority which the Church of Rome claims.

We have a body of evidence in support of the genuineness, authenticity, and inspiration of the canonical books of Scripture, as received by Protestants, so wholly independent of the Church of Rome, that if that church had never existed, that body of evidence would stand on the same immoveable basis of proof that it now does.

2. In proof of the GENUINENESS of Scripture we have the testimonies of *Christian*, *Jewish*, *heretical*, and *antichristian* writers. By their genuineness we mean that the several parts of the Bible were written by the persons whose names they bear.

We have many *Christian testimonies* respecting the New Testament. In the age immediately succeeding the apostolic we have a number of writers, as Barnabas, Clemens Romanus, Hermas, Ignatius, and Polycarp, who are styled apostolic fathers, who quote and refer to the Holy Scriptures. In the *second*, *third*, and *fourth* centuries we have an uninterrupted chain of writers who constantly refer to the canonical books. Add to this, the whole Christian Church, which all along, from the contemporaries of the apostles, held to the genuineness of Holy Scripture,

* Prelim. disser. to vol. i, p. 17.

have received them without ever calling them in question. These are the testimonies of *Christian* writers—men who lived at different periods and in different countries—men of learning, talents, and integrity, and who were not likely to be deceived.

Among *Jewish* writers we have testimonies from Philo and Josephus.

Among *heretical* writers we have testimonies from the works of Cerinthus, Marcion, Noetus, Paul of Samosata, Sabellius, Marcellus, and others.

The *antichristian* writers, Celsus and Julian the apostate, never call in question the genuineness of the Scriptures; but constantly refer to them as books that existed from the origin of Christianity.

Besides these *external* proofs of the genuineness of the Scriptures, we have confirmatory proofs from the *internal* evidences. We have the *characters* of the writers, the minute circumstantial details contained in the New Testament, the obvious coincidences between its different parts, and the agreements of many allusions with customs that then prevailed. It is true, the external evidence may be called a kind of *tradition*, but it is the tradition of historical evidence, and therefore entirely different from oral or unwritten tradition. In brief, we have more abundant evidence of the genuineness of Scripture than we have for any of the classical authors, whether Grecian or Roman; and if we reject the former, we cannot retain the latter.

3. With regard to the *authenticity* of Scripture, we are asked by Romanists, how do we know they are so? Must we not here have recourse to *authority* and *tradition?* By no means. We have the amplest proofs that we have received, *without mutilation*, the sacred records. On this point we adduce the following proofs. And first with regard to the Old Testament.

(1.) The Jews were divided into Talmudists and Caraites; and consequently, on account of their mutual jealousies, neither party, if it were inclined, could adulterate the Scriptures without detection.

(2.) Again: the Jews and Samaritans regarded each other with feelings of jealousy and ill will, which also proved a guarantee to the preservation of Scripture; for the Samaritan Pentateuch agrees in all material points with the Jewish.

(3.) Besides, the Jews had such a veneration for the sacred Scriptures that they not only counted all the sections into which they were divided, but they also counted over all the *letters* and *words* in each book, and also fixed on the *middle* word in each book, and set all down at the end of the book. They considered all copies as useless which were not perfect; and they would sooner sacrifice their lives than mutilate the least part of the original text.

(4.) Moreover, were they to alter any parts, we would suppose they would fix upon those parts that record their own rebellions and idolatries, and the infirmities and sins of their leaders. But this was never done, which goes to show the great fidelity with which they preserved their sacred books.

(5.) But we have one unquestionable proof that the books of the Old Testament were preserved incorrupt to the time of the Christian era; for though our Saviour reproved the Pharisees for making the word of God of none effect through their traditions, he informed the Sadducees

that they *erred* because they did not know them; and he charged the Jews in general of great inattention for not recognising him as the Messiah from a perusal of the Scriptures; yet he never charged them either of adding to or diminishing from the original documents, nor of mutilating them in any manner. The Old Testament was therefore preserved down till our Saviour's time in an unadulterated form.

(6.) Since the Christian age, the Old Testament could not have undergone any change. The Christians had their copies of the Old Testament. The Jews possessed their own. Both watched one another with jealous eyes. On comparing their copies they exactly agree.

(7.) The various *translations* made of the Old Testament show its integrity. The translations or rather paraphrases of several parts of the Old Testament into Chaldee; the translation of the *seventy* interpreters into Greek about three hundred years before Christ; both of which, agreeing in the main with our Hebrew text, furnish one strong proof of the authenticity of our canon.

(8.) Add to all this, Kennicott collated about seven hundred and fifty manuscripts of great antiquity, and found, after a laborious search, the most abundant evidence both in confirmation of the canon of Scripture, and of the uncorrupted state in which it descended to us. He found that the various readings did not affect the present Hebrew text in any material respect.

That we possess uncorrupted copies of the NEW TESTAMENT, we have the most convincing proofs.

(1.) The number of *sects* which prevailed since the Christian era, and who watched over each other with sleepless constancy, furnishes strong assurances that the New Testament has not been altered.

(2.) Again, we possess several *translations*, made at an early stage of Christianity. We possess copies of these translations. They have been compared with original Greek copies, with which they agree, and thus furnish a strong proof of the integrity of the Greek originals.

(3.) Besides, we have many *Greek manuscripts* of very ancient date. Griesbach compared about three hundred of them, and found they afford evidence for the confirmation of the purity of the Greek text, and establish the present canon of the New Testament. It is true, we have a great many various readings; but then these concern the text so little that there is not a single doctrine of the New Testament affected by them, although there is much light thrown on many passages. But though they cast much light and beauty on the original text, the greatest part of them are absolutely insensible in a translation.

(4.) God is a being of infinite wisdom, goodness, and power. Is it saying too much that by his particular direction and overruling providence he would watch over his own word, and preserve it from the corruptions of ignorant and wicked men? This, at least, if not a demonstration, is a presumptive proof. Indeed, we can easily see the superintending providence of God in the preservation of his word to us.

4. As it regards the *inspiration* of Scripture, it is supported by evidence so clear in itself and so convincing, and so independent of the Church of Rome, that on this part of the controversy we occupy ground which she can never successfully contradict, or at any rate disprove. It is true, they ask us triumphantly, *How do you prove that the Bible is inspired?* To this we readily answer, From *internal* and *external* evi-

dences. The external evidences are *prophecy* and *miracles*. The internal are the *purity of the doctrines and morals*, the *harmony* and *connection* of the parts, their *preservation*, their *efficacy*, &c. Now from these we prove the inspiration of the word of God to the conviction of all reasonable men, without having recourse to the blind submission which the *authority* of the Church of Rome requires when propounding Scripture as inspired.

We acknowledge the HISTORICAL EVIDENCE OF TRADITION, and Protestants avail themselves of its light and truth without having recourse to the absurd dogma of the Church of Rome which asserts that we depend on the church for the proofs of the inspiration of Scripture. It is utterly false to assert that we are principally indebted to the Church of Rome for the Scriptures. The Jews preserved the Old Testament, which was originally committed to them. The Christian Church has preserved the New Testament, together with the Old. And all the sections of the church have done this. The Bible is handed down to us by the Jews and Hebrews, by the Syrian churches still existing in India, by the Greek Church, more ancient and more pure than the Church of Rome; by the famous African churches, which in the days of Augustine denied their dependance on the Church of Rome; by the Waldensian churches, which possessed the *old Italic version* before the Vulgate was written; by the apostolic churches in England, Scotland, Ireland, and Spain, before they were overrun by popery; by the Church of Rome herself, which preserved the Scriptures, though with less fidelity than any other church possessed of equal advantage; and, finally, the Protestant churches, during the last three hundred years, have done infinitely more than all other churches in transmitting pure and extending the circulation of Scripture. Proofs to any amount could be brought to this effect. To mention the existence and operations of the British and American Bible Societies alone is enough to stop the mouth of every Romanist, and cover him with confusion. Moreover, all the versions of the Bible made in the first, second, and third centuries in Asia, Africa, and Europe, have the valid authority of undoubted historical traditions.

It will be observed that we have given only a very brief epitome of the evidences for the genuineness, authenticity, and inspiration of Scripture. But we refer to Horne's Introduction for a complete discussion of the whole, as he has collected the entire amount of argument on the subject. It is lamentable that Catholics take infidel ground in opposing Protestantism, which is a clear proof of their deep corruption and of the fact that infidelity has deeply affected their clergy.

X. When other methods of disparaging Scripture fail, Catholics attempt to undervalue the English version of the Scriptures. We have the testimony of the best and ablest scholars, as Selden, Lowth, Horsley, Whitaker, Taylor, Scott, Adam Clarke, and others, in favour of the correctness and fidelity of the authorized English translation. The singular pains taken with it give strong expectations of its correctness. It is stated by a gentleman who is in the habit of collating the original Douay Bible, Dr. Challoner's and Haydock's editions, and the authorised English version, that he is convinced that Challoner's and Haydock's editions are corrected and amended by King James' Bible. Besides, no one doctrine or moral precept is altered or perverted by any

of all the translations of the Reformed churches. Moreover, Protestants receive the original Hebrew and Greek Scriptures as *infallible*, to which they resort in all disputed translations.

How little weight can be given to the decisions of Catholics when they say, as Mr. Hughes says,* "Catholics regard the *Protestant* Bible as a spurious version, mistranslated, and containing only a part of the sacred Scriptures." When pressed beyond the power of successful reply, the sophistical Mr. Hughes utters the following, which, though utterly inapplicable to popery, is in perfect keeping with the conduct of the primitive and Protestant churches. "The Catholic Church has always been zealous to disseminate the sacred Scriptures among her children. Witness the fact that so early as the fourth century, as St. Augustine testifies, 'the number of those who had translated the Scriptures from the Hebrew out of the Greek might be computed, but that the number of those who had translated the Greek into the Latin could not be numbered!' At that period Latin was the language of the western empire."†

A few years ago, in England, in consequence of the misrepresentations of Catholics and others respecting the English Protestant version, suspicions were awakened respecting its integrity. Charges of numerous and wide departures from the first edition of the translators had been freely circulated. Many letters and some pamphlets were published to substantiate these charges. In these circumstances the authorized printers of the Bible at the University of Oxford published a fac-simile of the first edition of King James' Bible, issued in 1611, in order that it might be compared with modern editions. This fac-simile copy is prepared with great minuteness, not only as it respects the text, but the orthography, punctuation, and even the embellishments. The board of managers of the American Bible Society procured one of these copies, and instituted a rigid comparison between it and the standard copy of the society. A supervising committee was appointed by the board, consisting of one member from each denomination connected with the society. A skilful proof-reader first compared the early and modern copy, word for word, and noted down all the differences. Professor Bush, the editor of the society's publications, having in the library a great variety of Bibles issued during the last three hundred years, went over all these differences, and ascertained where and when all the changes commenced. The committee then, each with a copy of the same age in hand, carefully followed the editor, and examined his investigations. The result was, that the variations existing between the present and early copies of the English Bible consisted in unimportant particulars, such as capital letters, commas, Italic words, &c., not affecting the sense.‡

After all the clamours that have been made against our English version, it still keeps its ground as a good translation, and far more faithful to the original than the Douay Bible. Nevertheless Romanists pronounce it a *perverted* version, than which nothing can be more incorrect.

XI. After having given, as we think, sufficient proofs of the genuineness, authenticity, and inspiration of the original Scriptures, as well as

* Controversy with Breckenridge, p. 302. † Controversy, p. 302.

‡ See *Report of the American Bible Society* for 1833.

answered the objections against our English translation, we may with justice retort upon the Church of Rome, both in regard to the original Scriptures and their translations from them.

1. The Church of Rome has treated the original Scriptures with great disrespect in pronouncing the Vulgate to be *authentic*, so as to be used in all sermons, expositions, and disputations. On this account many Catholics contend that the Vulgate version was dictated by the Holy Spirit; at least was providentially guarded against all error; was consequently of divine authority, and more to be regarded than the original Hebrew and Greek texts. Hence the translation has taken place of the original; and their translators, instead of the Hebrew and Greek texts, translate the Vulgate when they furnish a translation in a vernacular language. Sometimes, indeed, when they find the Vulgate notoriously defective, they consult the originals; but, in general, the Vulgate is their original text, and when they translate they give us a translation of a translation; by which more of the spirit of the original Scriptures must be lost than by going directly to the source.

2. In reference to the Latin Vulgate I would make a few remarks. Jerome finished his translation A. D. 384. Before his day the *old Italic* version existed which was made about the close of the *second* century, and which was made from the Greek of the Seventy and the Greek New Testament. Jerome's translation was professedly made from the Hebrew and Greek originals, and in process of time was called the Vulgate or *common* translation. The Council of Trent pronounced the Vulgate divine. Accordingly Sixtus V. ordered the various editions to be collected, and published an edition in 1590. The text thus revised Sixtus pronounced to be the authentic Vulgate, which had been the object of inquiry in the Council of Trent; denouncing with the greater excommunication any person who should dare to change the smallest particle, *minima particula*, not even to be absolved by the pope. Notwithstanding the labours of this pope, his edition was found by Clement VIII. to possess at least two thousand considerable errors. Clement published his edition in 1592, which differs considerably from the Sixtine edition. When Clement published his own edition he condemned that of Sixtus, and pronounced it incorrect. It is not our intention to misrepresent or depreciate any thing belonging to the Church of Rome. It is therefore due to remark that though the Latin Vulgate is neither infallible nor inspired, and cannot be compared with the originals, yet it is in general a faithful translation, and sometimes exhibits the sense of the Scriptures with greater accuracy than some modern versions. The Latin Vulgate is by no means to be neglected by the Biblical scholar. For even in its present state, notwithstanding the variations between the Sixtine and Clementine editions, and that several passages are mistranslated in order to support the peculiar dogmas of the Church of Rome, it preserves many true readings where the modern Hebrew copies are corrupted. For a very accurate and correct account of the Vulgate we refer to Horne's Introduction, vol. ii, p. 196. Notwithstanding its excellences, it contains too many errors to be received as the infallible word of God in the place of the inspired originals.

3. We may here notice the *Douay Bible*. In the year 1582, the Romanists, finding it impossible to withhold the Scriptures from the common people, printed an English New Testament at Rheims: it was

translated, not from the original Greek, but from the Latin Vulgate, and is, therefore, a translation of a translation. Indeed the translators laboured to suppress the light of truth under one pretence or other. The Old Testament was translated into English from the Vulgate at Douay in 1609. Annotations also were subjoined. Both of these form the English Bible, which alone is used by the Romanists who speak English.* Both the notes and translations of the Douay Bible are very faulty.

Let us examine some of the translations of the Douay Testament. They render Matt. iii, 2, by, "Do penance, for the kingdom of heaven is at hand;" and thus rendering *μετανοειτε*, from *μετα*, signifying *change*, and *νους mind*, *do penance*. The word certainly means a change of mind or disposition, and is very improperly rendered by the words, *do penance;* for what connection hath this word with bodily austerities? Again, Heb. xi, 21 is rendered thus: "By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped the top of his rod." They render the first clause of the second commandment, "Thou shalt not make unto thee any graven thing," instead of "image." And the phrase, "Thou shalt not bow down thyself to them," they render, "Thou shalt not adore them."

After noticing these mistranslations, we shall attend to some comments. "Confess your sins one to another," James v, 16. Upon this text, the Douay Testament, sanctioned by the Roman Catholic hierarchy of Ireland, observes, "That is, to the priests of the church, whom he had ordered to be called for, and brought to the sick." Take as specimens the notes in the Rhemish Testament on the following texts: Matt. x, 41, "He that receiveth a heretic into his house, and a false preacher, doth communicate with his wicked works." Matt. iii, "Heretics may be punished and suppressed, and may and ought, by public authority, either spiritual or temporal, to be chastised or executed." Gal. i, 8, "Catholics should not spare their own parents, if heretics." Heb. v, 7, "The translators of the Protestant Bible ought to be translated to the depths of hell." Rev. xvii, 6, "But the blood of Protestants is not called the blood of saints no more than the blood of thieves, mankillers, and other malefactors; for the shedding of which, by the order of justice, no commonwealth shall answer."†

4. Although the Catholic Church has limited the reading of Scripture to translations made by members of her own communion, which must *always* be accompanied with *notes* extracted from the fathers, or from their own approved divines, she has not fixed on any translation or even notes as standards, but leaves this important matter a subject of dispute and doubt. Dr. Paynter in his examination before the House of Commons stated this fact. Neither the text nor the comments attached to the different editions of the Douay Bible received the formal approval of the Church of Rome. The original Douay notes were merely the effects of the labours of the Douay doctors. Dr. Challoner

* For an account of this version see Horne's Introd., vol. ii, p. 246.

† See several specimens in London Prot. for 1831, p. 51; also Glasgow Prot., vol. ii, p. 752. And as proofs of the unwillingness with which they furnished the English Douay Bible, see some extracts from the preface of the Rhemish Testament in Glasgow Prot., vol. i, p. 246. See also the notes on the following texts, 1 Tim. iii, 2, 4; Titus i, 6; 1 Cor. ix, 5; 2 Tim. iii, 15–17.

in his edition reversed or abridged them; and this underwent a farther emendation in Dr. Troy's edition; and in any one's edition they are the interpretation of individuals, not of the church. Nevertheless, though the Douay Bible has not received the direct authoritative sanction of a pope or council; yet, both it and its notes are the *result* of the decrees of the Council of Trent, and, therefore, are binding on every Roman Catholic's conscience until they are revoked.

5. No Greek edition of the New Testament, or Hebrew edition of the Old, that is, the original Scriptures, has issued from the press of the Vatican, or even of Rome. One of the former was projected by Pius V., but countermanded. So little cause has the Church of Rome to boast that she has preserved the Holy Scriptures. Indeed, according to the decrees of the Council of Trent, the original Scriptures are overlooked in the formation of the standard Scripture edition.

XII. *Difficulties attending the Roman Catholic plan.*

Whatever difficulties stand in the way of consulting the Scriptures stand infinitely more in the way of referring to the records of the church and of unwritten tradition. To make this appear, let us suppose a popish priest attempting the conversion of a heathen. The priest tells him that *the church* is to expound the word of God, and authoritatively to demand his obedience. He will ask, How do you prove that the church has any such authority? This will be a difficult question indeed. But admitting, for the sake of the argument, this difficulty is removed, the man will ask, Which is the true church, and by what marks can I know it? The priest will answer, By its *antiquity, holiness, unity, universality*, &c. Now how can a man discover these marks without exercising that private judgment which the priest in all similar cases condemns? We will suppose him, however, to try the church by one of them, and he will be told that the antiquity of the church is one of its distinguished marks. Here he must plod through ancient history in search of the marks of this antiquity. Suppose him to have made up his mind on this point, we refer him to sanctity of doctrine. Now except he be previously acquainted with theology and divinity, how will he be able to judge of sanctity of doctrine? Thus to ascertain these two marks alone, he must be acquainted with divinity and general history.

How much more easy and direct is the way which the word of God points out? "Ask, and it shall be given you," Matt. vii, 7. "If any lack wisdom, let him ask of God, who giveth liberally and upbraideth not, and it shall be given him," James i, 5. The man's case is exactly met by the sacred volume. He knows himself to be a sinner, and here he is pointed to the Saviour of sinners, through whom he obtains peace and pardon. He is surrounded by the sorrows of the world; here he finds the way of consolation. He sees himself a dying creature; here he sees death conquered, and life and immortality brought to light. Such a one may not be able to refute all the sophistry of the infidel; but having *the witness in himself*, he can confidently trust in the Rock of ages.

CHAPTER III.

TRADITION.

I. THEIR DOCTRINE DEFINED. Council of Trent quoted. Bishop Hay quoted. Also Dr. Milner. Protestant views of tradition.—II. TRADITION EXPLAINED. 1. Scriptural use of the word: 2. The traditions approved of in Scripture were delivered by inspired men: 3. All important things delivered by the apostles were committed to writing: 4. The doctrines of the heathen philosophers were called traditions: 5. The traditions of the Jews.—III. TRADITIONS OF THE CHURCH OF ROME EXAMINED. 1. What they mean by tradition: 2. Examination of the Scripture texts brought for their support. Traditions of the Corinthians and Thessalonians. "They that hear you, hear me," &c., Rom. xvi, 17; John xvi, 12: 3. Their argument from *unwritten law:* 4. Patriarchal traditions examined: 5. Propagation of the gospel by preaching instead of writing, considered.—IV. ARGUMENTS AGAINST ORAL TRADITION. 1. The Scriptures are against it: 2. Oral tradition, in its nature, is uncertain and changeable, and cannot be a rule of faith: 3. Some traditions claiming to be apostolical are false, and others are apocryphal: 4. Some are contrary to each other, and to Scripture: 5. Some traditions are become obsolete: 6. The Church of Rome has invented many new ones: 7. In point of clearness they present more difficulties than Scripture: 8. They are attended with pernicious effects: 9. Romanists very discordant in their sentiments respecting tradition: (1.) Some make them equal to Scripture; (2.) Others say they are inferior to Scripture; (3.) Others make them superior to Scripture; (4.) Discordant sentiments on tradition entertained by the divines of Trent.—V. WHETHER PROTESTANT RECEIVE SOME THINGS ON THE AUTHORITY OF TRADITION, THAT THEREFORE THEY OUGHT TO RECEIVE OTHERS. 1. Scripture does not depend on tradition: 2. Nor the baptism of infants: 3. Nor the observance of the Christian sabbath: 4. Nor the procession of the Holy Spirit: 5. Nor eating of blood: 6. Nor the divinity of Christ.—VI. OF THEIR WRITTEN TRADITIONS.—VII. TESTIMONY OF THE ANCIENT FATHERS. 1. Preliminary remarks. Character of the fathers. Weight of their testimony. Nature of the first traditions: 2. *Fathers of the second century.* Ignatius: 3. *Fathers of the third century.* Irenæus. Tertullian. Clemens of Alexandria. Origen. Cyprian: 4. *Fathers of the fourth century.* Hippolitus. Eusebius Pamphilus. Athanasius. Ambrose. Hilary. Gregory Nyssen. Cyril, of Jerusalem: 5. *Fathers of the fifth century.* Chrysostom. Theophilus Alexandrinus. Jerome. Augustine. Cyril of Alexandria. Theodoret: 6. *Fathers of the sixth century.* Anastasius Sinaita. John Damascene.

I. As already observed, we quote the standard acknowledged authorities of the Church of Rome, in stating what their doctrines are. The authentic decree of the Council of Trent,* already quoted on the article on Scripture, embraced also the subject of tradition. The council says, speaking of the gospel as preached by Christ and his apostles, that it was contained in written books and in unwritten traditions. It then states, in regard to traditions, that "they have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit: that these traditions relate both to faith and morals, have been preserved in the Catholic Church by continual succession, are to be received with equal piety and veneration (pari pietatis affectu ac reverentiâ) with Scripture, and whosoever shall knowingly and deliberately despise these traditions is accursed." The council here betrays its usual *ambiguity*, for it does not say how these traditions were preserved and transmitted down to the present time. The same uncertainty is seen in placing tradition on the same footing with Scripture; for as this of itself

* Sess. iv, *De Scripturis Canonicis.*

has no certain meaning, unless as explained by the church, tradition is left in a vague, undetermined sense, liable to such constructions as the church, at any time, may see fit to put on it.

To show more clearly the doctrine of tradition as held by the Church of Rome, we will quote some of her standard writers. Bishop Hay holds the following language on this subject:—"QUES. What is meant by tradition? ANS. The handing down from one generation to another, whether by word of mouth, or by writings, those truths revealed by Jesus Christ to his apostles, which either are not at all contained in the Holy Scriptures, or at least are not clearly contained in them. Q. What is the principle upon which tradition proceeds? A. It is the laying down, as an invariable rule, to be observed in every generation, firmly to adhere to the doctrine received from the preceding generation, and carefully to commit the same to the succeeding generation, without addition or diminution."* Dr. Milner asserts that the Roman Catholic rule of faith is "*Scripture and tradition*, and these *propounded* and *explained by the Catholic Church*. This implies that we have a *twofold rule* or *law*, and that we have an *interpreter* or *judge to explain it*, and to decide upon it in all doubtful points."† Speaking of the preaching of the apostles, he says that Christ "inspired some of them and their disciples to write CERTAIN PARTS of these doctrines and precepts, namely, the canonical gospels and epistles."‡ In his eleventh letter he says, "The Catholic rule is *the whole word of God; together with her living authority* in explaining it: as whatever points of religion are not clear from Scripture are supplied and illustrated by tradition; and as the pastors of the church, who possess that authority, are always living and ready to declare what is the sense of Scripture, and what the tradition on each contested point which they have received in succession from the apostles." Dr. Milner also says, "The first part of this rule conducts us to the second part; that is to say, tradition conducts us to Scripture."

Protestants both acknowledge and maintain that the gospel was first proclaimed by word of mouth and then set down in writing; and that the church of Christ in all succeeding ages was bound, not only to preserve these writings *delivered* to her, but also to *deliver* to her children and to the world, by *word of mouth*, the form of wholesome words contained therein. When, therefore, Romanists boast that the commission of preaching and teaching was specially given to the apostles, they cannot claim more, nor even as much as Protestant ministers can, who far excel them in preaching and teaching the truths of religion. Traditions therefore, of this nature, that is, of preserving the Scriptures and preaching the gospel, come not within the compass of our controversy. Again: in this controversy we speak of doctrines delivered as the word of God; and not of rites and ceremonies left to the disposal of the church. Traditions, therefore, of this kind are not embraced in this controversy. But that traditions of men should be obtruded on us for articles of religion or for parts of God's worship; or that any traditions should be accepted for portions of God's word besides the Holy Scriptures and such doctrines as are contained in them, we have reason to

* Sincere Christian, vol. i, p, 160. † End of Contr., p. 53. ‡ Idem. End of Contr., p. 54.

gainsay. "In vain do they worship me, teaching for doctrines the commandments of men," Matt. xv.

II. We shall first examine those traditions sanctioned by the word of God, and then those which it condemns.

1. To ascertain the Scriptural use of the word tradition, the following observations are offered. The word *tradition*, from the Latin traditio, means something delivered by *word of mouth* without written memorials; or it means any thing delivered *orally* from age to age. But the Greek word Παραδοσις, for which tradition is used as a translation, is of more extensive signification, and means *precept*, *instruction*, *ordinance*, delivered either *orally* or *in writing*. The compound root of this word is παραδιδωμι, *to deliver from one to another*, *to deliver down*, and is from, παρα *down*, and διδωμι, *to give*, *extend*, *deliver from one to another*.

It deserves notice, that the inspired writers received a knowledge of the doctrines of the gospel, not by the operation of reasoning, but by *inspiration* of God: and they were accordingly instructed to publish them, not as the conclusions of reason, but as a revelation from God. St. Paul, therefore, saith, that he *received* them and *delivered* them AS he *received* them. For these terms imply that he neither found them out by reasoning, nor established them by reasoning. Thus, "I have received of the Lord that which also I DELIVERED (παρεδωκα) unto you, that the Lord Jesus, the same night in which he was betrayed, took bread," 1 Cor. xi, 23. "For I DELIVERED unto you first of all that which I also RECEIVED, how that Christ died for our sins according to the Scriptures," 1 Cor. xv, 3. Therefore, because the apostles *received* the doctrines of the gospel from Christ by revelation, and *delivered* them to the world as revelations from him, they are fitly called Παραδοσεις, *traditions*, or *things delivered*, from παραδιδωμι, *to deliver from one to another*, *to deliver down*. Wherefore, when Paul commended the Corinthians for holding fast the *traditions* as he *delivered* them, (1 Cor. xi, 2,) and commanded the Thessalonians to hold fast *the traditions which they had been taught*, whether by his word or his epistle, (2 Thess. ii, 15,) it is plain he did not mean doctrines which others delivered verbally as from him, which is the popish sense of *traditions*, but he meant those doctrines of revelation which he had himself delivered to them, whether by word or writing. The word tradition is, therefore, common to things written and unwritten, to things delivered by word and by epistle. And Παραδοσις, *tradition*, is the same with δογμα, *a doctrine*; and παραδιδοναι, *to deliver down*, is the same with διδασκειν, *to teach*, say the grammarians. The παραδοθεισα πιστις, *the faith delivered* in Jude, is the same with the *traditions which ye were taught*, mentioned by St. Paul. Therefore, the whole Christian faith is a tradition. Jude 3. The doctrine of Christ's death, burial, and resurrection is a tradition, παρεδωκα γαρ, *for I delivered* these doctrines, saith St. Paul, (1 Cor. xv, 3,) and certainly these doctrines are delivered in the New Testament. And Irenæus calls it a tradition that "Christ took the cup," and said, "It was his blood;" and "to believe in one God, and in Christ who was born of a virgin, was the old tradition."*

2. The traditions approved of in Scripture are such only as were

* "Veterem Traditionem diligenter custodientes, in unum Deum credentes fabricatorem cæli et terræ et omnium quæ in eis sunt, per Christum Jesum Dei Filium."—*Irenæus, Advers. Hæres.*, lib. iii, c. 4, p. 242.

delivered by *inspired writers*. St. Paul delivered them to the Corinthians, that "you keep the ordinances (traditions) as I delivered them to you," 1 Cor. xi, 2. And St. Paul and his associates delivered to the Thessalonians, by word and epistle, the traditions, or doctrines of Christ. 2 Thess. ii, 14; iii, 6. Whenever we have sufficient evidence that any other doctrines were delivered by the inspired writers than those contained in their writings, we will cordially receive them. But as for the various traditions delivered by other persons, either in the apostolical age or since that time, of which we have no account in Scripture, except a command against receiving them, we must reject all such from having a part in our religious creed. And the Church of Rome cannot adduce a single article of religion, or ordinance of worship, which she has derived from oral tradition, that is not contrary to or inconsistent with some part of the written word. Therefore it cannot be of God; for it is impious to say he has commanded his servants to teach one thing with their pens, and a contrary thing with their mouths.

Indeed, there are three kinds of traditions spoken of in Scripture, viz., the traditions of men, which St. Paul condemns, (Col. ii, 8,) and our Lord also. Mark vii, 9. There were traditions touching things indifferent, or those which were of a temporary or local nature; such as the frequency of communion, the temporary ordinance respecting marriage given to the Corinthians, and, finally, traditions by inspiration, which were first communicated orally, and afterward were committed to writing, and are comprised in the New Testament.

3. Besides, we have no reason to doubt that all that was delivered by the apostles of any importance was committed to writing. And although, when Paul wrote to the Corinthians and Thessalonians, he mentions the traditions that were *formerly* delivered to them by word or epistle, we have no account in Scripture that any important truths were omitted either by the evangelists or the other writers of the New Testament. That the word which St. Paul preached orally was afterward written by St. Luke, we learn from undoubted history, or from tradition, if this word is more pleasing to our Roman Catholic brethren. This is recorded by Irenæus and Eusebius in the following words:—"But Luke, the follower of Paul, wrote in a book the gospel which was preached by Paul."* Irenæus says in the same chapter, that "the gospel which the apostles preached, afterward by the will of God, they delivered to us in the Scriptures, that it might be the foundation and pillar of our faith."† It was a tradition still, not in its modern and ecclesiastical sense, but in its primitive and natural sense. Nor were those things which were written done by accident, as some Roman Catholics say; they were written under the immediate providence of God, so as to be entitled to as much credit as if Christ had written them with his own hand, as is clearly declared by Augustine in the following words:—"For as many of his actions and sayings as

* "Lucas autem sectator Pauli, quod ab illo prædicabatur Evangelium, in libro condidit."—*Iren.*, lib. iii, c. 1. Λυκας ὁ ακολουθος Παυλε, το επ' εκεινε κηρυσσομενον ευαγγελιον εν Βιβλιῳ καταθετο.—*Eus. Hist. Eccl.*, lib. v, c. 8.

† "Evangelium quidem tunc præcaniaverunt, postea vero per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum et columnam fidei nostræ futurum."—*Irenæus*, lib. iii, c. 1, p. 229.

Christ wished us to read, these he commanded to be written in a book, as if it were by his own hands. For this common bond of unity, and harmonious ministry of the members, in different offices, under one head, each should understand, and should receive the narratives of Christ's disciples in the gospel no otherwise than if he saw the very hand of Christ writing it, which was attached to his own body."* How strange is it that Roman Catholic divines, such as Milner, Hughes, &c., will assert that Christ never commanded the New Testament to be written, when at the same time they profess great reverence for Augustine and Irenæus, and the many other fathers who assert that Christ commanded his followers to write the New Testament!

We cannot reasonably suppose that the evangelists would pretend to write the gospel of Jesus Christ, insert many things more than necessary, and yet omit necessary things, and still call it the gospel of Jesus Christ. But when the four gospels, the Acts, epistles, and the apocalypse are collected, it is altogether improbable that this should not be the whole gospel.

4. The doctrines of the heathen philosophers seem to go by the name of tradition. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," Col. ii, 8. It was called the *tradition of men*, because it was received solely on the authority of the master who delivered it. Hence arose the maxim, so famed among the ancient philosophers, *αυτος εφη, ipse dixit, the master said it.* Traditions of this kind are condemned by the word of God; and yet a large number of those maintained by the Church of Rome are of this description. They are truly traditions of men.

5. We have an account in the gospels (Matt. xv, 1–10; Mark vii, 1–13) of the traditions of the Jews, who believed that with the written law God communicated the oral law, or the *unwritten* law; that this oral law was communicated to the elders of Israel, and that they delivered it down to their successors. Let us examine what our Lord says respecting the Jewish traditions, and draw the parallel between them and the popish traditions. (1.) They endeavoured to dignify them, and call them the traditions of the *elders* or the *fathers* who sat in Moses' seat. The Latins will have theirs also to be *apostolical*, and of the *fathers* and *popes* who sat in St. Peter's chair. (2.) Yet our Lord calls them the *commandments of men*, the traditions of the Pharisees and scribes. The traditions of Rome are, it is true, the commandments of the church; but they are *human commands;* not divine, not given by inspiration of God, and, therefore, without divine authority. (3.) The Pharisees *laid aside, rejected, and made of none effect* the commandments of God by their traditions. The same is done by the Romanists. (4.) By traditions the Pharisees teach in the place of *doctrines*, i. e., *divine truths*, human inventions, such as the washing of *hands, cups, pots*, &c. The Romanists have many *ecclesiastical constitutions, rites,*

* "Quicquid enim ille de suis factis et dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperavit. Hoc unitatis consortium et in diversis officiis concordium membrorum sub uno capite ministerium, quisquis intellexerit, non aliter accipiet quod novantibus discipulis Christi in Evangelio legerit, quam si ipsam manum Domini, quam in proprio corpore gestabat, scribentem conspexerit."—*August. de Consensu Evangelistarum*, lib. i, c. 1. *b.*

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and *ceremonies*, which yet are only the traditions of their elders, or those who sit in St. Peter's chair, and which also *make void* the commandments of God; such as the worship of images, communion in one kind, prayers in an unknown tongue. It is granted that suitable ceremonies may properly be used in the church of Christ; but then they should be reckoned not as necessary, but in themselves things indifferent; not used for sanctification, but only for order and decency; not reckoned as any parts, but only circumstances of worship.

III. We shall now examine the character of the traditions sanctioned by the Church of Rome, which makes them *equal* with the word, and pronounces an anathema on all who reject them.

1. The simple statement of what Romanists mean by tradition might be enough to convince persons of common sense of the folly of depending on them. It consists of certain doctrines and precepts which Christ and his apostles are said to have spoken, but which were not committed to writing, but have been delivered from age to age by word of mouth, and have come down to us as pure as the written word contained in the gospels and epistles. And some of their doctors assert that the knowledge of Christianity might have been preserved and propagated in the world though the New Testament had never been written.

2. Our first step will be to examine those passages of Scripture which are brought to authorize unwritten tradition.

We have seen already that their kind of tradition is not at all authorized by St. Paul in his epistles to the Corinthians and Thessalonians, although these are the passages which they quote with the greatest confidence. In addition to what has been said respecting the traditions held by the churches at Corinth and Thessalonica we may observe, that the traditions referred to were originally delivered to these *churches*. We may therefore ask, how and at what time they came into the possession of the church at Rome? And by what means did the latter assure herself that they were the same instructions which the apostle delivered by divine inspiration? Moreover, were the churches of Corinth and Thessalonica *infallible?* That they were not is obvious from the former having erred respecting the eucharist, and the latter respecting the day of judgment. The Church of Rome having received these traditions (if she has received them) through such channels, is a fact of itself sufficient to prevent us from giving to traditions equal authority with the Scriptures. But suppose these traditions have been received by the church at Rome, what evidence have we that they have been faithfully preserved and transmitted to us without alteration? Would the Church of Rome have us to receive religious doctrines and ordinances, professedly delivered about eighteen hundred years ago, the knowledge of which is conveyed by oral tradition, with the same confidence with which we receive the Scriptures?

Another argument for tradition is taken from Christ's command to all men to hear his apostles. "He that *heareth you, heareth me;*" and, "If he refuse to *hear the church*," &c. It is granted that all men are bound to hear what the *apostles* have said; but this has very little to do with what others have said or may yet say; and popish tradition consists entirely of what other men said. We deny that the apostles taught what is embraced in Romish traditions; and the proof is to be given

by those who hold such traditions. But they can never prove the genuineness of a single sentence ascribed to Christ and his apostles beyond what we have in the New Testament. We have already shown that the command of hearing the church means no such thing as the Church of Rome attempts to deduce from it.

A passage from Romans is quoted in favour of traditions, (Rom. xvi, 17,) because the apostle says, "Mark them that cause offences contrary," not to the Scriptures, but "to the doctrines they had received." But to make this argument of any force it must be proved that this doctrine which they had received was not contained in Scripture, either *then* or *afterward*. The apostle speaks here of doctrines received from the mouth of the apostles by the Romans; and when the unwritten traditions of the Church of Rome are proved to have been uttered by the apostles, and enjoined as doctrines, Protestants will then cordially receive them.

In favour of tradition the following text is adduced: "I have many things to say to you, but you cannot hear them now," John xvi, 12. But then it is added, "When he, the Spirit of truth, shall come, he will teach you all truth." Accordingly the Holy Spirit was afterward given them; and the different parts of the New Testament were written, which contained *all truth* necessary for the Christian church.

3. Dr. Milner argues in favour of tradition from the *lex non scripta* of England. "All written laws necessarily suppose the existence of *unwritten laws*, and, indeed, depend on them for their force and authority. Not to run into the depths of ethics and metaphysics on this subject, you know, dear sir, that in this kingdom (England) we have *common* or *unwritten law*, and *statute* or *written law*, both of them binding; but that the former necessarily precedes the latter."* To this we reply, that the case is not properly parallel. We must, in religion, have recourse to Scripture which existed many ages before England or the United States made any figure among the nations of the world. We might however ask, whether the law of the ten commandments, written on tables of stone on Mount Sinai, necessarily supposed the existence of *another* law that was prior to it, but not written, and upon which this written law depended for its force and authority? The argument then for the *lex non scripta* of the Romish Church can find no foundation from the common law; especially when the principal traditions maintained in the Roman Catholic Church are either contrary to Scripture, embraced in Scripture, or not found in it. And if we are told that the patriarchs lived under the authority of the *lex non scripta*, or unwritten law, this will avail nothing unless it be proved that this law was different from the law of Moses.

4. Accordingly we are told that the faithful had nothing but tradition to guide them for above two thousand years, that is, from Adam to Moses. Dr. Milner's words are, "It is then certain that the whole doctrine and practice of religion, including the rites of sacrifice, and indeed the whole sacred history, was preserved by the patriarchs in succession from Adam to Moses, during the space of two thousand and four hundred years, *by means of tradition:* and when the law was written, many most important truths regarding a future life, the em-

* End of Contr., let. x, p. 53.

blems and prophecies concerning the Messiah, and the inspiration and authenticity of Scripture, of the sacred books themselves, were preserved in the same way."* To this we reply, (1.) The principles of religion during the antediluvian ages were very few, and were, therefore, easily transmitted and remembered. (2.) It is not true that all or any of the patriarchs had to depend upon mere tradition, in the Romish sense of that word. The patriarchs had direct communication with God; and what he revealed to them, and they revealed to their families, was not human tradition, but divine revelation, and it served the purposes of divine revelation until the law and the testimony were written. (3.) Supposing the truths of religion, in the patriarchal ages, had been matters of mere tradition, they passed through so few hands that they might have been preserved to the time of Moses, among a few patriarchs, without any great mixture of error. Methuselah was cotemporary with Adam and Shem, and the latter was cotemporary with Isaac, so that the whole narrative of the creation and the promises of redemption came down to the family of Jacob through only four hands; whereas no apostolical tradition can come down to us without having passed through upward of fifty generations. (4.) But we do not admit that the family of Jacob received the knowledge of God by tradition, even through hands so few and so clean. God revealed his will to Enoch, to Noah, to Abraham, and to Jacob himself, who were all inspired men; for they are called, in the Psalms, prophets. Psa. cv, 15. (5.) Moreover, the example both of the patriarchal and Jewish times is utterly destructive of popish traditions. For notwithstanding the doctrines of religion in the first ages of the world, all flesh had corrupted their ways; and even posterior to the flood, for want of written documents, the doctrines of religion were either corrupted or lost, or superseded by the corrupting influence of tradition. The Jews also, by their traditions, transgressed the commandments of God and rendered them of none effect. The history of the patriarchs and of the Jews proves to us that the word which has been written by inspired men does not depend for its meaning and authority upon the unwritten traditions which have come to us through many ages of gross darkness, and through hands polluted by every crime.

5. We are also informed by our Roman Catholic brethren "that the gospel was first propagated by preaching, and not by the written word, and that the church depended for as many as two or three centuries on the instructions by word of mouth, and that this is the only way in which barbarous nations did, or can now, receive the gospel." To this we reply, that Protestants acknowledge that the gospel was first declared by word of mouth, and that barbarous nations which cannot read are still to be instructed in that manner. But when we concede this, we concede nothing in favour of popish traditions. In the primitive church there were two cases in which traditions were then used. The one was when the Scriptures had not been written or communicated, as among divers nations of the barbarians. The other case was when they disputed with heretics who received not all the Scriptures, such as the Carpocratians, of whom Irenæus speaks.† In these cases tradition was urged by the fathers, as Antonius Marinarius, a

* End of Contr., let. xi, p. 69. † Lib. i, c. 1, and c. 24.

Carmelite friar, wisely said: "The fathers served themselves of this topic only in case of necessity, never thinking to make use of it in competition against Holy Scripture." They who had received the Scriptures among the first Christians relied upon them; they that had not received Scripture were to use tradition and the argument from succession, to prove their doctrine to have come from the apostles: that is, they would call *witnesses* where they could not prove a will by *writing*. The Romanists now assume the same ground which these ancient heretics occupied. The heretics said, "Jesus in mystery said to his disciples and apostles some things in secret and apart, because they were worthy."* So Bellarmine: "They preached not to the people all things, but those which were necessary to them, or profitable, but other things they delivered apart to the more perfect."† Thus the pretence of the old heretics and modern Roman Catholics is precisely the same.

IV. *Arguments against oral tradition.*

1. The Scripture plainly overturns the authority of oral tradition. St. Peter says, "Moreover I will endeavour that you may be able after my decease to have these things always in remembrance," 2 Pet. i, 15. St. Peter was not of the opinion that *oral tradition* was a better way than writing to preserve the memory of these things; or that without writing they might be preserved. Accordingly Moses was commanded to write the Pentateuch: the prophets afterward committed to writing their revelations. The evangelists and the writers of the New Testament did the same. We have, therefore, the *examples* of inspired men and the command of God to commit to writing the communications of his will to man.

2. Besides, oral tradition in its very nature is so *uncertain* and *changeable* as not at all to be capable of becoming a rule of faith. Common sense dictates that tradition, after any lapse of time, having gone through so many hands naturally unsettled and changeable, must have altered, increased, or lessened, since that happens in process of time to all things, and thus it becomes entirely too vague to regulate men's conduct. The following quotation from one of our old English divines will place this in a very strong light:—"Suppose but the earliest common story were to be told from one person to another, without being written down, for only one hundred or two hundred years, and let each person as he received it have ever so strict a charge to tell it in the same manner; yet long before the end of that time what security could we possibly have that it was true at first and unaltered still? And you cannot but see there is much less security that a considerable number of doctrines, especially such as compose the popish creed, should be brought down safe for seventeen hundred [eighteen hundred] years together, through so many millions of hands, that were all liable, through ignorance, forgetfulness, and superstition, to mistake them, or through knavery or design to alter them.

"But it will be said, in a case of so much importance as religion, men would be more careful in delivering truth than in others. Un-

* "Jesum dicentes in mysterio discipulis suis et apostolis seorsim locutum, et illos expostulasse, ut dignis et assentientibus, seorsum hæc traderent, per fidem enim et charitatem salvari."—*Irenæus*, lib. i, c. 24, p. 122, *d*. See also *August.*, Tract 97, in Johan.

† Bellar. De verb., Dei non Script., lib. iv, c. 11, sect. Hic notatis.

doubtedly they ought: but who can be secure that they would? It is of equal importance to be careful in practising it too; yet we all know how this hath been neglected in the world: and, therefore, have reason to think the other hath been no less so."

"But whoever made the first change, they say, must have been immediately discovered. Now so far from this, that persons make changes in what they relate without discovering it themselves; alterations come in by insensible degrees: one man leaves out, or varies, or adds one little circumstance; the next another; till it grow imperceptibly into a different thing. In one age a doctrine is delivered as a probable opinion; the following age speaks of it as a certain truth; and the third advances it into an article of faith. Perhaps an opposition rises upon this, as many have done. Some have said such a doctrine *was* delivered to them, others that it was not: and who can tell whether at last the right side or the wrong have prevailed? Only this is certain, that which soever prevails, though by a small majority at first, will use all means of art and power to make it appear a universal custom at last; and then plead uninterrupted tradition. But though such things as these may possibly be done in almost any age, yet they are easily to be done in such ages as were five or six of those that preceded the Reformation; when, by the confession of their own historians, both clergy and laity were so universally and so monstrously ignorant and vicious, that nothing was too bad for them to do, or too absurd for them to believe."*

It cannot be doubted that the morals of the priesthood were exceedingly corrupt before the Reformation. Now, suppose it were admitted that tradition contained nothing but sound doctrine for an age or two after the apostles, it must necessarily have become corrupted when taken up and transmitted by such corrupt men. They could not have been the means of preserving and the medium of communicating holy doctrines and precepts which condemned them and must have been abhorred by them. Whatever came in contact with them must have been defiled. It may be admitted that, by the increase and general diffusion of knowledge, the character of the priests of the present day is not so bad, at least in Protestant countries. Allowing this to be so, nothing is gained in favour of oral tradition; as this corruption of which we speak took place before the present race of priests had an existence.

There is much *uncertainty* arising from the manner in which the Church of Rome propounds and explains her traditions. She has been very sparing in her information with regard to the particular doctrines and ordinances which she has received from tradition. So far as we know, there is no publication of theirs which contains a summary of what their church believes under the head of tradition. It may be any thing or it may be nothing, for what any man can tell; for the very writing of it would destroy it as a matter of *oral* tradition; and therefore no one can tell what their tradition is. As for lay persons in the Church of Rome, they must receive it from the lips of the priest. Tradition is what the church propounds; and as this is too large a body to propound any thing otherwise than by the mouth of its official organs, every priest is the propounder of what he considers the traditions of the church. Thus there may be as many traditions as priests,

* Abp. Secker's first sermon on popery.

all contradicting one another; for there is no authentic standard to which an appeal can be made. But the *Catholic Church*, i. e., the priests, are not only the propounders, they are also the *explainers* of both the written and unwritten word; and neither Scripture nor tradition is to be considered the rule of faith otherwise than as propounded and *explained* by them. Let the articles of tradition be ever so contradictory, the explanation of a priest can reconcile them with the utmost facility.

After all, if there be any doctrines of faith or morals which are not contained in Scripture, and yet were preached by the apostles, let that be proved, let the traditions be produced, and records sufficiently credible and authentic, and we will receive them.

It will be said by the advocates for oral tradition, that it is preserved incorrupt by the church, which is superintended and aided for this purpose by the Holy Spirit. But if we can show that many of the popish traditions are false and apocryphal, that others of them are contradictory to each other and to Scripture, that many ancient ones have been disused, and many new ones invented, it will afford us sufficient reason to reject them. And all this we can do.

3. Some of the most ancient traditions, claiming to be apostolical too, are manifestly false, and others are apocryphal, i. e., of uncertain origin and of doubtful authority.

Some usages or traditions that are truly apostolical are difficult and indeed impossible to be distinguished from those which are apocryphal. From the first rise of Christianity heretics would say, as may be seen in Irenæus, "that what they had were the sacred mysteries which the apostles taught, not to all in common, but to the perfect in particular."* Papias himself, as Eusebius testifies, had made "a collection of fables and new doctrines under the title of *unwritten traditions*, which he had learned from the mouths of those who had seen the apostles and had conversed familiarly with them."†

Many traditions were evidently false. St. Irenæus speaks of a certain tradition which had passed current in his time in Asia, as immediately coming from the apostle John, viz., that Christ taught after his fortieth year, which is now held to be false by all chronologers.‡ Papias, bishop of Hierapolis, in the beginning of the second century, delivered the doctrine of the millenium, or that our Saviour was to live a thousand years on the earth, for an undoubted truth. Irenæus, who received this doctrine from Papias, undertook to give the very words of Christ as a proof of it. All the orthodox fathers, as Justin Martyr declares, embraced it. Many more instances might be adduced, were it necessary.

4. Some ancient traditions are contradictory to each other and to Scripture. The churches of Asia, who have the feast of Easter celebrated precisely on the fourteenth day of the moon's age after the vernal

* Iren., lib. iii, c. 2, 3. † Eus., lib. iii, c. 39.

‡ "Quia autem triginta annorum ætas primæ indolis est juvenis, et extenditur usque ad quadragesimum annum, omnis quilibet confitebitur, a quadragesimo aut quinquagesimo anno declinat jam in ætatem seniorem, quam habens Dominus noster docebat, sicut Evangelium et omnes seniores testantur, qui in Asia apud Joannem discipulum Domini convenerunt, idipsum tradidisse eis Joannem. Permansit autem cum eis usque ad Trajani tempora. Quidam autem eorum non solum Joannem, sed et alios apostolos viderunt, et hæc eadem ab ipsis audierunt, et testantur de hujusmodi relatione."—*Irenæ. Adv. Hæres.*, lib. ii, c. 39, p. 192, a.

equinox, boast for that purpose the tradition of St. John and St. Philip; and the rest of the church hold by apostolic tradition that it ought to be celebrated on the Sunday of our Lord's resurrection. The Greeks, Armenians, Nestorians, Abyssinians, Latins, &c., have their contrary traditions; for tradition is ever changing. One sort hold for apostolic tradition three immersions in baptism, and the use of unleavened bread in the eucharist; while others reject these. One believes a purgatory by tradition, while others do not. Some, according to tradition, circumcise their children, while others reject it as a relic of Judaism. Some, by tradition, fast on Saturday; others do not. Some sacrifice lambs; others detest the custom.*

5. There are many ancient traditions, formerly authorized by public use, which time has so abolished, that there remains not a vestige of them among the Latins themselves. Of this description are the following, viz.: not baptizing except in urgent cases, only at Easter and Whitsuntide; giving milk and honey to the baptized; administering the eucharist to little children after baptism; praying standing on Sunday, and from Easter till Whitsuntide; celebrating the communion on the evening of fast days; communicating every Sunday; every one's carrying home with him a piece of the bread of the communion; distributing the cup to all the faithful; receiving the communion standing; mutually kissing one another before the communion; and many others which the Latins have abrogated.

6. The Church of Rome has invented many new traditions. How many Latin traditions are there which the Church of Rome now authorizes, of which we cannot find a trace in the primitive church, and which are therefore *new*, and consequently false and not apostolical. Such are worshipping of images; invocation of saints; transubstantiation; sacrifice of the mass; adoration of the host; the use of an unknown tongue, altars, tapers, jubilees, pilgrimages, &c., &c.; auricular confession; the sovereign authority of the Church of Rome over all others; and many others of which the primitive church knew nothing; from whence it follows that they are not apostolical.

There is nothing, therefore, more improper to be the rule of faith than traditions which are not established on any certain foundation; which serve as a pretence to heretics; which are continually changing and often contrary the one to the other; and which may be employed to establish the greatest absurdities.

7. Traditions present many more difficulties in point of *clearness*, to say nothing of *certainty*, than the Scriptures do. All the intricate perplexity which the Romanists pretend to find in the way of Scripture falls backs again with increasing force on the way of tradition. It is necessary to discern a true tradition from a false one; it is necessary to consult the originals; it is necessary to know the different ways of reading passages; it is necessary to see divers interpretations of both sides; and a variety of other things too numerous to notice here.†

Besides, we may demand, whether they would not give the Scriptures the honour of reckoning it for *one part* of tradition, since it contains the first sermons of the Lord and his apostles, and many other things from which much light may be derived for the decision of the

* See Claude, vol. i., p. 316. † Consult Claude on the Reformation, vol. i, p. 330.

controversy between them and us. For how can any man rationally determine this, without consulting the first and most authentic piece of tradition? And this being so, we are fallen back into the difficulties and perplexities which they pretend are in the way of Scripture.

Nor can the Church of Rome boast that her traditions have preserved her from controversy, since her very traditions have been the subject matter of sharp and protracted controversies. The supremacy of the pope, the sacrifice of the mass, images, the time of keeping Easter, the immaculate conception, infant communion, &c., have long agitated the Church of Rome.

Furthermore, Romanists are not agreed about the competency of the testimony, or what is sufficient to prove tradition to be apostolical. Some think the testimony of the present Catholic Church is sufficient, others deny it. Thus confusion and uncertainty surround their tradition; we will give one considerable instance of this. The patrons of the immaculate conception allege that they have the consent of nearly the universal church, and of all universities, especially of Paris, where no man was admitted to be master of theology unless he bound himself by oath to maintain that doctrine. On the other hand, Cajetan brings the irrefragable testimony of fifteen fathers against it; others bring no less than two hundred, and Randellus brings in almost three hundred. To this array of witnesses, the friends of the immaculate conception reply, that some of these authors are brought in falsely, and that the multitude of witness is of little avail, seeing their opinions may all be traced to some one doctor. Thus they contend and decide nothing.*

8. Unwritten traditions have been attended and followed by the most pernicious effects to those who have been guided by them. Had not Christianity been committed to writing in its commencement, in all probability by this time there would scarcely have been one doctrine left which we would be certain was genuine. And although tradition hath been doubtlessly preserved, by having some regard to Scripture, from degenerating as much as it otherwise would; yet for want of sufficiently regarding it, first needless, then uncertain, then false and pernicious articles of faith have crept in among Christians, the very steps of whose entry, for the most part, we can trace. The faith of the first ages changed by little and little every age after, and still for the worse; till at length the Church of Rome, nearly three hundred years ago, at the Council of Trent, when they were called upon to reform these abuses, chose to establish them under the name of primitive tradition, and condemn all who will not receive them with the same regard as they do Scripture itself. Just as in our Saviour's time it was among the Jews, who asked, "Why walk not thy disciples after the tradition of the elders? And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition," Mark vii, 5, 9. And just as St. Paul had foretold it would happen among Christians: "Beware lest any man spoil you through vain deceit, after the tradition of men, and not after Christ," Col. ii, 8.

9. The discordant opinions of Roman Catholics themselves respecting traditions form an overwhelming argument against them. Some believe tradition to be *equal* to the written word; others believe it to be *superior;* and others still *inferior* to Scripture.

* See *Taylor's Presery.*, book i, sec. iii, vol. ii, p. 883.

(1.) The Council of Trent taught that ecclesiastical and apostolical traditions are of equal authority with the written word. Such is properly the doctrine of the Church of Rome since the sitting of the Trent Council; although previous to that time opinions varied much on the authority of tradition.

(2.) Some Roman Catholic doctors are of the opinion that tradition is inferior to Scripture. The famous Gerson says, "In the trial of doctrines, that which is first and principally to be considered is, whether a doctrine be conformable to the Holy Scriptures, &c. The reason of this is, because the Scripture is delivered to us as a sufficient and infallible rule for the government of the whole ecclesiastical body and its members to the end of the world."* Lyra says, "As in philosophy truth is discovered by reducing things to their first principles; so in the writings delivered by the holy doctors, truth is discovered as to matters of faith by reducing them to the canonical Scriptures."† Several other instances might be given where Romish doctors speak of Scripture as superior to tradition in authority.

(3.) Some great doctors of the Church of Rome declare tradition to be *superior* to the written word. It is true that this is not authorized by the express decision of the Council of Trent, which makes tradition only *equal* to Scripture. Yet the true spirit of popery, apart from some of her formal decrees, gives quite too much countenance to the exaltation of tradition above Scripture. Accordingly some of the most devoted sons of Rome have unequivocally placed tradition above Scripture. Thus Cardinal Baronius teaches: "Tradition is the foundation of Scriptures, and excels them in this; that the Scriptures cannot subsist unless they be strengthened by traditions; but traditions have strength enough without Scriptures."‡ Linden says: "Traditions are the most certain foundations of faith, the most sure ground of the sacred Scriptures, the impenetrable buckler of Ajax, the suppressor of all heresies. On the other side, the Scripture is a vase of wax, a dead and killing letter without life, a mere shell without a kernel, a leaden rule, a wood of thieves, a shop of heretics."‖ Bishop Canus gives the following reason why traditions are to be preferred to the Bible: "Because tradition is not only of greater force against heretics than the Scriptures, but almost all disputation with heretics is to be referred to traditions."§

(4.) At the Council of Trent, when the subject of tradition was discussed, there were various and contradictory opinions.¶ Vincent Lunel, a Franciscan, "thought it would be preferable to treat of the church in the first instance, because Scripture and tradition derived their authority from the church, and that it belonged to the church to determine what we are to receive for tradition." Anthony Marinier was of a different opinion, and for the purpose of giving his sentiments in the most convincing form, we will quote them in the words of a Roman Catholic writer of great and just celebrity, Du Pin, a doctor of the Sorbonne, who states as follows:—"Antonius Marinarus, a Carmelite, said, that traditions ought not to be spoken of; and that in order

* Trial of Doctrine, part i, consid. 2. † Prolog. de lib. Bib. ‡ Baron., an. lviii, n. 2. ‖ Linden, Panopl. lib. i, c. 22, &c. § Canus, Loc. Theol., lib. iii, c. 3. See much more to the same purpose in M'Gavin's Prot., vol. i, p. 678; and in Via Tuta et Via Devia, edit. 1819, pp. 300–309. ¶ Pallav., lib. vi, c. 2; Sarpi, lib. ii, pp. 45–47.

to determine the first proposition they ought first to determine whether it were a question of fact or of right: that is to say, whether the Christian doctrine has two parts, one, that which God commanded to be written; and the other, that which he prohibited to be put in writing, and commanded to be taught by word of mouth. Or whether all the doctrine being taught, one part was accidentally committed to writing. He added, that it was manifest that under the old covenant God commanded the faith to be written, and that he wrote it himself with his own finger; but that under the new, Jesus Christ engraved the evangelical law in men's hearts, yet without forbidding it to be written; so that no man can say that the apostles having preached and written as they were inspired by the Spirit of God, God forbad them to write any particular thing in order to keep it as a mystery. From whence it follows, that we are not to distinguish two sorts of articles of faith, some published in writing, and others taught only by word of mouth: and if any one, says he, is of a contrary opinion, he will have two great difficulties to encounter: one is, to determine wherein the difference of these articles does consist; the other, how the successors of the apostles could put that in writing which God forbad. To say that it was by accident that some things were written, is to do God an injury, who guided the apostles' hands. Whence he concluded that it was better to imitate the fathers, who never mentioned tradition but upon urgent necessity; and who also took great care not to equal it to the Holy Scriptures; and so much the rather because the *Lutherans* had not yet enlarged upon this question, though they had said that they would have no other judge but Scripture."* This advice, sound as it was, had few approvers. Cardinal Pole particularly opposed it. Some desired a distinction to be made between traditions of faith and those which related to manners and rites; the first to be universally received, but of the rest only such as the custom of the church had sanctioned. Others would have the reception of all enjoined without the least distinction.

When the decree of the council was proposed for consideration, and that part was read which enacted that Scripture and tradition should be regarded "with equal piety and veneration," Bertani objected that the fact of many traditions having fallen into disuse seemed to indicate that God himself did not intend that they should be venerated equally with Scripture. The bishop of Chazza even ventured to assert that it was impious to equal the authority of Scripture and tradition. But notwithstanding there were many in the Council of Trent who uttered such sentiments as these, yet, as the council was entirely under the control of the pope, those of the opposite sentiments prevailed, and brought in unwritten tradition to be of equal authority with the word of God. This matter had, before the session of this council in 1545, been principally a matter of *opinion*, but by the decision of the council the equality of tradition with Scripture becomes an article of faith. Still it seems as if all the assumed infallibility of Rome cannot produce any thing like uniformity on this article of faith; some placing tradition below, others equal, and others superior to the word of God. This alone presents a complete refutation of their doctrine concerning tradition.

* Du Pin, Ec. Hist., vol. iii, p. 419.

V. It is objected to us, "that Protestants receive some things on the authority of tradition; and why can we not receive other things on the same authority?" such as Scripture, infant baptism, observance of the Christian sabbath, &c.

1. We certainly do not receive Scripture on the authority of popish tradition, which means something handed down, through eighteen centuries, by word of mouth, independent of written testimony. Such a tradition as this furnishes the least part, if any part at all, of the evidence on which we receive Scripture. And while Protestants reject such dubious testimony, they do not reject the evidence of written testimony. They readily avail themselves of it as furnishing rational evidence of the genuineness of the books of Scripture; that is, that they were written by the men whose names they bear. Of this there is the written testimony of friends and enemies of Christianity. Some of these authors were cotemporary with men who had been cotemporary with some of the apostles, and all agree in fixing on the same books which are now embraced in the New Testament. We know it to be impossible that forgeries should gain universal credit, because we know it to be impossible now, human nature and the laws of moral evidence being the same in all ages. We receive the Holy Scriptures as undoubtedly genuine, independently of the authority of the Church of Rome and her traditions, because they were identified with the literature of the period before the Church of Rome was distinguished above other churches. And it was impossible that she could, after the fourth century, add to the evidence in favour of the apostolic writings, which had been established above all dispute in the second and third centuries. Indeed, were the testimony of the Roman Church blotted out of being, we have ample witnesses in the Greek and other churches respecting the genuineness and authenticity of Scripture. The utmost amount of Roman oral tradition would be a *probable* proof with regard to things not contrary to Scripture. We do not receive the apostolical writings on authority so vague; for besides their being *written* at first, which puts them out of the rank of oral traditions, the substance of them was speedily incorporated in the writings of the Greek and Latin fathers. And as it respects the inspiration of Scripture, it depends upon higher testimony than mere tradition. For this we have the miracles which attest Scripture, the prophecies which are recorded in it, the excellences of its precepts and doctrines, the force of its motives—in short, the most convincing proofs of its being a revelation from God. But a bare *probability* is the utmost evidence that can be produced by oral tradition in the mind of a serious inquirer after historical truth. This is all it can effect, and that only in regard to things not contrary to Scripture, so that no wise man can build any article of faith or ordinance of worship upon such an uncertain foundation. Indeed, that faith in the word of God which constitutes a man a Christian is founded on higher authority than even the tradition of written testimony, which produces only a rational conviction, not a divine faith. But we have shown in another place how we know the Bible to be the word of God independently of human testimony.

Popish authors claim great merit, on the part of their church, for having kept the Bible so carefully for us, during so many ages, and for giving it to the world at last. But they forget that the word of God was

not given to the churches to be *kept up* among the learned or the priesthood, but to be published and spread abroad in the native language of all, and among all classes of people. Therefore in using this plea of merit the Church of Rome appears in as awkward a predicament as "the wicked and slothful servant" who boasted that he had hid his Lord's talent in a napkin.

But if we are told that because we receive Scripture upon this evidence, we must therefore receive a long list of doctrines upon mere tradition after eighteen centuries have passed, is to affirm that the memory of things may as well be preserved for ever by general hearsay and rumour as by authentic written records.

2. As it regards the baptism of infants we observe, 1. Admitting this was established by tradition, we have the tradition of the Syriac, Greek, African, ancient Italian churches, &c., on this subject, as well as the tradition of the Church of Rome. 2. Those who baptize children among Protestants never quote tradition as authority for this purpose. 3. We can adduce abundant Scripture evidence in favour of baptizing children; and this has frequently been done by Pœdobaptist writers, to whose writings the reader is referred.

3. Nor do we depend entirely on tradition for the observance of the Christian sabbath, because, 1. Though tradition be a confirmation of the apostolical practice in observing the *Lord's day*, yet that very practice and the ground of it are sufficiently deduced from Scripture. The proportion of time to be consecrated is fixed by divine authority to be one day out of seven. The seventh day was originally appointed for the reason assigned at the institution of the sabbath, and repeated in the fourth commandment. And that the seventh part of time is intended appears plain, because the *precise* time cannot be observed by any two portions of the human family who live at any great distance from each other east and west; and this, too, without any breach of the commandment. And that the change from the seventh to the first day of the week took place at the opening of the Christian dispensation, we have proof positive from Scripture, with which corresponds the testimony of traditions. The abrogation of the Jewish sabbath appears plainly recorded in the following passage: "Let no man, therefore, judge you in meat or in drink, or in respect of a holy day, or of the new moon, or the sabbath day," Col. ii, 16. We find the first Christians uniformly assembling together on the *first* day of the week for divine worship. John xx, 19, 26; Acts ii, 1; xx, 7; 1 Cor. xvi, 2. Accordingly we find it recognised by St. John, "I was in the Spirit on the *Lord's day*," Rev. i, 10. Here then is sufficient Scripture warrant to prove the change of the sabbath from the seventh to the first day of the week. And as far as tradition is concerned, in reference to the change of the sabbath, the evidence from that source is very small when separated from written documents and Scripture.

4. It is said, "that the procession of the Holy Ghost from the Father and the Son is an article of faith, and yet nowhere told in Scripture, and consequently tradition must help to make up the rule of faith." To this we reply, that the Greeks and Latins seem to differ in this matter only in mere words, or that their difference is not a matter of serious importance. Yet the procession of the Spirit seems plainly taught by the following text: "When the Comforter is come, whom I will send

unto you from the Father, even the Spirit of truth which PROCEEDETH from the Father, he shall testify of me," John xv, 26. It is worthy of notice that the Rhemish annotators and Bishop Hay, author of the Sincere Christian, deduce the doctrine of the procession from this passage. It is rather strange that these Roman doctors attempt to prove this doctrine from Scripture, if it be not contained in Scripture. Here is a specimen of the harmony existing among them in the interpretation of Scripture.

5. Concerning the prohibition of *eating blood*, (Acts xv,) we are told that it is abrogated, not by Scripture, but by tradition, so that neither Protestants nor Romanists have any scruple in eating blood or things strangled. On this we may remark that the passage clearly prohibits fornication, things offered to idols, things strangled, and blood; and since this precept is not revoked it stands in full force, whether Protestants or Romanists observe it or not. And those Protestants who refrain from blood and things strangled are not guided by tradition, but by Scripture. And even Dr. Milner, the celebrated Roman Catholic controversialist, speaking of and approving of those who eat blood and things strangled, says, they "act in direct contradiction to the express words of both the Old and New Testament." If this be the case then, no man can be at a loss to know that it is his duty to abstain from things strangled and from blood; and if popish tradition has annulled this law of God, as Romanists say it has, then this tradition is contrary to the word and ought to be rejected.

6. We are farther told that the divinity of Christ depends principally for its support on tradition and not on Scripture. So Dr. Milner asks, "Is it demonstratively evident from mere Scripture that Christ is God and to be adored as such?" To this we reply, that the Scripture proofs on this subject, brought forward by Protestant divines, amply demonstrate the divinity of Christ, independently of tradition. And it is much to be deplored that Roman Catholics have given up the Scripture evidence and have fled to the uncertainty of tradition. And Socinians or Unitarians are pleased with the concession that this doctrine cannot be proved by Scripture. Knowing also that they cannot maintain the doctrine by tradition, the Socinians reject it altogether. Thus the doctors help to make infidels in Italy, and Socinians in Poland.

VI. However, Roman Catholics inform us, that their traditions, on which they depend, are not altogether unwritten, but partly written by the ancient fathers of the church. We reply, that we acknowledge truly ancient writers in matters wherein they all agree, to be a very valuable evidence of the faith, though a fallible one. And we can prove that these writers in proportion as they lived near the apostles' age were of our faith.

Moreover, if antiquity be an argument, the greater the antiquity the stronger the argument; and, therefore, the authority of the Bible for this, as well as many other reasons, is the strongest of all. An original account is of the greatest authority. Such others as come after may be of considerable use to illustrate and confirm the former; but wherever they appear to contradict it, they must be rejected without scruple. And those which come a great deal after, such as the Church of Rome chiefly depends on, deserve little or no credit.

VII. We shall now collect the views of the ancient fathers respecting

traditions, and see how far the Church of Rome has their authority for making traditions equal to the word of God.

1. Before we adduce the testimony of the fathers, a few preliminary remarks may be proper in order to understand correctly the amount of weight which we may attach to their declarations.

The writers of the first six centuries are commonly embraced in the list of fathers. Those who were cotemporary with the apostles are called apostolical fathers. These are Barnabas, Clement, of Rome, Hermas, Ignatius, and Polycarp. They were all natives of the East except Clement, and wrote in Greek. They also wrote before any association took place between philosophy and religion, which is attested by their style and manner of reasoning. They neglected formal arrangement in exhibiting their arguments. The fundamental doctrines of Christianity are clearly and Scripturally inculcated by them; and these are everywhere so interwoven with the highest precepts of morality, as to prove to us that the belief of these men was inseparable from their practice. They therefore delivered their moral and doctrinal instructions as parts of the same scheme. They have also constant reference to the books of the New Testament, such as we now possess. The principal Greek writers who succeeded the apostolical fathers were Justin Martyr and Irenæus. The ancient fathers were not remarkable for their learning or eloquence. On the contrary, they express the most pious and admirable sentiments in the plainest and most unadorned style.

We do not profess any blind veneration for their names or submission to their opinions; yet we are very far removed from the contempt of either. They were erring and feeble mortals like ourselves; much inferior to moderns in intellectual discipline, under early prejudices, proceeding from the oblique principles and perverse systems of their day. Learned men are not unanimous concerning the degree of esteem that is due to the authors now mentioned. Some represent them as the most excellent guides in the paths of piety; while others place them in the lowest rank of moral writers. Without determining this point with precision, it appears that in the writings of the ancient fathers there are many things well adapted to form a religious life; while, on the other hand, they abound with precepts of an excessive and unreasonable austerity, with stoical and academical dictates, vague and indeterminate notions, and with decisions absolutely false and in opposition to the precepts of Christ. While then we admit them as honest and faithful witnesses and historians of the times during which they lived, we are not to place any great weight on their moral precepts, otherwise than as they are in accordance with the Holy Scriptures. As historians, they are valuable in transmitting down to us the occurrences of their times; but as moral teachers they are not to be followed beyond the bounds of Scripture.

Traditions at the first publication of Scripture were clear, evident, recent, remembered, talked of by all Christians in all their meetings, public and private; and the mistaking of them by those who carefully endeavoured to remember them was not easy; and if there had been a mistake, a living apostle, or one of their immediate disciples, was present to set all things right. After the death of the apostles heresies sprung up, to support which tradition was quoted, but rarely Scripture;

for it was accounted so glorious a thing to have been taught by an apostle, that even good men were willing to believe any thing which their scholars pretended to have heard their masters preach; and too many were forward to say they heard them teach what they never taught. On this account the sober part appealed to Scripture. Accordingly, the general sentiment among the ancient fathers was, that Scripture was the standard for faith and morals. We will, therefore, adduce their testimony on this point; from which it will appear that they triumphantly support the Protestant side of this question in the main. For it must not be expected that a complete consistency can be expected from the fathers in the aggregate, so as to preserve a unanimous consent in all the minutiæ of Protestant or primitive faith and morals. We will range the testimony of these venerable men under the different centuries in which they lived; fixing, however, each under the century in which he died, so that the precise time in which he lived and flourished may the more easily be ascertained, or rather remembered by the reader.

2. *Fathers of the second century.*

Ignatius.—Some say he was about seven years old when Christ preached; others say he was not born till after the death of Christ. He was called *Theophorus*, of Asia, was made bishop of Antioch in A. D. 70, and governed that church under Vespasian and his successors till the tenth year of Trajan, by whom he was put to death in A. D. 107. Eusebius informs us that Ignatius, being on his way from Syria to Rome, where he was to suffer martyrdom, addressed the several churches on his journey, establishing them in the faith, and guarding them against the heresies which then prevailed. "He exhorted them *to hold firmly by the tradition of the apostles, which, testifying that it had been already committed to writing*, he declared, *was necessary for its preservation.*"*

3. *Fathers of the third century.*

Irenæus, a Greek, was born about the year 140, was a disciple of Polycarp and Papias, went into Gaul, was ordained priest, and afterward bishop of Lyons in the year 178, and suffered martyrdom in the year 202 or 203. Our first citation from Irenæus will be that concerning those barbarous nations who believed without the Scriptures. "If it had so happened that the apostles had left us no Scriptures, must we not then have followed the order of TRADITION, which they committed to those with whom they intrusted the churches? To this course many nations of illiterate barbarians, who believe in Christ, do truly assent, having salvation written in their hearts, without paper or ink, and thus preserving the ancient tradition, believing in one God, the maker of heaven and earth," &c.† This passage is frequently quoted by the Roman Catholic divines, to show that the primitive church recognised as authoritative unwritten tradition, as well as the written word; that oral instruction is amply sufficient for the laity; and that, in point of

* Euseb. Ec. Hist., lib. iii, c. 36. See Cruse's Trans., Phil., 1834, p. 121.

† "Quid autem, si neque apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt iis quibus committebant ecclesias? Cui ordinationi assentiunt multæ gentes barbarorum, qui in Christum credunt, sine charta et atramento scriptam habentes salutem, et veterem traditionem custodientes in unum Deum credentes, fabricatorem cœli et terræ," &c.—*Iren. Adv. Hæres.*, lib. iii, c. 4, sec. 5. p. 242.

obligation, the written word needs not be communicated to them by the priesthood. To ourselves the passage appears decidedly to establish the contrary. For doubtless, as Irenæus justly remarks, IF it had so happened that the apostles had left us *no* Scriptures, we should *then* have been compelled, like believers in the patriarchal ages, to follow the order of tradition, either purely oral, or unauthoritatively committed to writing by mere uninspired individuals like ourselves. But through the good providence of God the apostles *have* left us the Scriptures. Therefore, by *thus* leaving us the Scriptures, they have practically demonstrated to us the insufficiency and insecurity of tradition; for had oral tradition from age to age been *sufficient*, the written word would have been *superfluous*, and therefore would never have been given. Should it be said that Irenæus, in the case of the barbarians, speaks of oral tradition in terms of approbation, be it so; but was the oral tradition commended by him the *same* as that which the Council of Trent places upon an equal footing with Scripture? Nothing of the sort. The oral tradition commended by Irenæus was simply an oral catachumenical communication of the precise truths contained *in* the written word: whereas the oral tradition enforced by the Council of Trent sets forth sundry matters *not contained* in the Bible, but, on the other hand, directly *contrary* to it. The oral tradition advocated by the ancient Gnostics was exactly the same in *kind* and *quality* as the oral tradition of the Church of Rome. This will appear from the following quotation from our author, where he points out precisely modern Romanists under the character of the ancient heretics, who insisted on the authority of tradition in consequence of the supposed defects of the Scriptures:—"For when they (the heretics) argue from Scripture, they have recourse to the accusation of Scripture itself, as though it is not entirely correct nor of authority, and because it furnishes different modes of expression, and because truth cannot be obtained from it by those who are ignorant of tradition. For the truth was not delivered by writing, but by the living voice; on account of which Paul also should have said, *We speak wisdom among them that are perfect, but not the wisdom of this world.* And each of them calls that wisdom which he derives from himself, although it be only a fiction. But when we again recall those who are averse to tradition, to that tradition which is from the apostles, and which is preserved by succession of presbyters in the churches, they will say that they are not only wiser than the presbyters, but also than the apostles, and have found out the unadulterated truth."* Thus, as Irenæus condemned the Gnostics, so would he have also condemned the Tridentine doctors and their followers, the present Romish priesthood. And instead of being favourable to popish tradition, he directly,

* "Cum enim ex Scripturis arguuntur, in accusationem convertuntur ipsarum Scripturarum, quasi non rectè habeant, neque sint ex authoritate, et quia variè sint dictæ, et quia non possit ex his inveniri veritas ob his qui nesciant traditionem. Non enim per literas traditam illam, sed per vivam vocem: ab quam causam et Paulum dixisse; *Sapientiam autem loquimur inter perfectos, sapientiam autem non mundi hujus.* Et hanc sapientiam unusquisque eorum esse dicit, quam a semetipso adinvenit, fictionem videlicet. Cum autem ad eam iterum traditionem, quæ est ab apostolis, quæ per successione presbyterorum in ecclesiis custoditur, provocamus eos; adversantur traditioni: dicentes, se non solum presbyteris, sed etiam apostolis, existentes sapientiores, sinceram invenisse veritatem."—*Iren. Adv. Hær.*, lib. iii, c. 2, sec. c, p. 290.

through the persons of the Gnostics, rejects and reprobates all such additions to the word of God.

In another place Irenæus declares, "We have known the method of our salvation by no others than those by whom the gospel came to us: which gospel they then truly preached; but afterward, by the will of God, they delivered to us in the Scriptures, to be for the future the foundation and pillar of our faith."* Could any thing be more fully spoken to our purpose than this, whereby he shows us that the Scriptures are given us for the foundation of our faith, and not the infallibility of the church or vague tradition?

We will close our quotations from Irenæus by two short extracts:—"Knowing very well that the Scriptures are perfect, for they are spoken by the word of God and his Spirit."† He also says: "Read more diligently that gospel which is given to us by the apostles; and read more diligently the prophets, and you will find every action and the whole doctrine of our Lord preached in them."‡

Tertullian, originally of Africa, a Carthaginian, presbyter of Carthage, a Latin writer. He flourished under the emperors Severus and Caracalla, from the year 194 till toward the year 216. He became Montanist in the year 207, and died about 220. A remark or two will be in place before we give the quotations from Tertullian. In the primitive church, tradition principally referred to *doctrine*, and the great TRADITION was the same as the apostles' creed, or what in recent times obtained the name of the *rule of faith*. In the work of Tertullian, de Præ scriptionibus Hæreticorum, the Roman controvertists take care to find in it the tradition of their church, and a rule of faith embracing whatever their church has thought fit to believe and impose on the belief of her subjects; and which has at last assumed the form and the name of the creed and oath of Pope Pius IV., comprehending the canons and decrees of the eighteen admitted councils, all the writings of the ancient fathers, and the Apocrypha. The text of Tertullian's book, De Præscrip., &c., in common with other books of the fathers, is in many places so obscure or corrupted, as it descended to us, that no mortal can understand some portions of it. More, however, is intelligible than the defenders of Rome wish, or find to their purpose, without violent mistranslation or garbling, and without making common cause with the very heretics, the Gnostics, whom Tertullian professes to refute, and does it heartily. From this father it appears that the Gnostics were reluctant to argue from Scripture, because they referred to tradition—not the public and known tradition of all the churches, but a secret doctrine alleged to have been committed to their sect. This is the origin of the *Disciplina Arcani*, or *secret discipline*, the unfailing refuge of modern Romish controvertists; and of which Dr. Trevern has made so much use in his controversy with Faber.

* "Non enim per alios dispositionem salutis nostræ cognovimus, quàm per eos, per quos evangelium pervenit ad nos; quod quidem tunc præconiaverunt, postea vero per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum et calumnam fidei nostræ futuram."—*Iren.*, lib. iii, c. i.

† "Rectissimè scientes quia Scripturæ quidem perfectæ sunt, quippe a verbo Dei et Spiritu ejus dictæ."—*Idem*, lib. ii, c. 47.

‡ "Legite diligentiùs id quod ab apostolis est evangelium nobis datum, et legite diligentiùs prophetas, et invenietis universam actionem, et omnem doctrinam Domini nostri prædicatam in ipsis."—*Idem*, lib. iv, c. 66, p. 404.

But we must adduce our quotations from Tertullian. He says: "Whether all things were made of any subject matter, I have as yet read nowhere. Let the school of Hermogenes show that it is written; if it is not written, let them fear the curse allotted to such as add or diminish."* Speaking of the heretics of his day, Tertullian, in his *Prescriptions*, makes use of the following language, which applies exactly to the modern Roman Church:—"They confessed indeed that the apostles were ignorant of nothing, and differed not among themselves in their preaching; but they are unwilling to allow that they revealed all things to all: for some things they delivered openly and to all, some things secretly and to a few; and that because Paul uses this saying to Timothy: *O Timothy, keep that which is committed* to thy trust. And again: *that good thing which was committed unto thee, keep.*"† These same texts, adduced by the ancient heretics, are quoted by the doctors of the Church of Rome in favour of their traditions.‡

Tertullian seems to have formed some very curious opinions respecting traditions. He asks: "Do you not think it lawful for every faithful man to appoint whatever he thinks may please God unto discipline and salvation?"‖ Tertullian was of the opinion, that when customs are derived from their ancestors, and have been duly observed, they are properly apostolical: "If I find no written law for the thing, it follows that tradition hath sanctioned by usage this custom, which, by a rational interpretation, must possess apostolical authority."§ How far some of Tertullian's opinions are to be followed with respect to tradition will appear from the following quotation from him, where he defends, in his book *De Corona Militis, the action of a soldier*, who had refused to put a crown upon his head; he maintains that it is absolutely prohibited to Christians to crown themselves, and even to bear arms. He speaks of custom and tradition, and relates several remarkable examples of ceremonies which he pretends to be derived from tradition. "To begin," says he, "with baptism, when we are ready to enter into the water, and even before we make our protestations before the bishop, and in the church, that we renounce the devil, all his pomps and ministers; afterward we are plunged in the water three times, and they make us answer to some things which are not precisely in the gospel; after that they make us taste milk and honey, and we bathe ourselves every day during the whole week. We receive the sacrament of the eucharist, instituted by Jesus Christ, when we eat, and in the morning assemblies, and we do not receive it but by the hands of those that preside there. We offer yearly oblations for the dead, in honour of the martyrs. We believe that it is not lawful ot

* "An autem de aliquâ subjacenti materiâ facta sint omnia, nusquam adhuc legi. Scriptum esse doceat Hermogenis officina. Si non est Scriptum, timeat væ illud adjacentibus aut detrahentibus destinatum."—*Tertul. contr. Hermog.*, c. 22, tom. ii, p. 307.

† "Confitentur quidem nihil apostolos ignorasse, sed non omnia illos volunt omnibus revelasse; quædam enim palam et universis, quædam secreto et paucis demandasse, quia et hoc verbo usus est Paulus ad Timotheum: O Timothee, depositum custodi. Et rursum; *Bonum depositum custodi.*"—*Tertul. de Præscrip. Advers. Hær.*, c. 25, tom. ii, p. 465.

‡ See Bellar., lib. iv, de verbo Dei, c. 5, et. 8. ‖ De Coronâ Milit., c. 4.

§ "Si legem nusquam reperio, sequitur ut traditio consuetudini morem hunc dederit, habiturum quandoque apostoli autoritatem ex interpretatione rationis."—*Tert. de Corona Milit.*, c. 4.

fast on a Sunday, and to pray to God kneeling. From Easter to Whitsuntide we enjoy the same privilege. We take great care not to suffer any of the wine and consecrated bread to fall to the ground. We often sign ourselves with the sign of the cross; if you demand a law for these practices, taken from Scripture, we cannot find one there; but we must answer, that it is tradition that has established them, custom that has authorized them, and faith that has made them to be observed."* From the foregoing it is clear that many things, such as triple immersion, giving milk and honey to the baptized, &c., were considered as very important traditions. Yet these and many other such the Church of Rome has long since abandoned or never received. And for the same reason she should reject many more which she has received on inadequate authority.

Clemens of Alexandria, who flourished from 196 to 220, and died in 220, in his Stromata employs the following language:—"He hath lost the being a man of God, and of being faithful to the Lord, who hath kicked against ecclesiastical tradition, and hath turned to the opinions of human heresies." And what this ecclesiastical tradition is, he explains in what follows:—"But he who, returning out of error, obeys the Scriptures, and hath intrusted his life to truth, he is, of a man, in a manner made a god. For the Lord is the principle of our doctrine, who by the prophets and the gospel and the blessed apostles, at sundry times, and in divers manners, leads us from the beginning to the end. He that is faithful of himself is worthy of faith in the voice and Scripture of the Lord, which is usually exercised through the Lord to the benefit of men, for this Scripture we use for the finding out of things: this we use as the rule of judging. But if it be not enough to speak our opinions absolutely, but that we must prove what we say, we expect no testimony that is given by men, but by the voice of the Lord we prove the question; and this is more worthy of belief than any demonstration; by which knowledge, they who have tasted of the Scripture alone are faithful." Afterward he tells us how the Scriptures are a perfect demonstration of the faith: "Perfectly demonstrating out of the Scriptures themselves, concerning themselves, we speak or persuade demonstratively of the faith; although even they that go after heresies do dare to use the Scriptures of the prophets. But for it, they use not all, neither them that are perfect, nor as the whole body and contexture of the prophecy does dictate: but choosing out those things which are

* "Denique ut a baptismate ingrediar, aquam adituri, ibidem, sed et aliquanto prius in ecclesia sub antistitis manu contestamur, nos renuntiare diabolo, et pompæ et angelis ejus. Dehinc ter mergitamur amplius aliquid respondentes quam dominus in Evangelio determinavit. Inde suscepti lactis et mellis concordiam prægustamus: exque ea die lavacro quotidiano per totam hebdomadam abstinemus. Eucharistiæ sacramentum et in tempore victus, et omnibus mandatum a domino, etiam antelucanis cœtibus nec de aliorum manu quam præsidentium sumimus. Oblationes pro defunctis, pro natalitiis, annua die facimus. Die dominico jejunium nefas ducimus, vel geniculis adorare. Eadem immunitate a die Paschæ in Pentecosten usque gaudemus. Calicis aut panis etiam nostri, aliquid decuti in terram anxie patimur. Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum et calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quæ cumque nos conversatio exercet, frontem signaculo terimus.

"Harum et aliarum ejusmodi disciplinarum si legem expostules Scripturarum, nullam invenies; traditio tibi prætendetur auctrix, consuetudo confirmatrix, et fides observatrix."—*Tertul. de Corona Militis.*, c. 3, et 4, tom. i, p. 206.

spoken ambiguously, they draw them to their own opinion." Again he says: "They that are ready to spend their time in the best things, will not give over seeking for truth until they have found the demonstration from the Scriptures themselves."* Clement wrote these things not only by way of caution to the Christians, but in opposition to the Gnostics, who, like Roman Catholics, laid claim to ancient traditions. He affirms that Scripture is the *κριτηριον, the criterion*, or rule of judging the controversies of faith, that the ecclesiastical tradition is the whole truth taught by the church of God, and preached to all men, and found in Scripture. And to prove that he had no idea of any infallible interpreter, he shows us how the Scriptures can be best interpreted: "They who rely upon them must expound scriptures by scriptures, and by the analogy of faith, *comparing spiritual things with spiritual*, one place with another, a part with the whole, and all by the proportion to the divine attributes." This was the way of the church of Christ in Clement's time, and this is the way of the Protestant churches, and yet it is overlooked by the Church of Rome.

Origen was born about the year 185, an Alexandrian, settled catechist of that school about 203, and flourished till the year 252, at which time he died. In his fifth sermon or homily on Leviticus, Origen hath these words:—"In which (the two Testaments) every word that appertaineth to God may be required and discussed; and all knowledge of things may be understood out of them. But if any thing yet remain which the Holy Scripture doth not determine, no other third Scripture ought to be received for authorizing any knowledge (scientiæ) or doctrine; but that which remaineth we must commit to the fire, that is, we will reserve it for God. For in this present world God would not have us know all things."† Origen supposed Scripture to be so perfect as to be sufficient for every part of Christian instruction. "We know Jesus Christ is God, and we seek to expound the words which are spoken according to the dignity of the person. Wherefore it is necessary for us to call the Scriptures into testimony; for our meanings and enarrations, without these witnesses, have no belief."‡ To these words Bellarmine answers, that "Origen speaks of the hardest questions, on which, for

* "Ουτως εν και ημεις απ' αυτων περι αυτων των γραφων τελειως· αποδεικνυντες εκ πιςεως πειθομεθα αποδεκτιχως. Καν τολμησωσι προφητικαις χρησασθαι γραφαις, και οι τας αιρεσεις μετιοντες. πρωτον μεν, ω πασαις, επειτα, ω τελειαις, ωδε ως το σωμα και το ὑφος της προφητειας υπαγορευει· αλλ' εκλεγομενοι τα αμφιβολως, ειρεμενα, εις τας ιδιας μεταγουσι δοξας, ολιγας σποραδην απανθιζομενοι φωνας· ω το σημαινομενον εκ' αυτων σκοπουντες, αλλ' αυτη ψιλη αποχρωμενοι τη λεξει." *Clem. Alex. Storm.*, lib. vii, c. 16, tom. iii. p. 521.

"Αλλ' 'οι πονειν ετοιμοι επι τοις καλλιςοις, ου προτερον αποςησονται ζητουντες την αληθειαν, πριν αν την αποδειξιν απ αυτων λαβωσι, των γραφων.—*Idem*, c. 16. tom. iii, p. 516.

† "In quibus (duobus testamentis) liceat omne verbum quod ad Deum pertinet requiri et discuti; atque ex ipsis omnem rerum scientiam capi. Si quid autem superfuerit quod non divina Scriptura decernat, nullam aliam debere tertiam Scripturam ad authoritatem scientiæ suscipi: sed igni tradamus quod superest, id est, Deo reservemus. Neeque enim in presenti vitâ Deus scire nos omnia valuit."—*Orig. in Lev.*, hom. v, c. 9, tom. vi, p. 89.

‡ "Jesum Christum scimus Deum; quærimus verba quæ dicta sunt, juxta personæ exponere dignitatem. Quapropter necesse nobis est Scripturas sanctas in testimonium vocare: sensus quippe nostri, et enarrationes, sine his testibus, non habent fidem."—*Tractatus* 5 *in Matt.* Vide etiam *homil.* 25 *in Matt.*, *homil.* 7 *in Ezek.*, *homil.* 4 *in Jer.*; which places Bellarmine cites, De verbo Dei, lib. iv, c. 11, Lect. Prefect undecimo.

the most part, traditions do not treat." But it is evident that Origen requires the testimony of Scripture, not because of the difficulty, but because without such testimony such things are not to be believed. Whether, therefore, the things proposed be easy or hard, if they be not in Scripture they are not to be believed. That this is the sense of Origen's argument, the following will clearly show:—"After these things, as his custom is, he will affirm from the Holy Scriptures what he had said; and also gives an example to the doctors of the church, that those things which they speak to the people, they should prove them, not as produced by their own sentences, but defended by divine testimonies; for if he, so great, and such an apostle, believes not that the authority of his saying can be sufficient, unless he teaches that those things which he says are written in the law and the prophets—how much rather ought we, who are the least, observe this thing, that we do not, when we teach, produce our own, but the sentences of the Holy Ghost."* Add to this what he says in another place: "As our Saviour imposed silence upon the Sadducees by the word of his doctrine, and faithfully convinced that false opinion which they thought to be truth; so also shall the followers of Christ do, by the examples of Scripture, by which, according to sound doctrine, every voice of Pharaoh ought to be silent."† Origen says in another place: "No man ought, for the confirmation of doctrines, to use books which are not canonized Scriptures."‡ Again he says: "As all gold, whatsoever it be, that is without the temple, is not holy; even so every sense which is without the divine Scripture, however admirable it may appear to some, is not holy, because it is foreign to Scripture."‖ Again: "Consider how imminent their danger is who neglect to study the Scriptures, in which alone the discernment of this can be ascertained."§

Cyprian was bishop of Carthage from 248 to 258, and died in the latter year. Augustine (lib. v, c. 26, contra Donat.) quotes Cyprian as follows:—Ut ad fontem recurramus, i. e., ad apostolicam traditionem, et inde canalem in nostra tempora dirigamus:—"That we ought to recur to the fountain, i. e., to apostolical tradition, and thence derive the channel to our own times." Now as Cyprian wrote to Pompeius against Stephen, bishop of Rome, we conclude that it was Stephen who pleaded custom and tradition, to which Cyprian replies in the following words:—"Whence comes this tradition? doth it descend from the Lord's authority, or from the commands and epistles of the apostles? for those things are to be done which are there written," &c. "If it be commanded in the gospels or the epistles and Acts of the Apostles, then let this holy tradition be observed."¶

4. *Fathers of the fourth century.*

Hippolitus, who suffered martyrdom in 330, writes as follows against the heresy of Noetus:—"There is one God, whom we do not other-

* Origen in Epist. ad Rom., lib. iii. † Tract 23, in Matt.

‡ Nemo uti debet, ad confirmationem dogmatum, libris, qui sunt extra canonizatas Scripturas. Tract 26 in Matt. See Taylor, vol. x, p. 444.

‖ Hom. 25 in Matt., Lat. Ed., Basil, 1571. § Lib. x, c. 16, in Rom., Basil edit.

¶ "Unde traditio hæc, utrumne de Dominica authoritate descendens, an de Apostolorum mandatis atque epistolis veniens? Ea enim esse facienda quæ Scripta sunt, &c. Si in Evangelio præcipitur, aut in Apostolorum epistolis vel Actibus invenitur, observetur etiam sancta hæc traditio."—*Cypr., ep. 74, ad Pompeium.*

wise acknowledge, brethren, but out of the Holy Scriptures. For as he that would possess the wisdom of this world cannot otherwise obtain it than to read the doctrines of the philosophers; so whosoever of us will exercise piety toward God cannot learn this elsewhere but out of the Holy Scriptures. Whatsoever, therefore, the Holy Scriptures do preach, that let us know; and whatsoever they teach, that let us understand."*

Eusebius Pamphilus was born about the year 264, was ordained bishop of Cesarea in Palestine in 313, and died in 338. We give that remarkable sentence of his delivered in the name of the three hundred and eighteen bishops of the first General Council of Nice:—"Believe the things that are written; the things that are not written, neither think upon nor inquire after."†

Athanasius was born about the year 300, ordained bishop of Alexandria in 326, and maintained the faith of the gospel till his death, which took place about the year 375. In his oration against the Gentiles, toward the beginning, he says:—"The Holy Scriptures, given by inspiration of God, are of themselves sufficient toward the discovery of truth."‡ Athanasius believed that the divinity of Christ was established by Scripture at the Nicene Council. And speaking of the true orthodox Christians of his age, he says:—"The Catholic Christians will neither speak nor endure to hear any thing in religion that is a stranger to Scripture; it being an evil heart of immodesty to speak those things which are not written."‖

St. Ambrose, who died in 396, says:—"How can we use those things which we do not find in the Holy Scriptures?"§ Again: "I *read* that he is the first, I *read* that he is not the second; they who say he is the second, let them show it by *reading*."¶

Hilary, ordained bishop of Poictiers about the year 350, who died in 367, says in his second book, addressed to Constantius Augustus:—"O emperor! I admire your faith, which desires only according to those things that were written."** Again he says in the same chapter: "You seek the faith, O emperor. Hear it then, not from new writings, but from the books of God. Remember that it is not a question of philosophy, but a doctrine of the gospel."††

Gregory Nyssen, brother to St. Basil, who was born about the year 330, was constituted bishop of Nyssa in 371, and died in 395, says: "Let

* "Unus Deus est, quem non aliunde, fratres, agnoscimus, quam ex sanctis Scripturis. Quemadmodum enim si quis vellet sapientiam hujus sæculi exercere, non aliter hanc consequi poterit, nisi dogmata philosopharum legat: sic quicunque valuimus pietatem in Deum exercere, non aliunde discemus, quam ex Scripturis divinis. Quæcunque ergo sanctæ Scripturæ prædicant, sciamus; et quæcunque docent, cognascamus."—*Hilp.*, tom. 3; *Biblioth. Patr.*, pp. 20, 21, edit. Colon.

† "Τοις γεγραμμενοις πιστευε· τα μη γεγραμμενα μη εννοει, μηδε ζητει."—*Gelas Cyzicen, Act. Concil, Nicæn.*, part 2, c. 19.

‡ "Ανταρκεις μεν γουν εισιν 'αγιαι και θεοπνευσται γραφαι, προς την της αληθειας απαγγελειαν."—*Athan. Orat. Adv. Gent.*, near the beginning.

‖ Athan. in Exhort. ad Monachas.

§ "Quæ in Scripturis sanctis non reperimus, ea quemadmodum usurpare possumus?" *Ambros. Offic.*, lib. i, c. 23.

¶ "Lego quia primus est, lego quia non est secundus: illi qui secundum aiunt, doceant lectione."—*Idem, in Virginis Instit.*, c. 11.

** "Domine Constanti Imperator, admiror, fidem tantum secundum ea, quæ scripta sunt desiderantem."—*Ad Constant. Augus.*, lib. ii, c. 8, tom. ii, p. 11.

†† "Fidem Imperator quæris: audi eam, non de novis chartulis, sed Dei libris. Memento eam non quæstionem philosophiæ esse, sed Evangelii doctrinam."—*Idem.*

a man be persuaded of the truth of that alone which has the seal of the written testimony."*

Cyril of Jerusalem, who died in 386, speaks thus:—"Not even the least of the divine and holy mysteries of the faith ought to be handed down without the divine Scriptures. Do not simply give faith to me speaking these things to you except you have the proof of what I say from the divine Scriptures. For the security and preservation of our faith are not supported by ingenuity of speech, but by the proofs of the divine Scriptures."†

5. *Fathers of the fifth century.*

Chrysostom, bishop of Constantinople, who was born in 347, flourished from 370 to about 400, and died in 407, gives ample testimony to the sufficiency and clearness of Scripture. He says that the Scripture, "like a safe door, doth prevent an entrance to heretics, guarding us in safety in all things we desire, and not permitting us to be deceived."‡ He therefore concludes: "Whoso useth not the Scriptures, but cometh in otherwise, that is, cuts out for himself a different and unlawful way, the same is a thief."‖

Chrysostom writes also as follows:—"Formerly it might have been ascertained by various means which was the true church, but at present there is no other method left for those who are willing to discover the true church of Christ but by the Scriptures alone. And why? Because heresy has all outward observances in common with her. If a man, therefore, be desirous of knowing the true church, how will he be able to do it amid so great resemblance, but by the Scriptures alone? Wherefore our Lord, foreseeing that such a great confusion of things would take place in the latter days, ordered the Christians to have recourse to nothing but the Scriptures." On the passage,§ "All Scripture is given by inspiration of God," Chrysostom says, "The man of God could not be perfect without the Scriptures. Instead of me, saith he, thou hast the Scriptures: if thou desirest to learn any thing, hence thou mayest. But if he writes these things to Timothy, who was filled with the Holy Spirit, how much more must we think these things spoken to us." Furthermore he says:¶ "It is absurd, while we will not trust other people in pecuniary affairs, but choose to reckon and

* "Ευ τουτῳ μωνῳ την αληθειαν πιθεσθω, 'ῳ σφραγις επεστι της γραφιας μαρτυριας."—*Greg. Nyss. Dialog. de Anima et Resurrectione*, tom. i, edit. Greco. Lat., p. 639.

† Cat. iv, p. 56.

‡ "Καθαπερ γαρ τις θυρα ασφαλης, ουτως αποκλειει τοις αιρετικοις την εισοδον, εν ασφαλειᾳ καθιστωσα 'ημας περι 'ων αν βουλωμεθα παντων, και ουκ εωσα πλανασθαι."—*Chryst. Homil.* 59, in Johan. c. 2, tom. viii, p. 346.

‖ "'Ο γουν μη ταις γραφαις χρωμενος, αλλα αναβαινων αλλαχοθεν; τουτεςιν, ετεραν εαυτῳ και μη νενομισμενην τεμνων 'οδον, 'outος κλεπτης εστιν."—*Idem.*

§ "Δια τουτο φησι, γεγονεν 'η των γραφων παρακλησις, 'ινα αρτιος 'η 'ο του Θεου ανθροπος· ουκ αρα χωρις αυτης αρτιον ενι γενεσθαι· αντι εμου, φησι, τας γραφας εχεις· ει τι βουλει μαθειν, εκειθεν δυνησῃ· ει και Τιμοθεῳ ταυτα εγραφε τῳ πνευματος εμπεπλησμενῳ, ποσῳ μαλλον 'υμιν."—*Chrysostom, Hom.* 9, in 2 *Tim.* c. 1, tom. xi, p. 714, *infra.*

¶ "Πως γαρ ουκ ατοπον 'υπερ μεν χρηματων μη ετεροις πιςευειν, αλλ' αριθμῳ και ψηφῳ τουτο επιτρεπειν· 'υπερ δε πραγματων ψηφιζωμενους, απλως ταις ετερων παρασπρεσθαι δοξαις· και ταυτα ακριβη ζυγον απαντων εχοντας, και γνωμονα, και κανονα, των θειων νωμων την αποφασιν; Δια παρακαλω και δεομαι παντων 'υμων αφεντες τι ῳ δειν και τῳ δειν δοκει περι τουτων, παρα των γραφων ταυτα 'απαντα, πυνθανεσθε."—*Chrysostom, Hom.* 13, c. iv, in fine, in 2. Cor. tom. x, p. 536.

calculate for ourselves, that in matters of far higher consequence we should implicitly follow the opinions of others, especially as we possess the most exact and perfect rule and standard by which to regulate our several inquiries, I mean the regulation of the divine laws. I, therefore, could wish that all of you would reject what this or that man saith, and that you would investigate all these things in the Scriptures." He also declares, "Hear, I beseech you, all you secular men; provide you Bibles, which are the medicines for the soul: at least get the New Testament."*

Whole pages could be given from Chrysostom to show that not tradition, but Scripture, was the rule of conduct to Christians. We shall, for the present, however, content ourselves with one more, which is the following.

On the text, *Search the Scriptures*, &c., Chrysostom observes, after saying that in secular things the greatest diligence is necessary, "So when Christ sent the Jews to the Scriptures, he did not send them for the sake of a single reading, but for accurate examination. For he did not say, Read the Scriptures, but, *Search the Scriptures*, because those things which are said in them require much investigation. So he commands them to dig diligently, that they may find those things which lie deep."†

Theophilus Alexandrinus, who died in 412, says plainly, "It is the part of a devilish spirit to think any thing to be divine that is not in the authority of the Holy Scriptures."‡

Jerome, who died in the year 420, writes thus:—"The church of Christ, possessing churches in all the world, is united by the unity of the Spirit, and has the cities of the law, the prophets, the gospels, and the apostles. She has not gone forth from her boundaries, that is, from the Holy Scriptures."‖ Again: "Those things which they make and find, as it were, by apostolical tradition, without the authority and testimony of Scripture, the word of God smites."§ Again, on the question whether the Zacariah slain between the porch and the altar was one of the minor prophets or the father of the Baptist, Jerome would admit of no decision on the case, because Scripture did not decide. "This," says he, "because it hath not authority from Scripture, is with the same easiness despised as it is proved."¶ St. Jerome writes thus against Helvidius: "As we deny not those things that are written, so we refuse those things which are not written. That God was born of a virgin we believe, because we read it; that Mary

* "Ακουσατε, παρακαλω, παντες 'οι βιωτικοι, και κτᾶσθε βιβλια φαρμακα της ψυχης· ει μηδεν ετερον βουλεσθε την γουν καινην κτησασθε."—*Idem*, Hom. 9, in cap. 3. ad Col., tom. xi, p. 391. c.

† "Δια τουτο και 'ο Χριςος παραπεμπων τους Ιουδαιους ταις γραφαις, ουκ εις 'απλην αναγνωσιν, αλλ' εις ερευναν ακριβῆ και κατανενοημενην αυτους παραπεμπεν· ου γαρ ειπεν, αναγινωσκετε τας γραφας· αλλ', ερευνατε τας γραφας· επειδη γαρ τα περι αυτων λεγομενα πολλης εδειτο της επιμελειας—Δια τουτο και κατασκαπτειν αυτους μετα ακριβειας κελευει νυν, 'ινα τα εν τῳ βαθει κειμενα δυνηθωσι ευρειν."—*Chrysostom Serm.* 41 or 40, in Johan. Scrutamini Scripturas, c. i, tom. viii, p. 243, supra.

‡ Epist. Pasch. 2. ‖ Comment. in Micha. lib. i, c. 1.

§ "Sed et alia, quæ absque authoritate et testimoniis Scripturarum, quasi traditione apostolicâ, sponte reperiunt atque contingunt, percutit gladius Dei."—*Jerome on Aggæi*, c. 1.

¶ "Hoc, quia de Scripturis non habet autoritatem eâdem facilitate contemnitur quâ probatur."—*Jerome in Matt.* 23.

did marry after she was delivered we believe not, because we do not read it."*

Although Jerome acknowledged no standard for faith and morals except Scripture, he nevertheless seems to be of the opinion that several *customs* had obtained in the church for which there was no direct Scripture authority. In his *Dialogue* between an orthodox Christian and a disciple of Lucifer Calaritanus, he gives instances, which we will produce as quoted by Du Pin in his Ecclesiastical History, (vol. i, p. 348,) with his accompanying remark: "There is," says Du Pin, "in that treatise a curious passage about tradition, which he proves by the custom of imposing of hands and the invocation of the Holy Ghost after the administration of baptism. He adds, 'That many other things are observed in the church upon the account of tradition without being authorized by a written law, as the dipping of the head three times in water at baptism, the giving milk and honey to the baptized, not bowing the knee upon Sundays, nor all the time between Easter and Whitsuntide.'" It is not surprising that Jerome found no such traditions as these authorized by the word of God; and yet these are similar to many of those practised in the Church of Rome, as well as those of the ancient Pharisees, which our Lord condemns.

St. Augustine, bishop of Hippo, who flourished from 387, the time of his conversion, till his death in 430. We select the following pertinent remarks of the bishop of Hippo:—"In those things which are clearly laid down in Scripture, all those things are found which pertain to faith and morals."† And again: "Whatsoever ye hear from thence (the Scriptures) let that be well received by you: whatsoever is without them refuse, lest ye wander in a cloud."‡ And in another place: "All those things which in times past our ancestors have mentioned to be done toward mankind and have delivered unto us: all those things also which we see and deliver to our posterity, so far as they pertain to the seeking and maintaining true religion, the Holy Scripture hath not passed in silence."‖ "Whatever our Saviour would have us read of his actions or sayings he commanded his apostles and disciples, as his hands, to write."§ And in another place, where he mentions that saying of Cyprian: "Hence," says he, "it is in vain for them to object custom, who are overcome by reason, as though custom were greater than truth; or as though that were not to be followed in spiritual things which is revealed by the Holy Ghost." "This," saith Augustine,¶ "is

* "Ut hæc quæ scripta sunt non negamus; ita ea quæ non sunt Scripta renuimus. Natum Deum esse virginis, credimus, quia legimus; Mariam nupsisse post partum, non credimus, quia non legimus."—*Hieron. Advers. Helvid.*

† "In iis quæ apertè in Scripturâ posita sunt, inveniuntur illa omnia quæ continent fidem moresque vivendi."—*Aug. de Doctrina Christ.*, lib. ii, c. 9.

‡ "Quicquid inde audieritis hoc vobis bene sapiat: quicquid extra est respuite, ne erretis in nebulâ."—*Idem*, in lib. de Pastor., c. 11.

‖ "Omnia quæ preterritis temporibus ergo humanum genus majores nostri gesta esse meminerunt, nobisque tradiderunt; omnia etiam quæ nos videmus, et posteris tradimus, quæ tamen pertinent ad veram religionem quærendam, et tenendam, divina Scriptura non tacuit."—*Idem*, epist. 42.

§ "Quicquid Servator de suis factis et dictis nos legere valuit, hoc scribendum illis tanquam suis manibus imperavit."—*De Consens. Evang.*, lib. i, c. ult.

¶ "Proinde, inquit, frustra quidam qui ratione vincuntur, consuetudinem nobis objiciunt, quasi consuetudo major sit veritate; aut non id sit in spiritualibus sequendum quod in melius fuerit a Spiritu Sancto revelatum. Hoc planè verum est, quia ratio et [illegible] proponenda est."—*Aug. de Baptism. Contra Donat.*, lib. iv, c. 5.

evidently true, because reason and truth are to be preferred to custom." Again Augustine declares: "Who knows not that the sacred canonical Scriptures of the Old and New Testament are contained within certain bounds; and ought so far to be preferred to the later writings of bishops, that we are not to doubt or call in question any thing therein written, whether it be true and right or no."* He also saith in another place: "All writings, since the confirmation of the canon of Scripture, are liable to dispute, and even councils themselves to be examined and amended by councils." When speaking of the unity of the church, Augustine says, "I am unwilling that the church be demonstrated by human documents, but by the divine oracles."† Referring to the Donatists he says, "Let them if they can demonstrate their church, not by the talk and rumour of the Africans; not by the councils of their own bishops; not by the books of their disputers; not by deceitful miracles, against which we are cautioned by the word of God, but in the prescript of the law, in the predictions of the prophets, in the verses of the Psalms, in the voice of the Shepherd himself, in the preaching and works of the evangelists; that is, in all canonical authorities of the sacred Scriptures."‡

"I would not believe the gospel unless the authority of the Catholic Church moved me thereto."‖ This sensible and ancient decision, in a false sense, is adduced by the Church of Rome to establish their high claims of church authority. In opposition to their views we adduce the following, and, to us, indubitable evidence. (1.) They substitute the Roman Church in Italy for the entire church catholic: whereas, Augustine meant the universal church. Augustine did not refer to the Church of Rome singly, because, as the head of a number of African bishops, he did not acknowledge the authority of the Romish Church, seeing he opposed appeals to that see. (2.) When Augustine adduces the authority of the Catholic Church for the reception of the canonical gospels, he means that had any one gospel wanted the evidential attestation of the universal church from its first appearance, we would reject it on the same ground on which we disown *the gospel of Christ's infancy*, and the like unattested productions. In short, Augustine says nothing more than that he would not receive the gospel without sufficient evidence of its genuineness; and this evidence we possess from the extant written historical evidence of the early ages; and that too independently of the testimony of the provincial Church of Rome. (3.) That such is the meaning of Augustine is evident from the connection of this passage, as well as from other places, some of which we have already quoted. We will, however, adduce another from his treatise on *the City of God*, which is as follows:—"We should, therefore, reject the statements of those Scriptures which are called *Apocrypha*, because, their origin being uncertain, it doth not appear in those

* "Quis autem nesciat Sanctam Scripturam Canonicam, tam veteris quam Novi Testamenti certis suis terminis contineri, eamque omnibus posterioribus Episcoporum literis ita præponi, ut de illâ omnino dubitari et disceptari non possit, utrum verum, vel utrum rectum sit, quicquid in eâ scriptum esse constiterit."—Lib. ii, *de Baptis. Contra Donat.*, c. 3.

† Aug. De Unit. Eccl., c. 3.

‡ Aug. De Unit. Eccl., c. 16.

‖ "Ego verò Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoveret authoritas."—*Aug.*, lib. i, c. 5; *Epist. Contra Fund.*

things from which the authority of the true Scriptures hath come by a most certain and known succession. Many things are introduced by heretics under the names of the other prophets, and more recently under the names of the apostles. These things under the name of the Apocrypha are destitute of canonical authority, and complete proof, on diligent examination."* Nothing can be more rational than the statement and evidential principle of Augustine; but with the pretension of the Church of Rome it hath no sort of alliance. (3.) Several Roman Catholic divines of eminence refer the saying of St. Augustine, not to the present church, but to the church in the time of the apostles. Thus Durandus de St. Sourcain, after having quoted the words of Augustine, observes, "That which is said concerning the *approbation of the Scriptures by the church* is to be understood only of the church which was in the time of the apostles, who were filled with the Holy Spirit, and, withal, saw the miracles of Christ, and heard his doctrine; and on that account were fit witnesses of all things which Christ both did and said, that by their testimony the Scriptures, containing the actions and sayings of Christ, might be proved."† To the same purpose is the following declaration of Driedo, another Roman Catholic divine: "When Augustine says, *I would not believe the gospel*, &c., he understands it of the Catholic Church, which was from the beginning of the Christian faith, increasing according to the course of succession of bishops to these times, which church comprehends in it the college of the apostles."‡ Again, Gerson, commenting on this passage of Augustine, says: "By the church, Augustine means the primitive assemblies of those who had seen and heard Christ, and had been his witnesses."‖ From all these things put together, it is evident that modern Roman Catholics have no support from the quotation from Augustine, which says: "I would not believe the gospel did not the authority of the Catholic Church move me thereto."

Indeed, Augustine was no friend to such tradition as is authorized by the Church of Rome. In his fifty-fourth and fifty-fifth letters, which are addressed to Januarius, he declares that "the Christian religion was so burdened with human traditions, rites, and ceremonies, in the times in which he lived, that the condition of the Jews under the law was more tolerable than the state of Christians under the gospel; for that the Jews were subject only to the burden of the law, and not also to human tradition." It is due to remark, however, that though Augustine

* "Omittamus igitur earum Scripturarum fabulas, quæ *Apocrypha* nuncupantur, eo quod earum occulta origo non claruit partibus, a quibus usque ad nos autoritas verecium Scripturarum, certissima et notissima successione, pervenit. Multa sub nominibus et aliorum prophetarum, et recentiora sub nominibus Apostolorum ab hæreticis proferuntur. quæ omnia, sub nomine Apocrypharum, ab autoritate canonica, diligenti examinatione, remota sunt."—*Aug. de Civ. Dei.*, lib. xv, c. 23.

† "Hoc autem quod dictum est de approbatione Scripturæ per ecclesiam, intelligitur solum de Ecclesiâ quæ fuit tempore Apostolorum, qui fuerunt repleti Spiritu Sancto, et nihilominus viderunt miracula Christi, et audierunt ejus doctrinam, et ab hoc fuerunt convenientes testes omnium quæ Christus fecit aut docuit, ut per eorum testimonium, Scriptura continens facta et dicta Christi, approbarentur."—*Durand.*, lib. iii, dist. 24, q. 1, sec. 9.

‡ "Augustinus cum dicit, *Ego Evangelio*, &c., intelligit de Ecclesiâ Catholicâ quæ fuit, ab initio Christionæ fidei, secundum seriem successionis Episcoporum crescens ad hæc usque tempora, quæ sanè Ecclesia complectitur collegium Apostolorum."—*Driedo.*, tom. i, l. iv, c. 4. See Stillingfleet's Grounds, p. 184. See also Pope and Maguire, p. 100.

‖ De vitâ Spirit. Animal., Lect. ii, corol. 7, part 3. See Pope and Maguire, p. 101.

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teaches many things which are in direct opposition to popish traditions, he, nevertheless, does not speak always with that clearness and decision as to prevent his sentiments from being brought with an appearance of speciousness to favour some of the traditions of Rome.

Cyril of Alexandria, who died in 444, says: "The Holy Scripture is sufficient to make those who are instructed by it wise and most approved, and furnished with most sufficient understandings."* "That which the Holy Scriptures hath not said, by what means should we receive and account it among those things which are true?"†

In the writings of *Theodoret* we meet with this kind of speeches: "By the Holy Scriptures alone am I persuaded."‡ "I am not so bold as to affirm any thing which the sacred Scripture passeth in silence."‖ "We ought not to seek those things which are passed in silence; but rest in the things that are written."§

6. *Fathers of the sixth century.*

Anastasius Sinaita, who died about the year 599, in giving instructions respecting a pious life, observes:—"We must be persuaded that the church has tradition about these things which are not in the Holy Scriptures. As, for instance, that one ought to be fasting when he receives the eucharist; that he should turn toward the east in the time of prayer; that the mother of Christ continued a virgin after she had brought forth a child; and that she brought forth Christ in a cave."¶

John Damascene, who was condemned by the Iconoclaust Council in 754, says: "We receive, and acknowledge, and reverence all things which are delivered in the law, the prophets, the apostles and evangelists, and we seek after nothing beyond these."**

Toward the close of the sixth century the mystery of iniquity began to work, and human tradition and new ceremonies began to be in considerable request, so that from the sixth century till the reformation by Luther the church was burdened with loads of traditions and human institutions.

We have above given a continued chain of testimony from the fathers of the first six centuries, which carries the evidence down from the apostolic age during the purest times of the church. And the united testimony is, that the Scripture alone is the rule of the Christian's faith; and that there is no adequate evidence to support Roman Catholic traditions, which are by the Church of Rome made equal to the word of God. There are as many as twenty-two fathers of the six first centuries quoted, and from these there are many quotations, which, when taken together, present an overwhelming amount of evidence against popish traditions.

* "Sufficit divina Scriptura ad faciendum eos qui in illâ educati sunt sapientes, et probatissimos et sufficientissimam habentes intelligentiam."—*Cyril*, lib. vii, Contra Jul.

† "Ὁ γουν ουκ ειρηκεν ἡ θεια γραφη, τινα κατα τροπον παραδεξαμεθα, και εν τοις αληθως εχουσι καταλογουμεθα."—Cyril. Glaphyrarum in Gen. lib. 2.

‡ "Εγω γουν μονῃ πειθομαι τῃ θεια γραφῃ."—Theod. Dial. i, Ατρεπτ.

‖ "Ου γουν ουτως ειμι θρασυς ωςε φαναι τι σεσιγημενον παρα τῃ θεια γραφῃ."—*Idem*, Dial. ii, Ασυγχυτ.

§ "Ου δει ζητειν τα σεσιγημενα ζεργειν και προσηκει τα γεγραμμενα."—Theod. in Gen. Qu. 45.

¶ Du Pin, Ec. History, sixth cent., vol. i, p. 563.

** "Παντα τοινυν τα παραδιδομενα ημιν δια τε νομου, και προφητων, και αποστολων και ευαγγελιστων δεχομεθα και γινοσκομεν, και σεβομεν ουδεν περαιτερω τουτων ζητουντες."—Johan. Damasc. *De Fide Orthodox.* lib. i, c. 1, tom. i, p. 123, *infra*.

CHAPTER IV.

INFALLIBILITY.

I. STATEMENT OF THEIR DOCTRINE. Roman Catechism quoted. Council of Florence. It is their great boast.—II. THEIR PROOFS FOR IT EXAMINED. 1. Consideration of the texts brought to support it; (1.) Matt. xvi, 18, considered; (2.) Matt. xviii, 17; (3.) Matt. xxviii, 20; (4.) John xiv, 15, 16; (5.) The infallibility professed by the apostles confined to their own times; (6.) 1 Tim. iii, 16: 2. Their argument from the *necessity* of infallibility to decide controversies, considered; (1.) This argument would make men the judges of what God ought to do; (2.) It would suppose that all men are infallible; (3.) The Jewish church had no such guide; (4.) According to this argument sin must not have existed; (5.) It would suppose that an infallible judge must exist in temporal and civil matters; (6.) Such a judge is unnecessary; (7.) Nor could he end controversies; (8.) There is no absolute need for determining all controversies; (9.) There were dissensions in the apostles' times: 3. Their argument from *prescription*.—III. OPINIONS OF ROMAN CATHOLICS ON THE SEAT AND EXTENT OF INFALLIBILITY. 1. They differ in their sentiments respecting its seat and extent: 2. Opinions stated. Sentiments of the Jesuits. Pighius cited. Maguire. Opinions of the French. Of the Hungarian Jesuits. Of Milner: 3. Four systems respecting the seat of infallibility, containing twelve cases.—IV. INFALLIBILITY OF THE POPE. 1. Popes have contradicted popes: 2. Some have been heretics. Vigilius. Liberius. Honorius. Some were guilty of simony: 3. Some were unskilled in divinity: 4. There were anti-popes: 5. Some were grossly immoral: 6. The subject is involved in perplexity on account of the *objects* of infallibility.—V. INFALLIBILITY OF A GENERAL COUNCIL. 1. It is disputed what is a general council: 2. Councils have decided against councils. The Council of Nice in 325, and of Ephesus in 431, against Trent, on adding *new articles*. The Council of Laodicea in 360 or 370 against Trent, respecting the canon of Scripture. Constantinople in 754 against the second Council of Nice on images. The first Council of Nice, sixth canon, against several others on supremacy.—VI. INFALLIBILITY OF A POPE AND COUNCIL. 1. Two fallibles cannot make an infallible: 2. The Councils of Constance and Basil are against Leo and the Lateran: 3. Lateran II. in 1139 against Scripture in regard to matrimony: 4. The Lateran III., in 1179, against Scripture on persecution: 5. Lateran IV., in 1215, against Scripture and the primitive church on transubstantiation: 6. Lateran IV. against Scripture on the temporal power of the pope: 7. The Council of Trent against itself, also against Scripture.—VII. INFALLIBILITY OF THE CHURCH OF ROME, OR THE UNIVERSAL CHURCH. 1. Not in the church diffusive: 2. Nor in the Church of Rome, as she teaches false doctrines: 3. It is involved in perplexity: 4. Infallibility of the Protestant rule.—VIII. ARGUMENTS AGAINST INFALLIBILITY. 1. Its title, at best, is doubtful: 2. The primitive churches did not pretend to it: 3. By it men are prevented from exercising their reason: 4. It depends on a false theory: 5. It produces error and sin: 6. It fails to accomplish what it proposes. It does not decide controversies, nor explain Scripture: 7. It presents greater difficulties than the Protestant plan: 8. Their plan would require all men to be infallible: 9. It shuts the door against reformation.

I. THE Latin Church, and those in communion with her, claim for themselves the high prerogative of infallibility in doctrine and rules of morality. They say that this prerogative was given by Christ to the church, or Catholic Church, and that they are that church. They also pronounce all other churches as sunk in the most pernicious errors. "But as this one church, because governed by the Holy Ghost, cannot err in faith and morals, it necessarily follows that all other societies arrogating to themselves the name of church, because guided by the spirit of darkness, are sunk in the most pernicious errors, both doctrinal and moral."* This virtually includes the infallibility of the pope. Indeed, the following decision of the Council of Florence, on the 5th of

* Catechism of the Council of Trent, p. 100.

July, 1439, will include something equivalent to this:—"The pope of Rome hath the supremacy over all the earth; that he is the successor of St. Peter, the prince of the apostles, and the head of the church, the father and teacher of all Christians; and that Jesus Christ hath given him, in the person of St. Peter, the power to feed, rule, and govern the Catholic Church as it is explained in the acts of œcumenical councils and in the holy canons."*

Infallibility is their great boast. And indeed if their church be truly infallible we ought all to bow to its decisions. But on the most careful examination of Scripture, as well as every other evidence that can be offered, to us Protestants it does appear that this claim is unscriptural, indeed, against Scripture; that it is a novelty in the church; it is insufficient to answer the purposes for which it is employed; it is attended with far more and greater difficulties than those it proposes to remedy; and it is followed by a great number of bad consequences.

II. Let us examine the proofs on which the Romanists found their claims to infallibility.

They not only quote Scripture for the purpose of proving the infallibility of their church, but they present us with several arguments drawn from reason, which, they say, establish this as a privilege belonging to the Church of Rome.

1. We shall first take a survey of those texts of Scripture which are commonly quoted to establish the infallibility of the Church of Rome. We may premise on this subject, that if infallibility be a doctrine of Scripture, and so important a doctrine as the Romanists say it is, then certainly it must be clearly revealed in Scripture, as well as the *place* where it is to be found. We assert, however, that it is not a doctrine taught by Scripture, and that the texts brought to prove it do not confer it; or, if they do, they concern none but the apostles themselves.

(1.) To prove the church's infallibility, the following words of our Saviour to Peter are urged: "I say unto thee, thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it," Matt. xvi, 18. The greatest advocates and writers of the Church of Rome acknowledge that this is a principal text for infallibility. It is not controverted between them and us whether Christ is the great foundation of his church, for in this all are agreed; but the controversy lies in this, whether the term rock refers to Peter or to Christ. The construction of the original plainly distinguishes between Peter and the rock. If it were written επι τετῳ τῳ Πετρῳ, *upon this Peter*, there might be some ground to think Peter and the word rock the same. But it is not so: the words of Christ are, Συ ει Πετρος, και επι ταυτῃ τῃ πετρᾳ, *Thou art Peter, (a stone,) and upon this petra, a rock*, which thou hast confessed, &c.; *petros* being in the masculine gender, and *petra* in the feminine. The Latin Vulgate speaks the same language: *Tu es Petrus, et super hanc petram*, "Thou art Peter, and upon this rock," the one being masculine and the other feminine. That the word Peter signifies a stone, we have our Saviour's testimony: "Thou shalt be called Cephas, which is by interpretation a STONE," John i, 42. Christ, or the doctrines of Christ, seem plainly then to be the rock mentioned in the text. This view is supported by several texts of Scripture. Peter says, "Behold, I lay in Zion a chief corner stone,

* Du Pin, Ec. Hist., vol. iii, p. 35.

(rock, ver. 8,) elect, precious, and he that believeth on him shall not be confounded," 1 Pet. ii, 6. Here we have, first, Christ the foundation, or rock; secondly, his church, or believers in him; and, thirdly, they shall not be confounded, or the gates of hell shall not prevail, &c. Peter also calls Christ the stone which was set at naught by the builders, which is become the head of the corner. Add to this, the ancient fathers viewed the passage in the same light, making Christ, or rather his doctrines, confessed by Peter, the foundation or rock. Thus we have the construction of the original, the testimony of the fathers, and corresponding texts of Scripture in favour of our views on this text. Indeed, it is absurd to suppose that Christ built his church on Peter personally, or on his personal profession of faith; inasmuch as Peter afterward denied Christ, and stood in need of repentance and conversion. But the faith which Peter confessed, i. e., that *Christ was the Son of the living God*, was the foundation on which the church was built.

There is no doubt, however, but our Lord intended to bestow something special on Peter. Accordingly he bestows on him the *keys* of the kingdom of heaven, that is, the honour of *first* preaching the gospel among the Jews and Gentiles. As stewards of great families bore a *key* or *keys* in token of their office, the phrase of giving a person the keys, means, raising him to power or authority, as steward. See Isa xxii, 22. Now whatever was meant by the keys was *equally* bestowed upon all other apostles, (Matt. xviii, 18; John xx, 23,) and, therefore, the supremacy of Peter over the other apostles, or over the whole church of Christ, has no foundation in this passage. That the use of a key being to open a door or gate, Christ here promises to Peter that he should be the person who would *first* open the kingdom of heaven, or gospel dispensation, to both Jews and Gentiles. Acts ii, 14; x; xv, 7. But then it is evident that both James and John exercised this office independently of Peter, in converting those of the circumcision as well as he. And St. Paul was, by way of excellence, and by virtue of his mission, the apostle of the Gentiles, and opened the kingdom of heaven to far more Gentiles than ever Peter did. Peter could not have a successor in his peculiar privilege of the keys, because this would involve the absurdity, that the door of faith is still to be opened to Jews and Gentiles. The use of the keys, therefore, means to declare authoritatively the laws of the gospel and the terms of salvation, as also to exercise discipline in the church, viz., to refuse admission into it to all those who did not comply with these terms, and to exclude from it all who should violate those laws.

Accordingly, the power of *binding* and *loosing*, added to the power of the keys, may be considered as partly *explanatory* of that power. To *bind* and *loose* were words made use of by the Jewish doctors to signify the *lawfulness* or *unlawfulness* of things, as is proved by many able writers. The power of binding or loosing, therefore, referred to the power of declaring the gospel terms of salvation, by which they *bound* men with every proper obligation of righteousness, and *loosed* them from every unnecessary or temporary ceremony or institution. And as they acted under the influence of the Holy Spirit, their decisions were ratified in heaven. The apostles did not enjoy this high power in its full extent till the day of pentecost, when they received

the Holy Ghost in the plenitude of his gifts. After this their decisions, in points of doctrine and duty, being all given by inspiration, were infallible definitions, and ratified in heaven. But to establish from this passage the supremacy of Peter and of his pretended successors, or their infallibility, is contrary to its proper meaning.

"The gates of hell (ᾅδου, *hades*) shall not prevail against it." The expression, *gates of hades*, as used by the ancient Greeks, Jewish writers, and the seventy interpreters, is not employed to signify the power of heresy, schism, sin, or Satan, but is constantly used by them to signify the *state of the dead*, whether righteous or wicked, or else the *entrance* into that place. See this proved by Whitby on the text. Its import, therefore, seems to be that even death itself should not prevail against the genuine members of Christ's church. For if the words, *gates of hades*, never signify, in any ancient writer, or any eastern language, heresy or error, to interpret them of a security from error promised to the church, must be to wrest them from their proper meaning. Christ did not, therefore, in this text, promise *infallibility*, but only *perpetuity* to the church. He did not say that his church should never *err*, but that it should never *perish*.

Besides, were the gates of hell or the powers of darkness never to prevail against the Church of Rome, how was it that the Protestant Reformation was effected, the principles of which differ so materially from those of the Church of Rome? How came the religion of Rome and Papal authority to be expelled from so many states that became Protestant? How is it that she has not retained the superiority which she once enjoyed, or how does it come to pass that she does not now number one half of the nations of the earth which once composed her empire? We can solve the difficulty: we do not expect that the powers of *hell* shall fully prevail against the Church of Rome, but we confidently believe that the *powers of heaven* are prevailing, and shall finally *triumph* over it.

If, by the gates of hell, sin be meant, then the prevalence of sin over the Church of Rome has been very great. She tells us of twenty-seven mortal sins, any one of which corrupts and destroys the soul; that whoever, whether clergyman or layman, allows himself in act or desire to practise any of these, is not of Christ or his church, but is of the synagogue of Satan. Such sometimes is the language of some of the Roman doctors. How much have these sins prevailed against the members of the Church of Rome? Yet they are still continued members of the church as if nothing was the matter, and no breach of any of God's commandments is considered so great as to neglect the vain superstitions and traditions of the church, by which she has made the commandments of God of none effect. And however bravely some of her sons have resisted immorality, yet it has borne down the great mass of her clergy and people.

But if the expression, *gates of hell*, means *error* in point of faith, then the case of the Church of Rome is equally desperate. The Roman Catholic doctors reject the imputation of novelty; but this appears to be nothing more than an artful flourish in order to keep the vulgar in awe. They teach that should the church believe or teach any doctrine contrary to those which Christ taught, the gates of hell would prevail against it. We would ask, then, did Christ or his apostles ever teach

the following doctrines, viz.: extreme unction, purgatory, transubstantiation, sacrifice of the mass, worship of the host, communion in one kind, &c. Now the testimony of popish writers can be brought to show that they are *new doctrines*. They are, therefore, *heresies*, daring additions to, or detractions from the word of God. And are not these glaring facts against the church which teaches such doctrines? Is she the pure spouse of Christ? Thus the gates of hell, both of *heresy* and *mortal sin*, as above, have prevailed against the Church of Rome. Consequently her infallibility has no foundation. Finally, as the promise, in the text under consideration, does not hinder the church universal from being more or less defiled by sin, so neither from being deformed by error. And the most our Saviour meant to promise was, that neither should totally abolish, though, through the faults of men, both should greatly pollute it.

(2.) But they argue farther: "If a man neglect to hear the church, let him be unto thee as a heathen man and a publican," Matt. xviii, 17. That is, say they, "If he who will not hear the church is counted as a heathen, and if God will ratify in heaven her judgment on earth, the church cannot err in any matter belonging to faith, because it is impossible that God should approve her error in any matter of faith, or require us under this penalty to hear her." Only let any one read the two foregoing verses and he will find that this whole passage refers to private quarrels between members of the same church or congregation. For it is a case in which one brother *sins* against another, or offends another. The case is not one which concerns doctrines or the principles of morality, but is a matter of *offence*. In the process here laid down, there are the following plain steps: 1. "Go and reprove him alone." If this does not succeed, then, 2. "Take one or two more." But if he neglect to hear them, then, 3. "Tell it to the church;" that is, to the particular congregation or church to which they both belonged, or to the persons having charge of such congregation. Now it cannot be the universal church that is here spoken of, because such a process in reference to her would be impossible. Nor can it be the universal church met in council, nor even the Church of Rome in council, that is here intended, for, 1. No such councils existed for the first three centuries, the first council being held in the time of Constantine, in the year 325. 2. The church must always be assembled in such a council, because doubtless there are, and will be always, persons thus offending against their Christian brethren. And, 3. Then every private member must be obliged, at what distance soever he be from it, to travel to this council, and lay his grievance before them. Therefore, as these things are absurd, there is nothing in the above passage about disobeying the Catholic Church concerning a disputed doctrine, but about slighting the admonition of a *particular* church concerning a known sin; and particular churches are allowed to be fallible.

(3.) Again, it is said that Christ promised infallibility to his church in the following words: "Lo I am with you alway, even to the end of the world," Matt. xxviii, 20. True, Christ will not only be with the governors of his church, but also with its members, by the influence of his Spirit, to the end of time. Yet this does not imply that every member or bishop shall be infallible. In regard to true Christians, he

hath promised to be *with them and dwell in them;* (2 Cor. vi, 16;) yet this does not provide but that they may both misunderstand and renounce Christianity. Indeed, this promise makes as much for *impeccability* as for *infallibility;* and as he hath not given the former, we conclude he hath not given the latter. In short, it is a *spiritual presence*, and not infallibility, that is here promised to the apostles or their successors; although from other places it appears that they were infallible in what they delivered for the doctrines of Christ, but no place of Scripture asserts the same in behalf of the church. A gracious presence of Christ with his church does not embrace a *conjunctive infallibility* of the pastors as a necessary foundation for the church diffusive. This passage, as well as those of a similar import, proves only the presence of Christ with his church to the end of time. And observe, this promise of divine presence is not made to the church in any one place, for the seven churches of Asia have long since become extinct; but it is made to those who *teach* whatsoever Christ commanded, and who *observe* or *obey* the things taught. Therefore, as far as the Romanists are defective in teaching *all* Christ's commands, and in keeping them, so far they are not allowed to claim this promise, for the promise is made to those only who do and teach. "Teaching them to observe all things whatsoever I have commanded you."

(4.) From the promise made by Christ to his apostles, that he would bestow on them the Spirit of truth, who would *abide* with them, and *guide them into all truth*, the Roman Catholic writers claim infallibility for their church. We will quote the passage in full, because they usually take detached words and expressions from which to prove their favourite doctrines, and thus wrest the Scripture. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever," John xiv, 15, 16. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said to you," John xiv, 26. "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come," John xvi, 13. We will give Whitby's note on this passage as a correct interpretation: "The Spirit of truth will lead you into all truth necessary to your apostolical office, and to direct the Christian church to the end of the world in all saving truth. For, as Irenæus notes, 'The doctrines which they taught, they after delivered in the Scriptures to be the pillar and foundation of our faith.' And as St. Austin adds, 'Christ having committed to them the writing of those things which he would have us read, they chose out of those things to write which they judged sufficient to be written for the salvation of the faithful.' It is, therefore, certain that the apostles, in compiling the canon of Scripture, were so assisted by the Holy Spirit as to write all truths necessary for the salvation of believers, and consequently, that all things necessary to be believed or done by Christians are fully and perspicuously contained in the Holy Scriptures."

From the expression, "He shall teach you things to come," and from the parallel place, "He shall bring all things to your remembrance which I have said to you," the two following things are evident:—1. That this

promise can belong only to the apostles; because it was to *their remembrance* only that these things could be brought. 2. That this promise can agree to no councils or popes after the death of the apostles, seeing they never challenged to themselves the gift of prophecy, nor had future contingencies revealed to them. If the bishops of the Church of Rome can show that they have the gift of prophecy in a continued succession, and can foretel things to come, as the apostles did, then we will own that the promise was directed to his church in all ages, but not till then.

But admitting that the passage refers to the apostles and their successors, or, which is different, to the whole church; yet so St. John tells all believers: "Ye have an unction from the Holy One, and know all things," that is, all things necessary and useful; not that they were incapable of mistaking, but that with due care they might avoid all serious mistakes. Besides, the promise is made to those who love God and keep his commandments; which gives no very good ground for many popes and others of the Roman Catholic clergy to lay claim to the privilege embraced in the promise.

Nothing can be more unreasonable than to challenge a right to a privilege, by virtue of such a promise as was granted on quite different considerations from the grounds on which that right is challenged. The promise of an infallible assistance had a peculiar respect to the apostles and the first state of the church, and was not made upon reasons common to all ages. It is, therefore, very unreasonable that a promise made to persons in one office must be applied in the same manner to persons in quite a different office; that a promise made to each of them separately must be equally applied to others only as in a council; that a promise made of immediate divine revelation, and enabling the persons who enjoyed the privilege of it to work miracles and utter prophecies to attest their testimony to be infallible, should be equally applied to such as dare not challenge a divine revelation, and never did work a miracle or utter a prophecy to attest such an infallible assistance. Yet all this is done by Romanists when they endeavour to deduce the infallibility of their church from those promises of the assistance of Christ and his Spirit which were made to the apostles.

(5.) In confirmation that the promise of infallibility made to the apostles is to be restrained to their own times, we present the following serious difficulties attending the contrary supposition:—1. It is quite a different thing to say, there shall always be a church, and to say, that church shall always be infallible. Protestants maintain that the church shall never quite fall away, but that there shall be always a number of men professing Christianity in the world without infallibility. And should the members of the Roman Church be destroyed in one age or renounce Christianity, there would still be a sufficient number in the Protestant and Greek churches to profess Christianity and perpetuate the church. 2. The perpetuity of the church rather argues the infallibility of the promise than of the church; for certainly infallibility for the church cannot be inferred from a promise of perpetuity. All the infallibility supposable in this case is an infallibility of accomplishment of the promise made, just as that the sceptre would not depart from Judah (Gen. xlix, 10) till the days of the Messiah. This did not secure infallibility to the Jewish polity, but a continuance

till the appointed time. When God said, "In Jerusalem have I set my name for ever," doth it follow that Jerusalem should be always infallible? And there is no such promise for Rome as that is for Jerusalem. To make the promise to the church infallibly true, it is enough that there shall be always a succession of Christians in the world. 3. Should I grant that the being of a church doth suppose the assistance of God's Spirit, and this is readily granted; but then this assistance does not confer infallibility, otherwise no one could be a Christian without being infallible. 4. Suppose I grant this assistance to be infallible, doth all infallible assistance make the testimony of those who have it infallible? If Romanists prove they have this kind of infallibility, by working miracles and uttering prophecies, they will do something, but what is short of this is nothing at all to purpose. 5. Suppose I should grant the testimony of the Catholic Church to be infallible, yet this concession avails nothing, unless Romanists could prove that their church is the only catholic church, and this they never can do. 6. But suppose we would grant their church is the catholic church, yet this is far from proving the pope, a council, or both to be infallible. By what means do they claim the infallibility which is given to the church? Where is it said that the promises made to the church are made to the representatives of the church? The apostles had this promise made to them in their *personal* capacities, and not in their representative. Thus they are at least *six removes* from any title to claim infallibility from the promise made to the apostles.

(6.) The following text is quoted in favour of infallibility: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth," 1 Tim. iii, 15. The Romish Church have long assumed to themselves the name of *the Catholic Church*, to the exclusion of all other Christian churches; and have affirmed that, as *the* only true *church of the living God*, they are *the pillar and ground of the truth*, so that her decisions are infallible, and her constitutions and discipline are binding on the whole Christian world. In opposition to this conclusion from this text, we offer the following reasons:—1. That the Church of Rome hath no reason to call herself *the church of the living God*, to the exclusion of all other churches. Every society of believers who, with their pastors, meet together for worshipping God in spirit and in truth, according to the gospel form, is as really a *true church* as the Church of Rome, and is so called in the Scripture, whether the members thereof be more or less. Thus, *the church of God which is at Corinth*, 1 Cor. i, 2; 2 Cor. i, 1; *the churches of Galatia*, Gal. i, 1; *the church of the Thessalonians*, 1 Thess. i, 1; 2 Thess. i, 1. And in the conclusion of some of Paul's epistles, *the church in such or such a house is saluted*. All put together are considered as making one great community, called sometimes *the church of God*, sometimes *the body of Christ*, and sometimes *the house* and *temple of God*. This shows that no particular society of Christians, however numerous or pure, is the church of the living God, exclusively of all other Christian societies; and that the whole of these taken together is *the pillar and support of the truth*. Besides, if the apostle, in this passage, had spoken of any particular church to the exclusion of all others, not the Church of Rome, but the church at Ephesus must have been that church; because

Timothy, when this epistle was written, resided at Ephesus, and not at Rome. Wherefore, the claim of the Church of Rome to be *the only catholic church*, and thereby excluding all others, ought to be rejected with contempt, because it is a usurpation contrary to Scripture. 2. But what is *the truth* of which the church is the pillar and support? The truth referred to is not any particular system of doctrine expressed in words of human invention, such as the *symbols of faith*, composed by councils or synods, whether general or particular, in ancient or modern times. But the truth is the revelation of God to man: *Thy word is truth*, John xvii, 17. The truth of the Christian church is composed of the writings of the Old and New Testaments. It was expressed in *the form of sound words*, which St. Paul exhorted Timothy *to hold fast*, 2 Tim. i, 13. The gospel revelation is called *the truth* in several passages of Scripture. Gal. iii, 1; v, 7; Eph. i, 13; 2 Thess. ii, 10, 12; 1 Tim. ii, 4; vi, 5; 2 Tim. ii, 15, 18; Tit. i, 1, and elsewhere. 3. And this truth has been preserved by the different churches throughout the world. Almost every church procured a copy of the sacred writings and transmitted it to their successors; and with such care have they been preserved, that in comparing the almost innumerable manuscripts and translations together, their integrity is indeed miraculous. The Church of Rome has done no more than her share in preserving Scripture truth. And had she never had a being, or were we to judge of the preservation of truth by those documents we have, without having recourse to any of hers, the truth of Scripture and of revealed religion would stand on the same firm basis that it now does. 4. The church is here styled the pillar and ground of the truth, not in respect to its teachers, but in respect to its members especially, or assembly of believers; and, therefore, the infallibility of the church representatives can never be concluded from these words, which do expressly relate to the whole body of believers, in distinction from their bishop or Timothy. 5. The church of the living God is certainly composed of believers who live piously, avoiding all sin, and doing good to all. Wicked men never were employed or authorized by Heaven to be supporters of his truth. 6. The common phraseology of the ancient fathers was, to style eminent persons the pillars and ground of faith; and yet they were far from thinking that any of these fathers were infallible. Whence it follows, that according to the judgment of the primitive church, this phrase did not import infallibility. 7. The church cannot here be styled the pillar and ground of truth, as being the foundation on which truth is built, and which gives it authority; *truth being*, saith Chrysostom, *the pillar and ground of the church*.* So St. Paul says that the church is *built on the foundation of the apostles*, Eph. ii, 19, 20. And our Lord says, *On this rock will I build my church*, i. e., on the truth. Any church ceases to be such when she gives up the truth. She therefore is the church of Christ, because she holds the truth; for it is essential to her being to maintain and teach all necessary truths.

2. In favour of infallibility, Romanists argue from the *necessity* there is for a judge in matters of controversy. That without it there would be nothing but endless confusion. That without it God has not made sufficient provision for the assurance of men's faith, and for the peace

* Της εκκλησιας και στυλος και εδραιωμα.—Chrysostom in 1 Tim. iii, 15.

and unity of his church. And because God is wise and good, he *must* have bestowed infallibility on the church, for the purpose of preventing disputes and of promoting unity. Or, as it is expressed in the canon law, Aliter Dominus non videretur fuisse discretus. "Otherwise our Lord had not seemed to be discreet." The following arguments will show that the argument for the necessity of infallibility is insufficient.

(1.) This rather supposes what God should have done according to our *fancy*, than what he hath really done. Our Lord commands us to search his word; and Paul asks, "Why of your own selves judge ye not what is right?" The Church of Rome seems to differ from both, and says, if this liberty were permitted God had not seemed to be wise. Now such notions are only fanciful at best, are very suspicious, and are not to be justified by any criterion of truth. Men's fancy may dictate many plausible hypotheses concerning what was necessary to be done. Yet to such it may be said, as the apostle said on another occasion, "Who art thou, O man, that objectest against God?" It is an insecure way of arguing *a priori* in reference to the revealed truths of religion—that God *has* done what we suppose he *must* have done. It is much more modest and safe to receive God's truth as he hath plainly revealed it, without bounding the exercise of his glorious attributes by our own preconceived notions.

(2.) A much more effectual way of preventing disputes and errors, and of promoting unity, would have been to have made every man infallible; and yet God hath not done this.

(3.) The Jewish church was not infallible, for she denied our Saviour by following tradition. How then does it appear that the Christian church must necessarily be infallible?

(4.) We might argue from the wisdom and goodness of God that *sin would not enter into the world* at all; or with the Universalians, that at least redemption would finally effect the salvation of all men; but certainly sin is in the world, and the Scripture plainly declares that all men will not be saved. Now if God has not prevented sin or secured the salvation of all, why should we wonder that he would not bestow infallibility on his church?

(5.) If an infallible universal judge is necessary for the peace of the church, we must also conclude there is a universal infallible judge in temporal and civil matters, because this is necessary to the peace of the world. And men are as obstinate in matters of a temporal or political nature as in matters of faith. But it is evident there is no such judge, and men may, notwithstanding, live in peace and harmony. Yet an acute reasoner may argue very plausibly, that as God is wise and good, so he must have given infallibility to some person or persons, by which he or they might know how to govern the world with universal sway, in order to prevent confusion, controversy, and wrongs. And he could quote his, *otherwise God would not be discreet*, with as much show of truth as any person could, to prove the necessity of infallibility in religious matters.

(6.) There is no need of such a judge to assure men in matters of religion, because men may be sufficiently certain without it. The doctrines and precepts revealed in Scripture, necessary to faith and practice, are sufficiently clear to all. They are certainly as intelligibly understood in the sacred text as they are in the canons and decrees of

bishops and popes, and in the expositions of priests. And certainly Protestants better understand these truths from the Bible and their teachers, than Romanists do from the decisions of popes and their other clergy.

(7.) An infallible judge, if there were one, is not a certain way to end controversies and preserve unity, unless three other things were also certain, viz., *that there was such a one, who he is*, and *what is the extent of his authority*. Until we are certain of these three things, the controversy must remain as it is. So there are three controversies, viz., one between Roman Catholics and Protestants, whether there be an infallible judge; and the other two among Romanists themselves, viz., who this judge is, and what is the extent of his authority. And not one of these two has yet been satisfactorily decided.

(8.) There is no such absolute need as is pretended for determining all controversies. If men would divest themselves of prejudice as they ought, they would agree well enough about religious concerns of importance. And if they will be biased by evil passions, they would not hearken to an infallible judge, if there were one, for they would call his infallibility in question. In doubtful and small matters, charity and forbearance would make the church as happy and peaceable as ever it was designed to be in the present life. And to this agree the words of St. Paul: "Though I have the gift of prophecy, and understand all mysteries and knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Thus, this charity or love is of more value than even all knowledge. If men were governed by it their broils and contentions would cease, for charity covers all sins. And whatsoever knowledge men may have, if their hearts be unrenewed, envy, malice, ill-will, emulation, wrath, strife, seditions, heresies, unmercifulness, implacability, &c., will naturally spring up. But, alas! to a very great degree, the religion of Rome has substituted her infallibility and kindred doctrines in the place of the pure charity of the gospel.

(9.) Were there not dissensions and divisions in the apostles' times? St. Paul says, "For there must be heresies or divisions among you, that they who are approved may be made manifest among you," 1 Cor xi, 19. The necessity of heresies is not absolute, or of God's making, as they spring from the wickedness of man. Nor is the reason for their existence *causal*, as if the wisdom of God designed they should exist, that they who are approved might be made manifest, but rather *eventual;* as if the apostle had said, Whence it will come to pass that they who are approved will be made manifest. The apostle made no reference to an infallible judge in order to prevent or destroy heresy; because he knew nothing of such judges as Rome, in modern times, contends for.

3. It is argued that the Catholic Church, which Romanists confine to those who are in communion with the pope, cannot err in her doctrines, because they have regularly descended to her, step by step, in an unbroken chain, from the apostles themselves, whose inspired infallibility was universally acknowledged.

This is a modification of the well-known argument of *prescription*, employed by Irenæus and Tertullian in the second century with so much success. But what was a very good argument in their time, is

a very lame one in ours, when we are not separated from the apostles by one or two links, but by fifty or sixty; and part of that time through a long night of ignorance and superstition. That some novelties have been introduced, and several apostolical customs disused, we have undoubted testimony. The argument from *prescription*, so far as it respects the nature of God and Christ, the doctrines especially referred to by Irenæus and Tertullian, is as strong now as in their days, because we still possess their writings, and consequently, for all controversial purposes, we occupy the same ground that they did. But this argument, in the hands of Romanists, is altogether futile, because they have introduced several novelties into their system, such as transubstantiation, sacrifice of the mass, worship of the host, purgatory, indulgences, auricular confession, and absolution, extreme unction, and many others. And what of these novelties we cannot point out the time when they did exist, we can determine the time when they *did not exist*, which answers every purpose sufficient to overthrow the argument under consideration.

"Whatsoever is first is true; whatsoever is more recent is spurious." This sentiment may be employed very unfairly, and may tend to establish error. There are errors in the world far more ancient than Christianity itself. Is it fair reasoning to say that these errors are established truths, because of their antiquity? Still the argument may be applied with some advantage. But what then? Will this give sanction to the above named doctrines of the Latin Church of recent origin? Certainly not.*

III. We shall now produce and examine the various opinions of Roman Catholics respecting the *seat* and *extent* of infallibility.

1. If infallibility belonged to the Church of Rome we would certainly infer that it would not be difficult to ascertain *where* it was, and *who* were the depositaries of it. For if the seat of it be a matter of doubt or uncertainty, the thing itself must be viewed as suspicious. If some place it in the hands of some, and others consider others to possess it, this produces difficulties much greater than among Protestants, inasmuch as there is no diversity of opinion among Protestants respecting the seat of infallible direction, viz., the Holy Scriptures.

There is a variety of opinions among Romanists respecting where this infallibility exists. They will all say that it exists in the church, but when they come to fix on its seat they divide into at least four sects. Some place it in the universal church scattered over the world; some place it in the pope; others in a general council independent of the pope; while others assert that a general council with a pope at its head is infallible.

2. As our plan is to hear the standards of the Roman Church in declaring what her doctrines are, in like manner we quote the opinions of her doctors when we wish to give their true sentiments. In this article on infallibility we will pursue this course.

The Jesuits and their followers maintain that the pope is infallible; that he is the source of that unlimited and universal power which Christ has granted to his church; that bishops and subordinate rulers derive their authority from him; that he is not bound by any laws of the church nor by any decrees of its councils; and that he is supreme

* See Faber's Difficulties of Romanism, p. 54.

lawgiver, whose decisions it is in the highest degree criminal to oppose or disobey. We give as follows the sentiments of the Jesuits as we find them in the Roman Catholic Du Pin, whose extensive knowledge and general honesty entitle him to respect and credit. The following *thesis* was maintained on the 12th of December, 1661, by one of the Jesuits in the college of Clermont, and strenuously supported by that fraternity afterward:—"Jesus Christ has granted to St. Peter and his successors, as often as they speak in the chair, (*ex cathedrâ*,) the same infallibility which he had himself." From whence he concluded, "That there is in the Roman Church an infallible judge of controversies, even excluding a general council, as well in questions of right as those of fact." A short time after the author of the thesis published an explanation of these propositions, wherein he declared:—"*First*, That he did not acknowledge in the pope the same personal infallibility which is in Jesus Christ, but only an infallibility of assistance, whereby the vicars of Jesus Christ are rendered infallible in their definitions. *Secondly*, Upon his having extended this infallibility to questions of fact, that he spoke only of facts joined to questions of faith."* But the popes themselves assert the absolute infallibility of their decisions and decrees; as will fully appear to any one who is conversant with the style and claims of their bulls. Pighius says: "Longe certius est unius apostolicæ sedis cum concilio domesticorum sacerdotum judicium, quam sine Pontifice judicium universalis concilii totius orbis terrarum."† "The judgment of the apostolic see, with a council of domestic priests, is far more certain than the judgment of a universal council of the whole earth without the pope." The Rev. T. Maguire, an Irish Roman Catholic, in his discussion with Rev. Mr. Pope, says: "The pope at the head of a council regularly convened, in their decrees regarding faith, are admitted to be infallible. That is one instance. Also, if the pope, with a few bishops assembled, should issue decrees touching the deposite of faith, and which are subsequently received by the church dispersed, we account them infallible."‡ Again he says: "The pope's infallibility is not a doctrine of mine, nor of any Catholic. There are differences on the subject between the French and Ultramontanists, (Italians,) but they are merely the private opinions of private divines. The church has pronounced no opinion on it. The church only pronounces on essentials."‖ The Rev. Mr. Nolan, an Irish Roman Catholic priest, says: "Some Catholic divines, indeed, maintain that the pope, in his ministerial capacity, speaking *ex cathedrâ*, on matters of faith, is infallible; and there are others who do not hold this opinion. But all Catholics know and believe that the church is infallible, whether assembled in a general council of her bishops, with the chief pontiff at their head, or when dispersed throughout the world, her bishops receive and assent to the definitions of faith of the chief pastor. Every Catholic knows and believes this."§

Bishop Hay, in the "Sincere Christian," gives two systems of infallibility as the true doctrines of their church; he then gives two *additional* systems respecting the infallibility of the pope personally, and main-

* Du Pin, Ecc. Hist., cent. 17, p. 147.
† Pighius de Hier., lib. 6. See Barrow on Supremacy, p. 395.
‡ Discussion with Pope, p. 26. ‖ Idem, p. 49.
§ Discussion at Carlow, Nov., 1824, p. 94.

tains stoutly that his holiness cannot err, and comes very near placing his opponents in the list of heretics. The following are these systems: "*Quest.* In whom, then, does the infallibility *properly* reside? *Ans.* In the body of the pastors, joined with their head. *Q.* How so? *A.* In either of these two ways: (1.) When the pastors of the church are called together by the chief pastor, in a general council, to decide any thing about religion, whether regarding faith or manners, they are then infallible in their decisions, and their decrees are considered as dictated by the Holy Ghost. (2.) When the head of the church, without calling together the other pastors, publishes any decree concerning faith or morals, and this decree is accepted and received by the body of the pastors, either expressly or tacitly, it then becomes a decree of the whole church, and of the same infallible authority as if it had been made in a general council."* Here are two systems of infallibility, as it is claimed by the *pope and the body of pastors.* Then the other two systems follow, respecting the personal infallibility of the pope:—"*Quest.* When the head of the church publishes any decree concerning faith or morals, to which he requires submission from all the faithful, is he himself infallible in what he teaches? *Ans.* This is not proposed as an article of *divine faith*, nor has the church ever made any decision concerning it. Great numbers of the most learned divines are of the opinion that in such a case the head of the church is infallible in what he teaches. *Q.* On what grounds do those divines form their opinion who believe that the pope himself, when he speaks to all the faithful, as head of the church, is infallible in what he teaches? *A.* On several very strong reasons, both from Scripture, tradition, and reason. *Q.* What proofs do they bring from Scripture? *A.* These following." After adducing several inappropriate texts, the bishop says: "Whence it follows that St. Peter, as head of the church, and consequently his successors in office, shall never fail in faith nor teach false doctrine." He adduces proofs from tradition, or the ancient fathers, and then gives several reasons for the pope's infallibility, after which he concludes with the following assertion, which, in our opinion, contradicts what he had said just before:—"As this is a question in which faith is not concerned, because the church has never given any decision about it, one may believe it or not in his private opinion." We will have occasion again to consider the *reasons* for the pope's infallibility, and probably to quote them.

Many Roman Catholics, especially the French, place infallibility in a general council lawfully assembled; and affirm that the pope, as distinct from the council, is liable to error. The following is a declaration of the faculty of divinity of Paris, made to the king, May 8, 1631, which expresses the true opinion of the then French church on this point:—"That it is not the doctrine of the faculty that the pope is above a general council."† "That it is not the doctrine or opinion of the faculty that the pope is infallible when he has not the concurring consent of the church."‡ In 1663, in consequence of the doctrine of

* Sincere Christian, vol. i, p. 184.

† "Doctrinam facultatis non esse, quod summus pontifex sit supra concilium œcumenicum."

‡ "Non esse doctrinam vel dogma facultatis, quod summus pontifex, nullo accedente ecclesiæ consensu, sit infallibilis."

the Jesuits, the whole matter came before the French king and parliament, from whose decisions we make the following extracts, in their own words, from their judgment, formed on six propositions respecting the power of the pope, two of which are given above:—"No body is ignorant of the efforts and artifices practised by the partisans of the court of Rome, above thirty years, to advance the power of the pope, by fictitious prerogatives, and to introduce into these parts of the world the new opinions of the ultra-montanes, (*Italians.*) And at length things have passed to such an excess, that, having insinuated secretly these false and dangerous propositions in writings, they have had the boldness to publish them, and insert them in theses to be publicly disputed and canvassed. This rashness has not remained unpunished, forasmuch as this august assembly, equally jealous of maintaining the royal authority, the rights of the crown, the liberties of the Gallican church, and the ancient doctrine, to all which these opinions of the infallibility and superiority of the pope over a council are directly opposite, has not failed to restrain these enterprises by the severity of its arrêts, and even to punish the authors of them, so that one may say that these monsters have been stifled in their birth, and that these attempts have been so far from meeting with any success, that they have served only the more powerfully to confirm the truth, and to cover with shame the emissaries of the court of Rome. And since the six propositions contain not only the condemnation of every thing that could establish any superiority of the pope in temporals, but also whatever could be brought to support the chimera of infallibility, and also of an imaginary dependance of a council upon the pope; it being certain that if the faculty does not believe that the pope is infallible, it must by necessary consequence believe that he may fall or be seduced into error, and corrected by a superior power, which can be no other than that of a general council and the universal church: and all the world being agreed that there must be a subordination, when one acknowledges that the pope is not above a council, it necessarily follows that he must be below it, and subject to its decisions, and to the observation of the canons." The parliament also considered the doctrine of the pope's infallibility as "contrary to the ancient doctrine of the church, the canons of general councils, and the liberties of the Gallican church."*

In the Romish confession of faith imposed on proselytes to popery in Hungary, drawn up by the Jesuits, just previous to 1829, and in the *nineteenth century*, the second article is as follows:—"We confess and believe that the pope of Rome is the head of the church, and that HE CANNOT ERR."†

Bishop Milner, in his famous work entitled *End of Controversy*, defines infallibility thus:—"The infallibility of our church is the aid of God's Holy Spirit, to enable her truly to decide what her faith is, and ever has been, in such articles as have been made known to her by Scripture and tradition."‡ He gives his opinion of the place of its location in the following words:—"A general council, with the pope at its head, or the pope himself issuing a doctrinal decision, which is

* Du Pin, Ec. Hist., 17th cent., p. 150. † See London Prot. for 1831, p. 206.
‡ End of Controversy, p. 82.

received by the great body of Catholic bishops, is SECURE FROM ERROR."* Many other authors might be quoted to show the discordant sentiments of the members of the Church of Rome respecting her assumed infallibility. The church herself has never yet spoken out respecting the seat of this high prerogative, and thus leaves her children contending on this single point to an extent that sometimes has endangered her existence.

3. From the above quotations we collect four principal systems respecting the *seat* of infallibility, and these four contain a considerable number of subdivisions, the chief of which are expressed in the following analysis.

First system. This embraces the infallibility of the whole church, and includes two cases: 1. *The church diffusive*, that is, all her clergy, as a body, for the people, whenever infallibility is concerned, compose no part of the church. 2. The bishops as the *representatives* of the church, though not assembled in council.

Second system. A council composed of all the bishops; and this also is divided into two cases: 1. The decision of a council when approved by the whole church. 2. The decision of a council though not approved by the whole church.

Third system. A council and pope united. There are four cases of this: 1. A council convened by the pope. 2. A council confirmed by the pope. 3. A council convened by the pope, and whose decisions are received by the whole church, or the body of her pastors. 4. A council confirmed by the pope, and received subsequently by the church.

Fourth system—Respects the infallibility of the pope himself. This has the four following cases: 1. The pope himself deciding officially. 2. The pope and a few bishops. 3. The pope when his decisions are received by the whole church. 4. The pope and a few bishops, whose decisions are received by the whole church.

Any person who will inspect the quotations already given from Roman Catholic authors will perceive these four distinct systems, together with the several cases under each. If we also consider their differences in regard to the *extent* of infallibility, some confining it to articles of faith and precepts of morality, and others making distinctions between matters of *right* and *facts*, and then of facts connected with faith; if it will be also considered that their church has not precisely defined where this infallibility is to be found, then we may safely say that the bare recital of their endless divisions respecting the *seat* of infallibility proves that the thing is not in existence. All Protestants are UNITED in placing infallibility in the Bible; but Romanists are endlessly DIVIDED as to its place. We might here safely rest our cause, and barely request a perusal of the conflicting opinions of those who claim it: we shall, nevertheless, examine each system separately.

IV. *Infallibility of the pope examined.*

The Jesuits, Canonists, Italians, and others maintain the infallibility of the pope personally, when aided by a few bishops, or when his decisions are received by the church. In opposition to this we will draw forth the arguments which Roman Catholics themselves ad-

* End of Controversy, p. 84.

duce against the infallibility of the pope, in any one or all of the cases already mentioned.

1. *Popes have contradicted popes.* For example, Gregory, surnamed the Great, about the conclusion of the sixth century, says:—"I confidently say, that whosoever calls himself the universal priest, or desires to be so called, in his arrogance is a forerunner of antichrist."* Yet this title and office have been strenuously claimed and used by succeeding popes, who declare that the Roman pontiff may be called *universal bishop*. Thus Gregory VII. declares "that the Roman pontiff alone can be properly called universal."† Innocent I. and his followers till Pope Gelasius asserted *the communion of infants* as necessary, which was condemned by subsequent popes. Popes Leo and Gelasius condemned *communion in one* kind, while all modern popes enjoin it. Gregory the Great condemned the *worship of images*, the title of *universal bishop*, and the *canonicity* of the books of Maccabees. Stephen VI., in a provincial council held at Rome, annulled all the acts of Formosus, one of his predecessors. John IX., his successor, in a council held at Ravenna, annulled Stephen's acts with respect to Formosus. Sergius annulled the acts of Formosus a second time. Some popes acknowledged their own *fallibility*. Innocent IV. taught that a pope is not to be obeyed when his commands are heretical. Urban V., Gregory XI., and Clement VI. disavowed every thing which they had advanced contrary to the faith, either in consistory or council.‡

2. The fact that *several popes have been heretics*, and condemned as such, proves unequivocally that they cannot be infallible.

Pope Vigilius erred, as pope, in first condemning and then approving the decision of the fifth general council, held A. D. 553.§

Pope Liberius, in the fourth century, erred, as pope, in condemning Athanasius, and in consenting to the heretical faith of the Arians, and holding communion with them. On this account he was anathematized by Hilary.‖

Honorius, who was made pope in 626 and died in 638, became a *Monothelite*, that is, he believed there was in Christ but *one will* and *one operation*. Forty-two years after his death he was condemned in the Council of Constantinople, held A. D. 680, and he must of consequence be a heretic, if it be true that a general council cannot err. The most celebrated Roman doctors acknowledge the heresy of Honorius. Pighius and Baronius deny that he held to this doctrine; but Du Pin proves it beyond contradiction. He says: "Honorius was a favourer of heresy, because he forbade speaking both of one and two operations in Jesus Christ. He was a heretic, because he owned but one will in Jesus Christ: and the Roman Church hath so plainly acknowledged that Pope Honorius did advance the error of the Monothelites, that in her ancient breviary she declares that he was condemned, with the other Monothelites, for maintaining the doctrine of

* "Ego fidenter dico, quod quisquis se universalem sacerdotem vocat, vel vocari desiderat, in elatione sua, antichristum præcurrit."—Greg. Max. Ep., lib. vi, ep. 30.

† "Quod solus Romanus pontifex jure dicatur universalis."—Ep., lib. ii, ep. 55.

‡ See Barrow on Supremacy, pp. 393–400. Ousley, 134, for several instances of striking disagreement.

§ Du Pin, Ec. Hist., vol. i, p. 709. Mosheim, cent. 5, part ii, ch. iii, sec. x.

‖ Du Pin, vol. i, p. 190, where he proves at large the heresy of Liberius.

the one will." Again he says: "The council had as much reason to censure him as Sergius, Paulus, Peter, and the other patriarchs of Constantinople." And he concludes his proofs of the alleged heresy by saying: "This will stand for certain, then, that Honorius was condemned, and justly too, as a heretic, by the sixth general council."* The sentence was approved by the legates of the reigning pope, Agatho, who afterward confirmed the decree. It is said, however, that Honorius was deceived in that matter. Be it so; and therefore he could not be infallible. It is enough that the council condemned him as a heretic, and proscribed his name and memory; and by this they declare that popes may err, and by consequence that they are not the rule of faith. Whether he erred as a private person, as some say, or by a false dispensation, he would have imposed silence on the orthodox: it amounts precisely to the same thing. Those who rested on him as their infallible guide must have been deceived in either case. These are nothing more than mere Jesuitical quirks, which may amuse the unthinking, but can never pass for sound argument with the intelligent. How could those popes be infallible who confirmed the decrees of Constance and Basil, when the decrees of these councils maintain the fallibility of popes, and the superiority of a council over popes? In this case popes testify against their own infallibility. The Council of Basil† pronounced Pope Eugenius, *a fide devius, pertinax hæreticus; a pertinacious heretic, deviating from the faith.*

There is one heresy of which many popes have been guilty, and called by Gregory VII.‡ *simoniaca hæresis; the heresy of simony.* If it be said these were no popes—be it so. Then there were no true popes for centuries, and therefore no infallibility.

3. It sometimes happened that popes were not skilled in divinity, and therefore could not pronounce on matters of faith except by miracle. So Pope Innocent X. said:—"The vicar of Jesus Christ was not obliged to examine all things by dispute; for the truth of his decrees depended on divine inspiration."§

4. What became of the infallibility of the popes when there were two or three popes at the same time, each excommunicating the others, and claiming at the same time to be infallible?

5. *The immorality of the popes disqualifies them for being the receptacles of infallibility.* The inconstancy of some, the wickedness and treachery of others, forbid us to consider them as free from erroneous decisions. For we must not separate these things from their official acts; so far from it, that many of their decisions have been given to gratify the basest and most wicked dispositions in themselves and others. The Almighty never gave the influence of his Spirit for the gratification of vicious passions. That many popes were extremely wicked men we have the testimony of Romanists themselves.‖

6. The distinction made by some, that the pope is only infallible in matters of faith, but not in matters of fact; or by others, that he is infallible only in reference to such facts as belong to faith; or, as some

* Du Pin, Ec. Hist., vol. ii, p. 16. † Concil. Basil., Sess. 24. ‡ Ep., lib. iii, 7.

§ "Le pape repondit, que le vicaire de Jesus Christ n'étoit point obligé d'examiner toutes choses par la dispute; que la vérité de ses decrêts dependoit seulement de l'inspiration divine."—*Mem. Hist. de 5 Propos.* See Barrow, p. 397.

‖ See many proofs in Ousley, 5th ed., p. 107. Du Pin, Ec. Hist., vol. ii, p. 176.

others state, that his decisions are not to be taken as infallible unless when they are received by the whole church—we say these distinctions are fatal to infallibility. On these points of distinction Roman Catholics have been endlessly divided among themselves. For while some deny that the popes are infallible in any capacity, others contend that they are in matters of faith. And their distinctions between matters of *right* and *fact*, of the reception and non-reception of papal decisions, have so far perplexed them, that a man of sense is glad to find that his Bible is liable to none of these difficulties.

V. Some Roman Catholics, especially the French, who reject the infallibility of the pope, contend for the infallibility of the Catholic Church, and maintain that it is deposited with each general council regularly called, as the representative and organ of the Catholic Church.

1. But then it is disputed among them what makes a council general, and what is a regular call. Some reckon eighteen general councils, and some at most but seven or eight. And indeed they might well doubt whether there was ever one such in the world. They are much divided even about the Council of Carthage. The Italians deny that it was œcumenical in all its sessions, while the French church vigorously maintain the opposite opinion. The fifth of Lateran is also questioned. Yet it requires both of these councils to make up the number eighteen. There is also much controversy respecting the proper calling or assembling of a council. The popes, for many centuries, convened councils, and claim it as a matter of right. The first council of Nice, the second at Constantinople, the third at Ephesus, the fourth at Chalcedon, and the sixth at Constantinople, were not convoked by popes, but by emperors: several of them were even convened contrary to the will of popes, and therefore not legally convoked, according to some. Moreover, there is much controversy, amidst the great number of forgeries, which of the canons are genuine and which are not. Besides, the meaning of some of the most important ones is much disputed.

2. We learn from the most undoubted sources that councils, both in doctrines and morals, have decided contrary to one another.

The Council of Nice, in 325, and of Ephesus, in 431, decree with an anathema "that no new article for ever shall be added to the creed or faith of Nice." But the Council of Trent, in more than twelve hundred years after, add *twelve new articles* to this very creed, pronouncing an anathema on all who will not embrace them.

The Council of Laodicea, in 360 or 370, and the Council of Trent, in 1545, have decided in direct opposition to each other respecting the canon of Scripture. The former decided on the canon which Protestants acknowledge, rejecting the apocrypha, and the latter pronounced the apocrypha to be canonical.

The Council of Constantinople, in 754, unanimously decreed the removal of images and the abolition of image worship; but the second Council of Nice, in 787, decreed that image worship should be established.*

Respecting the supremacy of the pope councils have differed. The

* See the variations of the church relative to image worship accurately traced out by Faber, Difficulties of Romanism, p. 41, *note*.

first Council of Nice, canon sixth, decreed that the bishop of Constantinople should possess equal privileges with the bishop of Rome. Every one knows how this has been since contradicted, by both councils and popes.*

VI. Some Roman Catholics, as we have seen, are of opinion that a council is not infallible unless its decrees are approved by the pope. And hence some argue, that as the Council of Constantinople did not receive the confirmation of the pope, its decrees are not infallible. This, however, is a comparatively modern opinion among Roman Catholics. But before it can be of weight, it ought to be shown that the pope lawfully possesses, by Scripture authority, this power of passing a *veto* on, or confirming, the decrees of councils.

1. That infallibility resides in a council confirmed by the pope can never be supported. According to this system the council of itself is fallible; so also is the pope. But how these two fallibles united together can constitute an infallible body, and emit infallible decisions, is wholly inexplicable.

2. The decrees of the Councils of Constance and Basil declare the supremacy and infallibility to be in general councils; that these are above popes, and that they are heretics who deny this doctrine. On the other hand, Pope Leo and the Lateran council assert that it is necessary to salvation that all Christ's faithful people should be subject to the bishop of Rome, and that the pope has authority over councils. Here, then, is a palpable contradiction.

3. The Scripture informs us that "marriage is honourable IN ALL, and the bed undefiled; but whoremongers and adulterers God will judge," Heb. xiii, 4. And this holds good as well to clergymen as to laymen, 1 Tim. iii, 2, 4, 11, 12; iv, 3. Yet the second Lateran council, held in 1139, being the tenth general council, strictly forbids the marriage of ecclesiastics, down to the rank of the subdeacon inclusive, and forbids the laity to hear mass from any priest who violates this commandment. The following is the canon: "When they ought both to be and to be called the temple of God, the vessels of the Lord, the shrines of the Holy Ghost, it is unworthy that they should become the slaves of chambering and uncleanness."† It is not enough to say that this is merely a point of discipline, and therefore mutable, and a matter of expediency, because it is considered as an immoral act to violate this injunction. Now if Scripture be infallible, the council certainly cannot claim the same prerogative, inasmuch as it decides contrary to Scripture.

4. Nothing is clearer in Scripture than that oaths are to be solemnly kept. Num. xxx, 2; Lev. xix, 12; Deut xxiii, 23; Psa. xv, 4; Zech. viii, 17; Rev. xxi, 8. But the third Council of Lateran, which also decreed the persecution of heretics, and was held in 1179, makes way for breaking all kinds of oaths that may not be favourable to the Church of Rome. This council decrees: "For they are not to be called oaths, but rather perjuries, which are contrary to ecclesiastical utility and the

* Du Pin, vol. i, p. 600.

† "Cum enim ipsi templum Dei, vasa Domini, sacrarium Spiritus Sancti, debeant esse et dici; indignum est eos cubilibus et immunditiis deservire."—Conc. Lat. II., can. 6. Labb., vol. x, p. 1003.

institutes of the holy fathers."* Here the obligation or non-obligation of an oath depends solely on its utility or non-utility to the interests of the Church of Rome, as those interests shall be understood and explained by the governors of the church for the time being. Accordingly the emperor Sigismund, according to popery, in breaking his oath to John Huss, acted in accordance to the doctrine of the church. And all who maintain the infallibility of the church stand pledged to vindicate Sigismund and the Council of Constance. Indeed, they are bound to *act so*, should they ever be placed in similar circumstances. Let the Romanist bind himself by ever so solemn an oath, still, if his spiritual leaders pronounce that oath to be *contra utilitatem ecclesiasticam, contrary to the interests of the church*, he is bound to violate his oath. Should he disclaim such an obligation, he contradicts the Council of Lateran, and thus, by a necessary consequence, denies the infallibility of his church. He is therefore reduced to this dilemma; either to maintain that an oath pronounced to be against *ecclesiastical utility* is not binding, or to deny the infallibility of the church.

5. In the year 1215, the fourth Council of Lateran decreed that the bread and wine in the sacrament of the eucharist underwent a *physical change*, which they termed *transubstantiation*.† This council received the full approbation of the reigning pope, Innocent III. But we have positive historical evidence, that during the first five centuries at least the Catholic Church, so far from *teaching* the doctrine of a physical change, positively, explicitly, and controversially denied such a change. Thus it is manifest, since the Catholic Church at one period denied the doctrine of transubstantiation and at another time maintained it, it is impossible that she should be infallible.

6. Besides, how can we believe in the infallibility of assemblies which taught doctrines at once unjust and subversive of society, and in which the adulation of the pope is carried even to blasphemy? Could the fourth Council of Lateran be infallible, in which the pope was acknowledged to possess the power of disposing of the temporalities of sovereigns, of depriving them of their crowns, and of delivering their subjects from the oath of allegiance? Could the fifth Council of Lateran be infallible, which, in its first session, gave to the pope the appellation of *prince of the universe*, and praised Boniface VII. for having taken the kingdom of France from Philip the Fair?—which, in its second session, called the Roman pontiff *a priest and king, who is to be adored by all people, and who is very like unto God?*—which, in its fifth session, spoke of Leo X. in these terms: "Weep not, daughter of Zion, for behold the Lion of the tribe of Judah, the Root of David: behold God hath raised thee up a Saviour?" Thus they applied to a sinner the prophetic words which designate the Saviour of the world. Could the Holy Spirit inspire such blasphemies as these?

The thirteenth session of the Council of Trent declares that the bread becomes *only* the body, and the wine becomes *only* the blood of Christ: "There becomes a conversion of the whole substance of the bread into the substance of the body of Christ our Lord, and of the

* "Non enim dicenda sunt juramenta, sed potius perjuria, quæ contra utilitatem ecclesiasticam et sanctorum patrum veniunt instituta."—Con. Lat. III., can. 16. Labb. Con., vol. x, p. 1517.

† Con. Lat. IV., can. 1. For several authorities see Faber's Diff., p. 46.

whole substance of the wine into the substance of his blood."* But the twenty-first session of the same council declares that under *one* kind only *the whole and perfect Christ* and true sacrament is taken: "If any one shall deny that the whole and entire Christ, the fountain and author of all grace, is received under the species of bread alone, let him be accursed."† Thus the Council of Trent contradicts itself, and therefore cannot be infallible.

VII. Some place infallibility in the *Church of Rome*, or the universal church.

1. Those who do not hold to the infallibility of a council or pope, either jointly or separately, account no doctrine fundamental unless the whole body of the Roman church receive it. But the whole church could not meet to make decrees, or to choose representatives, or to deliver their sentiments on any question; and less than all would not be the whole church, and so could not claim the privilege. And how, especially, would the ignorant know with certainty when they have all received it, and in what sense they have received it? But what claim has the Church of Rome to this right, any more than the churches of Greece, Asia, Ethiopia, or the Protestant churches? In brief, were it as easy as it is difficult to collect the several opinions of all Christians in the world, what one point should they all, in all ages, agree in as necessary, besides those general doctrines of Christianity which are allowed on every hand to be clearly contained in Scripture?

2. Many doctrines and practices might be adduced which are taught by the Church of Rome, and yet are contrary to Scripture. Such are the use of an unknown tongue, purgatory, transubstantiation, worship of saints and angels, &c. Indeed, although the Church of Rome pretends to infallibility and antiquity, she is peculiarly addicted to novelty and deviation.

3. Let any one possessed of common candour consider these varieties of opinion in the Latin church respecting the seat of infallibility, and he must conclude that either it does not exist among them at all, or it leaves them in such uncertainty as to answer no important end. Indeed, it is the source of the most perplexing uncertainty. If those who believe the pope to be infallible be right, then those who deny this must be in a deplorable condition. And those who admit his infallibility must be perplexed by the uncertainty arising from the various opinions on this, namely, whether he is infallible in questions of right or fact, or the uncertainty produced from the reception of his decrees by the church; while those who believe a council to be infallible are in a similar perplexity respecting the number, the character, and the confirmation or reception of their decrees. The uncertainty is increased still when we take into view the various *cases* under the four great *systems* of infallibility already enumerated. But the difficulty does not stop here; for the *extent* to which infallibility reaches is yet a matter of much dispute. Some confine it to fundamentals; others extend it. Some confine it to doctrines and rules of morality; others

* "Conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri, et totius substantiæ vini in substantiam sanguinis ejus."—Cap. iv, De Transubstantione.

† "Si quis negaverit, totum et integrum Christum, omnium gratiarum fontem et auctorem, sub una panis specie sumi, anathema sit."—Cap. iv, De Communione, &c.

include discipline. The French church never received the decrees of the Council of Trent regarding discipline, and in a part of Ireland such decrees are not received. Thus, amidst these uncertainties, there arise endless perplexities to the inquiring Romanist, especially as his church either prevents him from reading the Scriptures, or so restricts him in the use of them that he is left without any certain guide for his faith. The result is, that the man either sinks down into stupid acquiescence with whatever the church teaches, makes his act of faith, and receives what the church receives, without examination; or, on the other hand, if he reasons at all with any accuracy on his religion he immediately becomes skeptical, and shortly after an infidel, either in disguise or openly, according to circumstances. Such are the bitter fruits of popish infallibility.

4. It is quite otherwise with the Protestant. He is in no doubt about his infallible direction. The word of truth contradicts not itself, and he is certain that he whom it does contradict is wrong. The word of God is able to make him wise unto salvation.

VIII. We will now notice some of those difficulties and consequences which arise from the assumption of infallibility.

1. The *title* to this infallibility, and spiritual supremacy, which is connected with it, is *doubtful*, at best. The *reality* of this title to be the guide and rule of faith ought to be a matter, not of authority, but of proof. He who claims obedience in virtue of *delegated* power is bound to prove his appointment. So, before we yield our *reason* to one who calls himself God's vicar, our judgment should be satisfied that God appoints him to that office. The Church of Rome maintains that Christ made Peter the head of his church, and gave the same power to the popes of Rome; and that to the church thus united under Peter and his successors Christ ensured infallibility in doctrine and morals. The commission on which this claim is founded is, "Thou art Peter," &c. This passage, certainly, does not maintain the above claim in plain words; for a person unacquainted with the divinity of Rome would never suppose that these words gave any ground for the claim. At best, the passage contains their claim in an *indirect* and *obscure* manner. And if our Saviour ever did, by this promise, endow the Church of Rome with the supernatural assistance for which she contends, it is one of the *least obvious truths* in the gospel. It might be expected that Peter, in his discourses or epistles, would have removed the obscurity; and that since the grant of infallibility to him, to his peculiar church, and to his successors in the see of that church, was made the only security against the attacks of hell, he would have taken care to explain the sense of Christ's address to him. Peter, however, does not make the slightest allusion to such privileges, either for himself or successors; nor does he ever mention Rome, but dates his epistles from Babylon. The sense, therefore, which the Roman Catholic Church puts on the alleged passage is exceedingly doubtful. It will therefore follow that the divine right claimed by the pope and his church, to be the infallible rule of faith, having no other than an obscure and doubtful foundation, the belief of it cannot be obligatory upon Christians. For it would certainly be a very bad preservative against doubt and uncertainty to leave it doubtful and uncertain by what means, or by whom, that doubt and uncertainty should be removed.

2. We cannot believe that Christ has any infallible church on earth, because none of the primitive churches made any pretensions to it, not even the Church of Rome herself. We do not find that the doctrine of the infallibility of the church, much less the Roman Church, is asserted by any one ancient council or father. We cannot ascertain that in controversies the guides of the church had recourse to the argument of infallibility in order to end them; which, had they known of any such thing, would be the easiest way to end them. The ancient fathers had another method of confuting heretics and schismatics than appeals to infallibility. Their appeal was to bring their doctrines to be tried by the ancient usages and doctrines of the apostolical churches, and especially by the Scripture, which they looked upon as the entire and only rule of faith. Moreover, the other churches never thought of ascribing infallibility to the Church of Rome. This appears from their behaviour toward her in opposing the decisions of that church as vigorously as they did any other church that differed from them.

3. The pope and his council, by the exercise of infallibility, have deprived believers of that privilege, the use of reason, which Christ granted them in the gospel. Placing themselves between mankind and the Redeemer, they allow those only to approach him who first surrender their judgments to popes and councils. A belief in Christ and his truth, grounded on Scripture and its evidences, is made useless, unless it is preceded by a belief in Roman infallibility and supremacy, grounded on mere conjecture or bare assumption. The broad foundation of Christian evidence is removed, for the purpose of making place for that authority which proscribes reason and requires blind submission. The Roman Catholic ACT OF FAITH, "I believe whatsoever the church believes and teaches," prepares the Romanist to receive every thing taught by his spiritual leader, however absurd.

4. The doctrine of infallibility depends upon a theory which is founded on a series of assumptions, doubts, and evasions. 1. They assume that which is in question, namely, the *necessity* of an infallible judge in matters of faith. 2. Upon the strength of this assumption they interpret certain passages of Scripture to favour this opinion. 3. They are then in doubt as to the identity of the judge, whether church, council, or pope. 4. To avoid this difficulty they avail themselves of the term *church*, as including the pope and council. 5. They are then obliged to contrive another method, which may meet the objections arising from the dissensions between councils and popes, such as between the Councils of Basil, &c., and the cotemporary popes. This is done by allowing no council to be infallible until it has received the sanction of the pope; and this resolves church infallibility into the opinion of the Roman see. 6. And finally they intrench themselves within the distinction of infallibility on abstract doctrines of faith and liability to sin.

Now mark the *consequences* to which the whole system leads. The only *sensible* mark of a legitimate council is the approbation of the pope; and the only *sensible* mark of a legitimate pope is his possession of the see of Rome. They have therefore, 1. Entailed the gift of infallibility on the strongest of the rival candidates for that see. 2. And as moral worth is denied to be a necessary characteristic of the vicar of Christ, they have added one chance more of having for their *living rule in*

faith that candidate who shall contend for the popedom under the least restraint of moral obligation. Hence no episcopal see has ever been so much polluted by wicked and profligate bishops as that of Rome. For what prospect of success of filling the chair of St. Peter could a true follower of Christ have when a Borgia was bent upon filling that seat? Gold, steel, and poison were the instruments of acquiring it, while the belief that the *faith* was still safe prevented opposition from the force of public opinion. Thus Alexander VI. became the true representative of Christ upon earth!

The theory of infallibility requires the aid of sophistry for its support. As evidence of this assertion we may quote their distinction between *doctrines* and *opinions*, as well as their use of the *circle* in argument, or, as it is sometimes called, though improperly, the *vicious circle*, for all arguing in a circle is unsound. In order to preserve their assumed infallibility and pretended union, they draw a distinction between *doctrines* and *opinions*. All those doctrines on which their church is divided they call *opinions*; and those are called *doctrines* on which they are agreed. Of course, then, they are always *agreed* upon doctrines, or points of faith. For example; it is a cardinal doctrine among them that their church is infallible. But where this infallibility is lodged is a matter of *opinion*, that is, they are *not agreed* where it exists, whether in the whole church, the pope, a council, or pope and council united. The *immaculate* conception, although discussed warmly, and contested in the Council of Trent, was left undecided, and therefore must be left as a matter of opinion. Yet the council could decide that infants cannot be saved without baptism, and that baptism is not valid without the *intention* of the administrator.

There are few accusations which the Roman Catholics hate more than the charge of proving church infallibility by what is called reasoning in a circle. Nevertheless they have recourse to this kind of reasoning; that is, they prove their infallibility from Scripture, and then prove Scripture from infallibility. Hear Dr. Milner on this point: "True it is that I prove the *inspiration* of Scripture by the tradition of the church, and that I prove the *infallibility* of the church by the testimony of Scripture; but you must take notice, that independently of, and prior to, the testimony of Scripture, I knew from tradition, and the general arguments of the credibility of Christianity, that the church is an illustrious society, instituted by Christ, and that its pastors have been appointed by him to guide me in the way of salvation. In a word, it is not every kind of mutual testimony which runs in a *vicious circle*; for the Baptist bore testimony to Christ, and Christ bore testimony to the Baptist."* Dr. Milner would have us believe he does not reason in a circle, because he proves the *inspiration* of Scripture by the tradition of the church, which is *one* thing, and the *infallibility* of the church by the testimony of Scripture, which is *another* thing. Now this is a mere sophism in Dr. Milner, because he knew very well that in disputing with us who *admit* the inspiration of Scripture, the *proof* thereof is foreign to the question. The circle consists in proving the infallibility of the church by the pretended testimony of Scripture, while the proof of that testimony is avowedly based upon the authority of an infallible interpreter.

* End of Contr., p. 78.

Besides, although Dr. Milner, in arguing with Protestants, attempts to prove infallibility from Scripture, yet he "protests against the right of Protestants to argue from Scripture." And though he attempts to prove infallibility from Scripture, because "the whole business of the Scriptures belongs to the church, and she alone *authoritatively* explains them," he would compel his Protestant opponent to silence by this sweeping conclusion: *It is impossible that the real sense of Scripture should ever be against the Church of Rome and her doctrine; she understands the passage differently from Protestants, therefore they mistake her meaning.** What a monstrous conclusion! As if *that* could be a proof to us which is unintelligible without the assistance of the very thing to be proved! Thus the Scripture, not rationally, but *infallibly* interpreted, is made to *prove the infallibility* which is itself the matter in dispute. Herein, then, lies the fallacy, that church infallibility is compelled to *prove itself*. Dr. Milner therefore *begs* that which he professes to prove. It would have been more consistent had he candidly confessed that holy mother is *her own authority*—that we must believe her to be infallible, not because Scripture says so, but because she claims to be so. Dr. Milner too seems to have been aware that his ground was not tenable, because he drops this subject after bestowing on it a few lines more than are quoted above. But no art of man can avoid the consequence that the argument for church infallibility *inculcates*, although on the issue of this question the pretensions of Rome must stand or fall.

5. The distinction, that infallibility in doctrine may consist with profligacy in manners, although a necessary position for the purpose of maintaining infallibility, is peculiarly adapted to produce error in doctrine and viciousness in life. The pope might be in heart and life an enemy to Christ and his gospel, and yet enjoy all the privileges granted to Peter, in consequence of the love which he bore, above all others, to his Master. John xxi, 15. He might be a *monster of vice*, yet he did not cease to be the *vicar* of Him *who did no sin*. The church under him might be corrupt in *head and members*, that is, *the pope and clergy*, but still she must be infallible in matters of faith. Such is the solidity of the structure on which infallibility rests; and unless these things are true, the gates of hell must have prevailed against her. A moral corruption of head and members might prevail in every possible form, and to any extent, and yet, according to their doctrine, the church might be free from error. What a gross mistake this is! How preposterous it is to take for granted that the victory of hell consists in the diversity of abstract doctrines among Christians, and not in the prevalence of dark works of wickedness, provided they were wrought in the unity of papal faith!†

Moreover, the distinction between infallibility in doctrine and liability to misconduct is easily transferred, and has been done, from the pope to the inferior clergy. As a clear consequence from this, the ministrations of common priests, however wicked they may be, are all valid. Hence profane and profligate priests may as properly teach righteousness as if they were the holiest men on earth. And so teacheth the Church of Rome in the infallible Trent catechism: "Were

* End of Controversy, part i, let. 11.

† See Internal Evidences, by Blanco White, p. 112 et seq.

even the lives of her ministers debased by crime, they are still within her pale, and, therefore, lose no part of the power with which her ministry invests them."* The same principle will also affect the laity. They will claim to themselves the privileges of Christianity without partaking of its spirit or practising its duties, and all this by virtue of their membership in the infallible church. And in this false doctrine they are instructed by the last mentioned authority, which, speaking of persons not heretics, schismatics, and infidels, says: "However wicked and flagitious, it is certain that they still belong to the church."†

6. The infallibility claimed by the Latin Church is *insufficient* to accomplish that for which it is intended. We cannot believe the doctrine, because we see no good effects of it in the world, or in the church which claims it. Nor does it answer the design for which it is asserted, and it is attended with the same or greater difficulties than the doctrines of Protestants. For notwithstanding the claims of the Church of Rome to infallibility and unity, she has long been the mother of more diversity of opinion, and more heresies in doctrine, than ever disturbed the faith and peace of the Protestant Church in her worst days.

It is said, "that without a living infallible judge *controversies* cannot be ended." To this we answer, that the church which pretends to it is not agreed among themselves on several points pertaining to religion. Indeed, the doctrine of infallibility itself, as to the *seat* and *extent* of it, is a matter of controversy among them which has never yet been decided. This is as great a controversy among them as any that is among Protestants. Whether infallibility resides in the pope, or the council, or both united, or the church at large, completely divides the Church of Rome. Some of them, to get rid of their infallibility, have sheltered themselves under the infallibility of universal tradition. Others of them confess that there is no way of avoiding the *vicious circle* on the common ground. Their divines, universities, and colleges have been continually employed in dispute. Their different orders of clergy, as the *Calvinistic* Jansenists and *Pelagian* Jesuits, the Franciscans and Dominicans, have been always at war with each other. The popes, with all their authority, could never settle the differences between these two contending sects. Kings, emperors, and princes have been continually contending with popes. The most silly questions, such as whether the Virgin Mary was conceived in original sin or not, are a theme of dispute. For about three hundred years they were calling one another heretics respecting this, and their general councils, with all their infallibility, have never yet ventured to decide it. They have also quarrelled about things of the greatest moment. For instance; whether a king or prince may, for heresy or disobedience to the church, be deposed, and his subjects be discharged of their allegiance. The popes and the greatest part of their church, since the eleventh or twelfth century, have held that they might, and have practised accordingly, as most nations have felt. But what traditions have taught and general councils decreed on this point is so various and contradictory, that it would take a man's life to investigate, even limitedly, the points of debate: so that some Roman Catholic writers speak of the affirmative of this question as an article of faith, and some as an impious error.

* Catechism, p. 95, *supra*. † Idem, p. 94.

One or the other of these opinions must certainly be erroneous. Who then are the heretics? And what is their infallibility good for, which either cannot or will not decide questions of such importance to human society as this?

It is said again, "that without an infallible guide the Scripture cannot be expounded—the sense of texts cannot be ascertained." But what advantage, in this respect, has the Church of Rome, that pretends to infallibility, above other churches that pretend to none? Do they understand the Scripture better than Protestants? Do their laity understand the Bible better than the Protestant laity? Do their clergy understand the Bible better than Protestant clergymen? Have they cleared or settled the sense of one doubtful text, by means of infallibility, during all the time they have pretended to it? Let them produce one text, the sense of which is by this means ascertained. We believe they will not. They know as well as we that all those texts which have been difficult and obscure at first are so still, for any thing that infallibility has done to explain them. And if the sense of any obscure passages be better understood now than formerly, we are not indebted for it to an infallible judge, but to fallible commentators, whose learning and industry, through the blessing of God, have been successful in the great work of elucidating God's word. Nay, farther, that of all other expositors, the popes themselves, who are by some accounted the infallible judges, are the most unhappy in their explications. And so far have they been from clearing obscure texts, they have miserably perverted and misapplied the plainest, as many instances might be given out of their epistles, which now make a considerable part of the canon law. These are incontestable proofs that Christ did not design we should arrive at the knowledge of his will by means of an unerring guide, but by employing our intellectual and moral powers in the use of those means afforded us for our instruction.

7. This boasted infallibility throws greater difficulties in the way of an inquirer than the Protestant plan. Persons who follow the Roman Catholic rule labour under disadvantages unknown to us. Both they and we acknowledge Scripture to be infallible. We say it is likewise so plain in all necessary points that every Christian, with the help of such means as he hath among us, may rightly understand it, in all points necessary to salvation, so that he may have a sure foundation on which to build his faith. Their position is, that a layman cannot be certain that he is in the right way unless he is certain that he adheres to the doctrines of the church, and squares his faith by them, the church being the only infallible interpreter of Scripture. Now we maintain that their course presents more and greater difficulties than ours does.

In the case of the Romanist a question arises, How shall he be able to know that he holds all points of faith as the church holds them? This he must be able to know to a certainty before he can have proper ground for his faith. Though the church should be infallible, what does it profit him, unless he certainly knows what she teaches? But how shall he know that any better than he can know what the Scripture teaches? Nay, how can he know it as easily as he may know the other? For the decrees of the church, in matters of faith, are *more numerous* and *more obscure* than those of Scripture, and shut up

generally in *unknown tongues*. Their infallible rule embraces at least eight folio volumes of bulls, ten of decretals, thirty-one acts of councils, fifty-one acta sanctorum, and at least thirty-five volumes folio of the Greek and Latin fathers. All these put together make one hundred and thirty-five volumes folio. Add to this, that these are all in untranslated Greek and Latin, and therefore beyond the reach of most readers. To increase the difficulty, the unlimited addition of *unwritten* tradition must be added. All these additions are to be added to the Scripture in order to complete the Roman Catholic rule. Now every man who considers the two rules must see at once that the Romanist has *no rule* for his direction; for a rule which is so long that he cannot examine it, so intricate that he cannot understand it, and withal in an unknown tongue, is the same as no rule at all. And this is properly the case with most Roman Catholics, for they know very-little of their rule except as they are taught it by the priest.

But to this it is answered, "that private persons must be directed by their more informed guides, and receive the doctrines of the church from them." But here the question returns, Are particular guides infallible or not? If they be not, then it is possible that the guides themselves may be mistaken; and if so, they may mislead the man that trusts to them; and then what service is the church infallibility to him for the certainty of his faith? If it be said that particular guides are infallible, but it is a thing which they themselves do not pretend to, yet supposing it so, their difficulties do not end here, unless every private person would be infallible. When a priest expounds the Roman Catholic faith to a private man, and the man is certain he doth rightly expound it, yet how is he certain that he rightly understands it in the true sense of the infallible church and teacher? It is not a new thing for instructers to hear of their discourses being miserably misunderstood and perverted by those that hear them. What security have they more than we have, who, besides the instruction of abler clergy, make use of our eyes in examining by Scripture the doctrines they teach us? Our security is certainly greater than theirs. There is the same difference in the two cases that there is between a man's taking up the truth of a relation at the third or fourth hand from a credible person, and so depending on the truth of it as he understands it from him, without farther examination, and a man's taking the same story from the same person, but withal takes pains to trace it up, as to all the particulars, to the original author.

We readily allow that the exercise of private judging is to be taken with some cautions and limitations. We acknowledge that private persons are to judge only for themselves, and not impose their judgment upon others. The privilege of judging for ourselves does not take away the necessity and use of teachers in religion, nor does it exempt men from a due submission and obedience to their teachers and governors, nor does it extend so far as to assume that every man becomes fit to dispute on the controversies of religion. But when we maintain these things, we also contend that private persons are fit to judge for themselves in matters of religion, because the most necessary things to be believed and practised are so plain that every man of ordinary capacity, under competent instruction, can as well judge for himself as any man or company of men can judge for him. Besides,

the Scripture allows this privilege to every man, as we will prove at a future time. And indeed the Roman Catholics are forced to grant this in *effect*. For though they deny a liberty of judging in particular points, they are *forced* to grant this upon the whole. For when they would persuade a Jew or heathen to become a Christian, or a heretic to come over to their church, they require such to judge of the *true church* and the true religion. Now if men are capable of judging in a matter of so much importance as the choice of their religion, they can certainly judge in the *lesser matters*.

It is farther conceded that the present condition of human nature admits not of any state in knowledge or practice that can be entirely perfect, and those who have assumed it, notwithstanding their high pretensions, have been as liable to as many inconveniences and mistakes as their more humble neighbours. It is true, that state is best which is liable to the fewest and least. But if men will modestly, humbly, and willingly learn, God has done sufficient for them with respect to the truth and certainty of religion. For he has by his word, Spirit, providence, and ministry, made all things necessary sufficiently clear. And if men will not attend to these, they will not attend to any other. For when Christ taught men they disobeyed him. And while God was giving his law from Sinai, the Israelites were making an image to worship at the foot of the mount. While the apostles taught, there were heresies, contentions, and schisms. So we see if men will not hear our Lord, Moses, the prophets and apostles, they would certainly not hear any other. So inconveniences will remain, not because sufficient has not been done, but because men do not pay attention to the things revealed.

8. The absurdity of the infallibility of the Church of Rome will appear farther if we consider, that to claim an infallibility that would preserve every person from error, then all men must be made infallible, whether clergymen or laymen.

It will require infallibility in the priest, that he may neither receive erroneous views of the doctrines of the church, nor communicate wrong views to his hearers. For if he errs, either in understanding the church or in making known her declarations, the person who is guided by him will as certainly be led into error as if he erred in the use of his own private judgment. To avoid this glaring result from the doctrine of infallibility, Roman Catholics are led to attach to their clergy a prerogative in deciding points of faith and morals which falls little short of infallibility. Indeed, as this prerogative is exercised by many priests, and confided in by many Roman Catholics, it amounts to nothing less than infallibility. It is true, their controversialists deny that individual priests are infallible; but in *practice* we cannot separate the assumption of the highest degree of infallibility, whether it regards the absolute decisions of the clergy or the implicit submission of the ignorant people. As a proof of this we give the following extract from Dr. Milner, one of their most eminent controversialists: "Most likely the Catholic peasant learns the doctrine of his church from the parish priest; but then he knows that the doctrine of this priest MUST be conformable to that of his bishop, and that otherwise he will soon be called to an account for it. He knows also that the doctrine of the bishop himself MUST be conformable to the other bishops and the pope, and

that it is a fundamental maxim with them all never to admit of any tenet but such as is believed by all bishops, and was believed by their predecessors, up to the apostles themselves."* Mr. Nolan, an Irish priest, declares as follows: "True, he (the Roman Catholic) knows the pastor is not infallible; but he also knows that, as the organ of the church, he communicates to him the Catholic doctrine pure and unadulterated. He knows that the doctrine of the priest MUST be conformable to the doctrine of the bishop, and that the doctrine of the bishop MUST be the same as that which is believed and taught by the chief pontiff, and all the other bishops of the Catholic world."† From these two quotations, which could easily be increased to hundreds, it appears that nothing less than the prerogative of infallibility could enable priests and bishops to accomplish what is here assumed. Indeed, the power ascribed to their clergy, in their standard works, falls nothing short of infallibility. They are represented by them as the *mouth* of *God, the representatives of Christ*, in such a sense as to require nothing less than infallibility to enable them to discharge the high functions which they assume.

Furthermore, not only the priest, but the layman must be infallible, or he may mistake the infallible decision of his church and teachers. And this is an inevitable consequence arising from the doctrine of Roman Catholic infallibility. It is true the clergy never think of ascribing infallibility to the people; for when they speak of the *church* as infallible, the people form no part of the church in that case, for the pope and clergy are the church. Nor do the people themselves ever suppose they are infallible; for they cannot even allow themselves to *judge* at all in matters of religion, as they must receive implicitly what the clergy teach. What we assert is, that to prevent people from mistaking to the extent that Roman Catholics believe it necessary to be free from mistake, nothing less than the prerogative of infallibility in all can prevent mistakes, and therefore, to carry out their system, *all* men must be infallible, whether clergy or laity.

Now as God has not made every man infallible, the way of salvation is known with much more certainty and with less risk of error from the word of God than from the decisions and definitions of councils and popes. The teacher and hearer have the infallible decisions of God in Scripture. They can have no more than this from the church which claims infallibility. Indeed, the way is much more direct in the one than the other. The Scripture has the decided advantage; it is more *concise*, more *clear*, and in every way more *fitting* for our instruction in righteousness.

Roman Catholics err, therefore, in not making a distinction between *objective* and *subjective* infallibility. Protestants acknowledge that there is an *objective* infallibility, or that the Bible is infallible; but they do not allow that there is *subjective* infallibility, or that those who receive this rule must be infallible. This distinction, properly observed, would help to correct some of their errors.

9. The claim and exercise of infallibility shut completely the door against reformation. When the church has proclaimed herself to be immutable and invariable, there is no room left for reformation or cor-

* End of Controversy, p. 81.

† Discussion at the Carlow Bible Meeting, November, 1824, p. 94, *infra*.

rection. Those errors that imperceptibly crept into the church in an age of ignorance and superstition receive the sanction that belongs to truth. And truths themselves that have been obscured or overlooked in the days of ignorance are kept from the world, merely because those pretending to exemption from error have not seen fit to recognise them.

And this does not apply to doctrines only; it has a powerful effect on morals. For when, previous to the days of Luther, *the reformation of the church in its head and members*, that is, *the pope and clergy*, was earnestly desired by all good men, yet the intrigues and wickedness of those who governed the church were such that nothing advantageous could be effected.

As proofs that the Church of Rome needs reformation, and that her claim of infallibility has gone far toward producing errors and immorality, we can adduce the testimony of her own children. We refer to the *ten grievances* of the German nation.* We may also refer to the memorable letter presented to Paul III., in 1538, by nine distinguished prelates, in which there is contained a catalogue of vices of the most glaring description. Nevertheless, no reformation could be effected.†

CHAPTER V.

THE ANCIENT FATHERS—THEIR AUTHORITY IN THE CHURCH OF ROME.

1. Some of them have been corrupted by the intermixtures of heretics: 2. Words and phrases have been altered: 3. The Church of Rome, by her expurgatory indices, has corrupted them: 4. Some of the fathers have taught false doctrines: 5. The Council of Trent decreed many things contrary to the decisions of the fathers: 6. They contradict each other in many things: 7. Their character as interpreters: 8. Opinions of Roman Catholics respecting the authority of the fathers: 9. Their *unanimous consent* considered: 10. Uses of their testimony.

THE writings of the ancient fathers form the standard of interpretation in the Church of Rome. So the creed of Pope Pius IV. affirms that Scripture is to be interpreted "according to the unanimous consent of the fathers." Accordingly Roman Catholic disputants have recourse to their writings on almost every occasion to prove their peculiar views. They consider the unanimous consent of the fathers sufficient to establish any doctrine or moral rule. Their authority, however, is allowed to be nothing more than a branch of tradition. But as tradition is infallible in their estimation, the concurrence of the fathers is viewed in the same light. The following are among the reasons which satisfy Protestants that, as infallible guides, the fathers are overrated; while at the same time their writings have important uses, and they can be shown to be more in accordance with the views of Protestants than with the dogmas and institutions of Romanism.

1. *Some of the fathers have been corrupted by the intermixtures of heretics.* Many false books were issued in their names, and many of their writings were lost, which would have explained their sense. The fathers were made to speak, not what themselves thought, but what

* Du Pin, Ec. Hist., Vol. iii, p. 141. † Idem, p. [illegible].

other men pleased. The writing of books with the inscription of great names began early in the church, and continued for some time. The Arians wrote an epistle to Constantine, under the name of Athanasius.* The Eutychians wrote against Cyril of Alexandria under the name of Theodoret. In the books attributed to St. Basil, containing thirty chapters, de Spiritu Sancto, fifteen of them were written by another hand, as is manifest from the difference of style and manner. This appears clear from the preface of Erasmus to his edition of Basil.† Scarcely any father who is the author of any considerable number of books has escaped the violence of the times. The abuse has been so evident, that interested persons of any side, when pressed with the authority of any ancient father, attempt to escape by accusing the edition, or the author, or the hands through which it passed.

2. *The fathers have been corrupted in particular places, by inserting words, and altering them to different senses.* The sixth general council complain that the constitutions of St. Clement were adulterated. Many instances of this kind of corruption might be given.‡

3. *The works of the fathers are corrupted and mutilated by the expurgatorial indices of the Church of Rome.* The king of Spain gave a commission to the inquisitors to purge all Catholic authors; but with the clause, "that they should keep the expurgatory index privately, neither imparting that index, nor giving a copy of it to any." But, by the good providence of God, about thirteen years after, a copy of it was obtained and published by Johannes Pappus and Franciscus Junius; and because it came before the public against their wills, they found it necessary to own it, and have accordingly printed it themselves. They both purged the indexes of the fathers' works, as well as their works.

In Chrysostom's works, printed at Basil, from his first homily on John they blot out the following words: "The church is not built on the man, but on the faith." In his sermon on pentecost they erase the words, "There is no merit but what is given us by Christ." The same father has suffered in many other places.

When Bertram had said "visibiliter," they make him say "invisibiliter;" and what they do to Bertram they do to others; and they take occasion from their corrections of this author to form the following general rule of conduct concerning all ancient authors: "In the old Catholic writers we suffer very many errors, and extenuate and excuse them; and finding out some commentary, we feign some convenient sense, when they are opposed in disputations." On this rule they have practised largely.

In the Spanish index, by the command of Gaspar Quiroga, archbishop of Toledo, and in that also of Sandoval, the purge hath passed on the "Bibliotheca Patrum," collected by Binius, where not only the gloss upon St. Gregory of Neocæsarea, but the works of St. Anthony the abbot, St. Melito, Mark the hermit, Dorotheus, and divers others, are purged. That the reader may be satisfied as to the manner of the proceeding, the doctrines and sayings blotted out are such as the following specimens: "We have learned to worship and venerate that nature *only* that is uncreated;" here *solummodo* only is omitted. The

* Apol. Athanas. ad Constat., vide Baron., A. D. 553.

† See Taylor's *Liberty of Prophesying*, sec. 8. Works, vol. ii, p. 363.

‡ See Bishop Taylor as above, p. 363, and the authorities quoted there.

following sentences have been excluded: "Prudence, and life, and piety make the priest." "A wicked mind cannot be justified." "He that keeps not the commandments does not believe rightly." "Only the holy Trinity is properly incorporeal." "A spiritual prayer helps not an unclean mind." Such precepts and sentiments must, in the estimation of these censors, be considered dangerous and heretical; and therefore, though the fathers teach them, nevertheless, "*deleantur*," *they must be erased.*

In the preface of Augustine, published at Venice, there are the following words: "In quo præter locorum multorum restitutionem secundum collationem veterum exemplarium, curavimus removeri illa omnia quæ fidelium mentes hæretica pravitate possent inficere, aut a Catholicâ orthodoxâ fide deviare." "In which, besides the restitution of many places, by a collation of the ancient copies, we have taken care that all those things which could affect the minds of the faithful with heretical pravity, or would cause them to deviate from the Catholic orthodox faith, be taken away."

The following words are removed from the text and index of Cyril of Alexandria: "Habitat Jesus per fidem in cordibus nostris." "Jesus dwells by faith in our hearts." These words are also used by St. Paul, (Eph. iii, 17,) and Cyril quotes them by a *sicut scriptum est, as it is written.*

In Epiphanius* the words *creaturam non adorare, not to adore the creature,* are erased from his text, which is, *sancta Dei ecclesia creaturam non adorat.*

That they purged the indices of the fathers' works is notorious; so much so that they endeavoured to justify themselves in doing so. But time would fail to point out the erasures and interpolations of the Church of Rome on the writings of the ancient fathers. Those who would desire to examine this subject with minuteness must consult those authors who have treated in form on this subject.†

The foregoing instances, instead of the many which might be adduced, will show how the Church of Rome has corrupted the witnesses and records of antiquity, that her errors and novelties might not be detected and reproved. Now if the fathers were not against them, why should they use these arts? Their own expurgatory indices prove against them that they do corrupt the writings of the ancient fathers, and that their cause stands in need of such unworthy means in order to support it. If this be the way to make men speak alike, it is no wonder if they boast of unity. But the providence of God, which overrules all events, hath, by his almighty power, divided them in spite of all their arts and machinations. It is, however, now more difficult to tell when and how their errors began, since they have undertaken to cut out the tongues of those who could give us the most accurate information. They have done this to their own canon law itself, and the old glosses, in which there were many traces of the ancient and apostolical doctrine, over which the ravages of ancient heretics and interested persons had not quite prevailed. This is largely to be seen in the very censures themselves upon the glosses, published by the command of Pope Pius V., 1580. An unanimous consent of fathers,

* In Epis. ad Rom., c. 10, hæres. 69.

† See Jer. Taylor's Works, vol. ii, pp. 767, 899, and the authorities quoted there.

obtained by such means as the expurgatory indices require, is of small use in promoting true Christian unity. And if such a *standard*, thus formed, be the one by which the Church of Rome interprets Scripture, what can the world expect from her but error, confusion, and every evil thing?

4. *Many of the ancient fathers taught false doctrines, and even heresies.* Clemens Alexandrinus taught that Christ felt no hunger or thirst, but ate only to make demonstration of the verity of his human nature.* Hilary taught, that Christ, in his sufferings, had no sorrow. Origen taught that the pains of hell would be only temporary. Cyprian taught rebaptization. Athenagoras condemned second marriages. John Damascene said that Christ prayed, not in reality, but in appearance.

Justin Martyr, Papias, Appolinaris, Victorinus, Tertullian, Irenæus, Lactantius, and others, in the second and third centuries, defended the doctrine of the Chiliastæ, or Millinarians, who said that Christ, after the general judgment, should dwell a thousand years on the earth. Justin Martyr was so firm in this opinion that he asserted that all true Christians believed this doctrine, and that those who denied it rejected the resurrection. Irenæus held that man, at his creation, was imperfect. Clemens Alexandrinus and Justin held that the angels fell and offended God because they desired the company of women.

Clemens Alexandrinus, Anastasius Sinaita, Athanasius, Jerome, Ambrose, and others taught that "Christ descended into hell, and there preached to the detained, that they who would confess might be saved." Augustine affirmed that Christ did save some; but whether this extended to all the damned he does not inform Euodius, who asks the question.

Hilary, Jerome, Chrysostom, Ambrose, and Theophylact believed that it was not lawful for Christians, on any account whatever, to take an oath, and that it was "crimen gehennâ dignum," a *crime worthy of perdition*, or *a damnable sin*. Whether this was the doctrine of the Church of Rome at this time, we say not; but she certainly teaches a different doctrine at the present day.†

5. *The Council of Trent hath decreed many things contrary to the decisions of the fathers.* It is now generally believed in the Church of Rome that the Virgin Mary was born without original sin. Yet the fathers denied this, or, rather, they taught a contrary doctrine. The fathers did not believe in the doctrine of transubstantiation; yet this is held as an article of faith in the Church of Rome. Augustine and two hundred and seventeen bishops, and all their successors for a whole age, denied and resisted appeals to the see of Rome; and yet the authority of so many fathers is now of no force at Rome, since she has adopted the doctrine of the supremacy of the pope.

The Councils of Florence and Trent teach the doctrine of purgatory, yet many of the fathers dogmatically teach the contrary of this doctrine. Among the Greek fathers we reckon Justin Martyr,‡ Irenæus,◊ Origen,‖ Chrysostom,¶ Theodoret,** and Arethas Cæsariensis.†† That the Greek fathers did not teach the doctrine of purgatory is very plain, from the great difficulty the Latins had of bringing the Greeks to sub-

* Strom., lib. iii, and vi. † Taylor, vol. ii, pp. 361, 835.
‡ Qu. 60, ad Christian. ◊ Lib. v. ‖ Hom. 7, in Lev. ¶ Hom. 39, in 1 Cor.
** In cap. 11, in Hebr. †† In c. 6, Apoc.

scribe the Florentine Council, where the Latins displayed all their stratagem. And among the Latin fathers Tertullian,* Ambrose,† Augustine,‡ Hilary,§ Prudentius,‖ and Lactantius.¶ These fathers are known to be of the opinion that the souls of the saints are "in abditis receptaculis et exterioribus atriis," *in hidden receptacles and exterior halls*, where they expect the resurrection of their bodies and the glorification of their souls; and though they all believe them to be happy, yet they enjoy not the beatific vision before the resurrection.

6. *The fathers contradict each other in many things.* Augustine did not think the fathers before him to be infallible, when it is plain that in many doctrines he differed from his predecessors. And when, in a question between himself and St. Jerome, about St. Peter and the second chapter to the Galatians, he was pressed with the authority of six or seven Greek fathers, he answered that he gave no such honour to any writers of books as to think them not to have erred, but to the Scriptures only. He believed other authors when they taught according to Scripture, not because they thought so, but because he thought them to have uttered truth. And he appeals to Jerome whether he was not of the same mind respecting his own works.**

The fathers maintained but little agreement among themselves, upon many occasions, respecting principal and important matters. Theophilus, Epiphanius, Chrysostom, Augustine, Ruffin, and Jerome, being all Christians, being all Catholics, being all fathers, contended against one another with great animosity. The Greeks and Latins were divided about *unleavened bread*, and keeping of Easter, which were not matters of sufficient importance to cause contentions. In their councils, too, *new creeds* and *new decrees* were continually devised.

Theophilus called Epiphanias *heresiarch*. Gennadius said that Augustine was not far from being a heretic. Pope Boniface II. said that Aurelius, bishop of Carthage, Augustine, and other bishops in the Council of Africa, were spurred on and inspired of the devil. Their dissensions led Erasmus to say, in his preface to the works of Jerome, that at the time of the fathers the faith was in books rather than in the heart, and there were as many sundry creeds as there were professors of the faith. Hence the heathen upbraid the Christians in the following terms: "Ye Christians dissent among yourselves, and maintain so many sects, which, though they all claim the name of Christian, yet one of them curseth and condemneth another: therefore your religion is not true, nor hath her beginning nor ground from God."†† Now we would ask, if the fathers are to be looked up to as the standards of interpretation, what can we expect from them by way of explanation of many points when themselves are very much divided?

7. *The fathers considered as* INTERPRETERS *of Scripture.* Considered merely as expositors of Scripture, the fathers cannot possess the qualities ascribed to them by the Church of Rome. Some of their interpretations are contradictory to each other. Some of them are at variance with the Church of Rome. Heretical doctrines are taught by

* Lib. iv, Advers. Marc. † Lib. ii, de Cain., c. 2. ‡ Epist. iii, ad Fortunatum.
§ In Ps. 138. ‖ De Exequi defunc.
¶ Lib vii, c. 21. See also authorities quoted by Taylor, vol. ii, p. 360, note *p*.
** Ep. Aug. ad Hieron., 19: in the works of Jerome, 97: and many other places.
†† Clemens Alex. Strom., lib. vii.

others. And it must not be forgotten that their best comments are on the side of Protestantism, and are directly opposite to the doctrines of the Church of Rome. As interpreters of Scripture they are far inferior to many modern commentators, both Protestant and Roman Catholic, especially the former.

8. *Opinions of Catholics respecting the authority of the fathers.* As it regards the precise authority of the fathers in Scripture interpretation, there is much diversity of sentiment among Roman Catholic divines. Cardinal Cajetan, on Gen. i, says: "We must not reject a new sense of the Holy Scriptures because it differs from the ancient doctors, but we must search more exactly the context of Scripture; and if it agree, praise God, who has not tied the exposition of the sacred Scriptures to the sense of the ancient doctors." Maldonat, on Matt. xvi, 13, rejects the expositions which all the authors he had read, except Hilary, give of these words: "The gates of hell shall not prevail against it."

Bellarmine employs the following remarkable language: "It is one thing to interpret the law as a doctor, and another thing as a judge; for expounding as a doctor, learning is required; as a judge, authority. For the opinion of the doctor is to be followed as far as reason persuades; that of the judge from necessity. Wherefore, in their commentaries, Augustine and the other fathers supply the place of teachers; but the popes and councils of a judge commissioned by God."* Baronius, in his Annals, A. D. 34, sec. 213, says: "Although the most holy fathers, whom, for their great learning, we rightly call the doctors of the church, were indeed, above others, imbued with the grace of the Holy Spirit, yet the Catholic Church does not always, in all things, follow their interpretation of the Scriptures."

From Du Pin† we produce the sentiments of two distinguished Roman divines. Ambrosius Catharinus says, when laying down rules to know when the opinions of the fathers may be followed and when not: "We ought," says he, "in the first place carefully examine whether all Catholic doctors are agreed upon a question, or whether they are of different opinions. Secondly, whether they assert a thing occasionally, and support it only with probable reasons, or whether they propose it as an article of faith, grounded on the belief and practice of the ancient church." Melchior Canus speaks thus concerning the authority of the fathers: "The authority of two or three fathers makes but a probable argument, even in things relating to religion and the faith. The sense of a majority is not a sufficient proof. Their unanimous consent would not be an infallible proof in matters which do not relate to the faith, but it would be so in any thing relating to the understanding of the Scriptures in matters of faith."

In the Council of Trent there were very different opinions entertained by the doctors concerning the authority of the fathers in Scripture interpretation. Some looked upon it as a spiritual tyranny to hinder the faithful from exercising their understandings in interpreting Scripture, and to oblige them to abide by the sole sense of the fathers; and that men now ought not to be deprived of a liberty which produced

* De Verbo Dei, lib. iii, c. 10. See Controversy of Breckenridge and Hughes, p. 283.

† Ec. Hist., 16th cent., vol. iii, pp. 683, 697.

no good effects in ancient times; and that it was better to imitate the ancients, who left the interpretation of Scripture at liberty. Others said that popular license was worse than tyranny. Mans said that the schoolmen had so well explained the doctrines of Scripture, that we need learn them no longer from Scripture; and the Lutherans obtained advantage over none but those who studied the Bible. Such were the jarring sentiments entertained by the doctors of the Church of Rome when the Council of Trent sat.*

9. *The unanimous consent.* It is an immutable doctrine of the Church of Rome, that no rite, or doctrine, or interpretation of Scripture is from God, unless it have the unanimous consent of the fathers. To establish this consent they must have authenticated copies of the fathers, free from all additions and alterations. Then the *thirty-five volumes* folio, or even more, containing *many thousand* pages, must be consulted. Next it must be infallibly shown, in reference to any points in debate, that there is no error, contradiction, or doubtful sentiment in any one of them, but a unanimous consent to all the peculiarities of popery. The bare statement of such a mode of interpretation is its proper confutation.

10. *Uses of the testimony of the fathers.* Learned men are not agreed with regard to the degree of esteem that is due to the authors now mentioned and the other ancient moralists. Some represent them as the most excellent guides, while others place them in the lowest rank of instructers. Perhaps the following will comprise their just claims.

As historians of their times, their testimony is very valuable in tracing out the history of the church.

In their writings there are many sublime moral sentiments, well adapted to excite pious and religious affections; while on the other hand they abound with precepts of an excessive and unreasonable austerity, with stoical and academical dictates, with vague notions, and, what is yet worse, with decisions absolutely false, and contrary to the precepts of Christ. Now if by a bad or uncertain director in morals one is meant who fluctuates in uncertainty, or falls frequently into error in explaining the divine law, though he often delivers sublime instructions, then it must be confessed that this title belongs to many of the fathers.

In reference to doctrines we are compelled to bring them to the standard of Holy Scripture, gladly receiving what they teach agreeably thereto, and rejecting what is unsound in the dogmas they have delivered. It is proper, however, to state, that as far as their authority is available, it is mainly on the side of orthodox Protestantism, and against the dogmas and principles of the Church of Rome, in those points wherein they differ from Protestants.

As expositors of Holy Scripture, as was shown above, though the fathers are chargeable with great defects, they are also possessed of some rare excellences. In the interpretation of some passages of Scripture in controversy between us and the Church of Rome, their entire authority may be justly claimed in our favour.

On the whole, to the new doctrine of the Council of Trent, which claims the unanimous consent of the fathers in the interpretation of

* See Du Pin, vol. iii, p. 421.

Scripture, very little weight can be ascribed. Some of the fathers have been corrupted by the intermixtures of heretics, while others of them have been interpolated in particular places, by inserting words, and altering them to different senses. These corruptions and interpolations took place previous to the times of popery. Subsequently, when the Church of Rome found the fathers to be against her in those points wherein she deviated from primitive Christianity, and differed from sound Protestants, she corrupted and mutilated the fathers, in order to destroy their testimony in favour of Protestantism, and to force them to *Romanize*, or testify for the Church of Rome. Consequently, were the fathers unanimous, or were they now in favour of Rome, it would prove very little in their favour, unless it were certain that in the points in debate the testimony adduced was not corrupted.

Furthermore, when we consider that many of the ancient fathers taught false doctrines, and even heresies; that in many things they contradict each other, and are also contradicted by the Church of Rome; and since as moralists they are defective or unsound; as doctrinal teachers they are frequently heretical, contradictory, or erroneous; as interpreters defective; we must infer that the value attached to them by the Council of Trent is too great. Indeed, the doctors of the Church of Rome, when they apply this recent rule of interpretation in theory, are compelled to modify it so as to render it useless; and when they attempt to reduce it to practice, they are forced to abandon it as a useless injunction. What then remains for us, but to receive the historical testimony of the fathers with due respect, and give it due weight, and bring all their doctrines and moral precepts to the standard of inspiration?

CHAPTER VI.

THE ROMAN CATHOLIC AND PROTESTANT RULES COMPARED.

The two rules defined. 1. Their rule is the source of uncertainty: (1.) It is in Latin; (2.) Their traditions are uncertain, changeable, of no authority, and pernicious; (3.) Their church is silent on many points to which they attach much importance; (4.) Their doctrine of intention produces uncertainty: 2. Their rule is impracticable in its application: 3. Their unwarrantable liberties with their rule prove its deficiency: (1.) She adds the apocrypha; (2.) She takes away from the decalogue; (3.) She adds new articles of faith: 4. The means resorted to for its support shew its deficiency: 5. Their mode of determining controversies is contrary to Scripture: 6. Their rule requires faith in the doctrines of men: 7. It is ever varying: 8. It requires every man to be infallible: 9. Christ never established it: 10. Comparison of both rules.

THE Roman Catholic rule of faith is, the Scriptures, the apocrypha, and oral and written traditions, as explained by a living infallible judge or oracle. This living infallible judge is, 1. According to some, the *pope*. 2. According to others, a *general council*. 3. Others consider the pope and council together to be the infallible guide. 4. While some place this in *the church*, that is, in the pope and clergy. Such is the diversity of opinion among Romanists themselves respecting the *judge* of controversy. When the *things* to be judged of are brought to view, the confusion is still greater. Some confine infallibility to faith

and morals, while others extend it to almost every thing. The following objections lie, in our opinion, against the Roman Catholic rule of faith.

1. It is the source of *uncertainty*, as will appear from these considerations.

(1.) Their authorized version of the Bible is in Latin, as well as the prayers and services of their church. The other parts of their rule too, namely, the fathers, written traditions, decrees of councils, and decisions of popes, are also in Latin. Thus, by the adoption of a dead language, the door of knowledge is shut against the people.

(2.) Unwritten tradition, as we have seen, is attended with so many inconveniences and uncertainties, that their enumeration would be endless. One is tempted to suspect that the placing this in the rule of faith was done for the express purpose of producing uncertainty in matters of faith, and of resolving all into the hands of the clergy.

(3.) The Church of Rome is *silent* about many things which she deems important. Whether the mother of our Lord was born sinless is not decided. Where the seat of infallibility is lodged, whether in the pope, a council, the pope and council, or the church, is not decided. Many other points to which they attach great importance are left in the same state of uncertainty.

(4.) Their doctrine of *intention* is the source of uncertainty. According to the Council of Trent,* the efficacy of the sacraments depends on the intention of the administrator. Some of these sacraments are necessary to salvation, and all of them necessary for certain states in life. Thus baptism, ordination, and every other one of their seven sacraments may become invalid, for want of due intention in the administrator. Considering the number and prominent place given to the sacraments in the Church of Rome, and that the want of intention in the administrator renders them null, a world of uncertainty, by this means, mingles itself with the doctrines, morals, and institutions of their church.

2. *The Roman Catholic rule is impracticable in its application.*

Their rule, in addition to the Scriptures, comprises about one hundred and thirty-five volumes folio, made up of the following works: the bulls of popes are at least eight volumes folio; the decretals ten volumes folio; the acts of councils thirty-one volumes folio; the Acta Sanctorum, or Doings of the Saints, are in fifty-one volumes folio. Add to these at least thirty-five volumes folio of Greek and Latin fathers, in which is to be found that part of the rule called the unanimous consent; add to these one hundred and thirty-five volumes folio, of unread and unexamined materials, the unlimited mass of *unwritten* traditions, which have floated down from the commencement of the Christian era to the present time in oral communication, or, in other words, by mere *hearsay* transmission; all these cumbrous additions made to the Holy Scriptures constitute the Roman Catholic rule.

Of this rule the pope is *judge*. Of course he must know the Holy Bible, wholly and infallibly. He must be minutely acquainted with these one hundred and thirty-five folio volumes. He must know infallibly their unknowable contents; reconcile all their irreconcilable con-

* Ch. 7, c. 11.

tradictions; know accurately all the cases and wants of his flock; and then apply his rule of direction. The very enumeration of the different parts of this rule shows it to be an impracticable one, and therefore not what the Almighty gave us for our direction.

3. *The unwarrantable liberties taken with the word of God by Roman Catholics prove the deficiency of their rule.*

(1.) She adds the apocrypha and tradition.

(2.) She takes away from the decalogue the second commandment, or so abridges it as to do away its force and meaning.

(3.) She adds new articles of faith to the word of God. The creed of Pope Pius IV., sworn to by all ecclesiastics, adds twelve new articles to the creed of Christians.

These additions on the one hand, and subtractions on the other, prove that the rule of faith adopted by the Church of Rome, changed as it has been by them, varies from the unchangeable standard which Christ gave to his church.

4. *The* MEANS *resorted to by the Church of Rome, for the purpose of maintaining her rule, show that her very standards are defective.*

By her supreme, authoritative decision, the circulation and perusal of the Scriptures are restricted as follows: No layman can read the Scriptures without a written license from the bishop, and then it must be a Bible translated by a Roman Catholic, and accompanied with notes. The priest who recommends and the bishop who licenses are the only judges of a person's fitness to read the Scriptures. If permitted to read, he is not allowed to think for himself, but as the church directs. If he reads without license, he cannot get absolution till he delivers up his Bible; and all this on the supposition that reading the Scriptures is injurious to the great body of men. All printers selling without license forfeit their edition, and undergo other penalties. And all this is now binding on American citizens as well as on others; and those who reject these laws are anathematized as heretics.

A permanent committee, styled the *Congregation of the Index*, has charge, by authority, of the work of watching the press, and of prohibiting the reading of any works they disapprove of.

Besides, Pope Clement VIII., in the year 1595, published a decree that all Catholic authors who wrote since 1515 should be corrected, so as not only to *blot out* doctrines not approved of, but to add what was necessary. The process of purgation, as we have seen, has also reached the fathers.

Where such means are resorted to, what can we infer, but that there exists great deficiency in permanent, stable principles? Were it otherwise, there would be no need of prohibitions against perusing, or of expurgations or additions.

5. *The Roman Catholic mode of* DETERMINING DISPUTES *is contrary to Scripture and the spirit of Christianity, and therefore cannot be the rule established by Christ.*

In order to secure uniformity they distinguish between *doctrines* and *opinions*. Those points on which they are divided are called *opinions*. Those on which they agree are denominated *doctrines*. For instance; it is an article of faith that the church is infallible. But where this infallibility is vested is a matter of opinion. As if it were of any use to possess infallibility unless it were certain who possessed it, or what

points come under its supervision. Innumerable instances of a similar kind might be given.

Their mode of settling disputes by coercion, prohibition, anathemas, the inquisition, &c., carries with it its own confutation.

Now when the Catholic rule needs so many subtle distinctions and such means of support, we have positive proofs, either that it is not the standard given us by Christ, or that it is glaringly corrupted or perverted from its original purity.*

6. *Their rule requiring faith in the decisions and interpretations of fallible men is subversive of faith and religion, and produces infidelity.*

Faith supposes knowledge, conviction, or evidence, and trust in the truth of God. Their rule requires blind submission to the sayings of fallible men. The collier's faith, already explained, is the perfection of Roman Catholic faith: "I believe whatsoever the church teaches." This is taught, too, as a fundamental article of faith in the following words of Pope Pius's creed: "I admit the Holy Scriptures, according to the sense which the holy mother church (whose right is to judge of the true sense and interpretation of the sacred Scriptures) hath held and doth hold." Thus inquiry is prevented, knowledge is frustrated, and faith is overturned.

As a result, infidelity, to a very great extent, has overrun the Church of Rome. But the particular consideration of this is referred to another place.

7. *The Roman Catholic rule is ever varying, or fluctuating, in consequence of its complicated character.*

With them, either the pope, or a council, or both united, or the universal church is infallible. If the universal church be the seat of infallibility it is useless, to a great degree, as its decisions are hard to be ascertained. If the pope, then all must go to Rome or live in uncertainty. If the pope and council be infallible, then two fallibles will make an infallible. No council has sat for upward of two hundred and seventy years, and it is likely another will never sit. Thus an inquirer is transferred from the pope to the council, and from the council to the pope, in the fruitless attempt to find out infallibility. And if he is amused by the word church, he must settle down in a collier's faith, without having any proper idea of the word church, or of the faith which he professes. He next may be transferred to traditions, and then to fathers, and back again to councils and popes; and thus he may be amused by mere phantoms all the days of his life.

8. *Their rule would require all men to be infallible.*

This has been fully shown.

9. *Christ never established the Roman Catholic rule.*

If Christ ordained it, then he gave the apocrypha by inspiration, as well as the Bible. He must also have ordained all their *oral* traditions, have given the unanimous consent, as a part of the rule, and appointed by name and title the pope, or council, or church, they know not which, as the only infallible judge.

10. *A brief comparison of the Protestant and Roman Catholic rules will show the superiority of the one to the other.*

It is proper just to mention here, as was shown before, that *private*

* See Breckenridge and Hughes, pp. 28, 109–113, letters iv, and xiv, where the reader will find several authentic standards on the point of persecution quoted at large.

interpretation is not the Protestant rule of faith. *The Bible alone is our infallible rule.* The Bible is the rule, interpretation is the *use* of that rule. If men pervert it, the rule itself is not in fault. An examination of the Bible as a rule of faith, compared to the Roman Catholic rule, will present the former in an advantageous light.

One thing is worthy of notice here, namely, that they admit both the authenticity and inspiration of the Scriptures. Here, then, is the infallible rule. Thus Romanists must allow that the Protestant rule is inspired and infallible, though they allow it needs the interpretation of their church. Here, then, we have this acknowledgment, that our rule, as far as it goes, is both inspired and infallible; and this cannot be properly said of their rule, for it has never been proved, and Protestants do not admit the inspiration and infallibility of the Roman Catholic rule. Yet Romanists must allow that our rule is infallible.

Now just glance at the Roman Catholic rule. It embraces the Bible, apocrypha, written and unwritten traditions, the unanimous consent of the fathers, and interpretation of all by an infallible judge, who has not spoken for nearly three hundred years, and whose writings and interpretations make a library in two dead languages. The Bible is embraced in one volume of moderate size; while the tomes of their rule require the labour of more than a whole life to peruse and digest them.

But as we have in the foregoing chapters sufficiently discussed the Roman Catholic rule of faith, the reader must be referred to them for satisfactory arguments respecting the deficiency of the rule of faith adopted by the Church of Rome, and the vast superiority of the Protestant rule.

BOOK II.

ON THE SEVEN SACRAMENTS OF THE CHURCH OF ROME.

CHAPTER I.

THE SACRAMENTS IN GENERAL.

1. STATEMENT OF THEIR DOCTRINE. Creed of Pius IV. quoted. Decree of the Council of Florence. Council of Trent cited. Mode of treating the subject.—II. THE NAME, NATURE, AND DEFINITION OF A SACRAMENT. 1. The word sacrament defined: 2. Explanation of its several parts: 3. Points wherein Roman Catholics and Protestants differ and disagree.—III. THE NECESSITY OF THEIR INSTITUTION. 1. They make them absolutely necessary: 2. Their views are contrary to Scripture: 3. And confound faith and pervert morals.—IV. THE MATTER AND FORM OF THE SACRAMENTS. 1. These defined: 2. Form of consecration: 3. The sense of the words must be preserved: 4. The matter must be an object of *sense*.—V. NUMBER AND ORDER OF THE SACRAMENTS. 1. Their proofs from the number seven considered. They are denied: (1.) From *Scripture*; (2.) Tradition; (3.) Church authority; (4.) Prescription; (5.) Analogies from nature. Roman Catechism quoted: 2. Comparative excellences of the sacraments: 3. There are only two sacraments in the Christian church.—VI. THE AUTHOR OF THEM.—VII. THEIR ADMINISTRATION. 1. Who is the minister: 2. His faith: 3. His probity or sanctity. Wickedness no disqualification. This is an article of faith. The reasons which they give for this: 4. Solution of several moral questions. Whether a wicked minister sins if he administers? What should he do who is about to administer, if he is conscious to himself of mortal sin? Whether he who sins mortally ought to preach? Is it lawful to receive sacraments from wicked ministers? 5. Solution of this last question. The Church of Rome tolerates and authorizes wicked men to administer sacraments: 6. The intention of the minister. Dens quoted.—VIII. THE RECEIVER OF SACRAMENTS. 1. Distinction between receiving a sacrament validly and fruitfully: 2. They substitute good intentions for reformation of life. Lieberman quoted.—IX. THE EFFECTS OF THE SACRAMENTS. The general effects of the sacraments. 1. They confer grace: 2. The graces which they confer: 3. The *manner* in which they confer grace. Distinction between conferring grace *ex opere operato* and *ex opere operantis*. Of grace conferred *ex opere operato*. Whether they confer grace *morally* or *physically*. The Thomists and Scotists. *Character*, or *the secondary effects*: 4. *Definition* and *nature* of character: 5. Their proofs for character considered: (1.) Scripture proofs; (2.) Tradition; (3.) Councils: 6. Baptism, confirmation, and orders confer grace: 7. Several questions concerning character: 8. Arguments against character.—X. CEREMONIES AND SACRAMENTALS. 1. These described: 2. Their uses: 3. Their effects: 4. Use of the Latin tongue.—XI. ARGUMENTS AGAINST THEIR VIEWS OF SACRAMENTS. 1. Their doctrine on this head exalts improperly the priesthood: 2. Is replete with danger to men's souls: 3. The moral character of the administrator is injurious: 4. They employ their sacraments as incantations.

I. *Statement of their doctrine.*

A general survey of the seven sacraments of the Church of Rome will be necessary before we proceed to examine each one in particular. The following is the authoritative decision of the creed of Pope Pius IV. on this subject: "I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and that

of these, baptism, confirmation, and orders cannot be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments."

The following is the decree of the Council of Florence, held under Eugenius IV., in 1442, on the same subject: "The sacraments of the new law are seven; namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony; which differ much from the sacraments of the old law. For these do not cause grace, but represent it as about to be given by the passion of Christ: but the sacraments of the new law contain grace, and confer it on those who worthily receive them. The first five of these are ordained for the spiritual perfection of each man in himself; the last two for the government and multiplication of the whole church. By baptism we are spiritually born again; by confirmation we are increased in grace and strengthened in faith; but being renewed and strengthened, we are nourished by the divine aliment of the eucharist. If by any sin we incur sickness of mind, by penitence we are spiritually healed; also spiritually and bodily, as may be proper for the soul, by extreme unction. By orders the church is governed and spiritually multiplied; by matrimony she is bodily increased. All these sacraments are perfected by three things, namely, by *things* as to the *matter*, by *words* as to the *form*, and by the *person* of the administrator who confers the sacrament, with the intention of doing what the church does; of which, if any be wanting the sacrament is not perfected. Among these sacraments there are three, baptism, confirmation, and orders, which impress indelibly on the soul a *character*, that is, a certain spiritual sign, distinguishing him from others. Hence they are not repeated on the same person. But the other four do not impress a character, and admit of reiteration."*

The Council of Trent, in its seventh session, held March 3d, 1547, has the following decree and canons concerning *the sacraments in general*:—

DECREE CONCERNING THE SACRAMENTS.—PREFACE.

"In order to complete the exposition of the wholesome doctrine of justification, published in the last session, by the unanimous consent

* "Novæ legis septem sunt sacramenta, videlicet, baptismus, confirmatio, eucharistia, pœnitentia, extrema unctio, ordo, et matrimonium. Quæ multum a sacramentis differunt antiquæ legis. Illa enim non causabant gratiam, sed eam solum per passionem Christi dandam esse figurabant: hæc vero nostra et continent gratiam, et ipsam dignè suscipientibus conferunt. Horum quinque prima ad spiritualem unius cujusque hominis in seipso perfectionem; duo ultima, ad totius ecclesiæ regimen, multiplicationemque ordinata sunt. Per baptismum enim spiritualiter renascimur; per confirmationem augemur in gratia, et roboramur in fide: renati autem et roborati, nutrimur divina eucharistiæ alimoniâ. Quod si per peccatum ægritudinem incurrimus animæ, per pœnitentiam spiritualiter sanamur: spiritualiter etiam et corporaliter, prout animæ expedit per extremam unctionem: per ordinem vero ecclesia gubernatur et multiplicatur spiritualiter: per matrimonium corporaliter augetur. Hæc omnia sacramenta tribus perficiuntur, videlicet, rebus tamquam materiâ, verbis tamquam formâ, et persona ministri conferentis sacramentum cum intentione faciendi quod facit ecclesia: quorum si aliquod desit, non perficitur sacramentum. Inter hæc sacramenta tria sunt, baptismus, confirmatio, et ordo, quæ characterem, id est, spirituale quoddam signum a cæteris distinctivum, imprimunt in anima indelibile. Unde in eadem persona non reiterantur. Reliqua vero quatuor characterem non imprimunt, et reiterationem admittunt."—*Decretum Concil. Florent.*

of the fathers, it hath been deemed proper to treat of the holy sacraments of the church, by which all true righteousness is at first imparted, then increased, and afterward restored, if lost. For which cause the sacred, holy, œcumenical, and general Council of Trent, lawfully assembled, &c., abiding by the doctrine of the sacred Scriptures, the tradition of the apostles, and the uniform consent of other councils, and of the fathers, hath resolved to frame and decree these following canons, in order to expel and extirpate the errors and heresies respecting the most holy sacraments which have appeared in these times—partly the revival of heresies long ago condemned by our ancestors, partly new inventions—and have proved highly detrimental to the purity of the Catholic Church and the salvation of souls. The remaining canons, necessary to the completion of the work, will be published hereafter, by the help of God.

"*Canon* 1. Whoever shall affirm that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than seven, namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, or that any of these is not truly and properly a sacrament; let him be accursed.

"2. Whoever shall affirm that the sacraments of the new law only differ from those of the old law in that their ceremonies and external rites are different; let him be accursed.

"3. Whoever shall affirm that these seven sacraments are in such sense equal that no one of them is in any respect more honourable than another; let him be accursed.

"4. Whoever shall affirm that the sacraments of the new law are not necessary to salvation, but superfluous; or that men may obtain the grace of justification by faith only, without these sacraments; (although it is granted that they are all not necessary to every individual;) let him be accursed.

"5. Whoever shall affirm that the sacraments were instituted solely for the purpose of strengthening our faith; let him be accursed.

"6. Whoever shall affirm that the sacraments of the new law do not contain the grace which they signify, or that they do not confer that grace on those who place no obstacle in its way, as if they were only the external signs of grace or righteousness received by faith, and marks of Christian profession, whereby the faithful are distinguished from unbelievers; let him be accursed.

"7. Whosoever shall affirm that grace is not always given by these sacraments, and upon all persons, as far as God is concerned, if they be rightly received, but that it is only bestowed sometimes, and on some persons; let him be accursed.

"8. Whoever shall affirm that grace is not conferred by the sacraments of the new law, by their own power, [*ex opere operato,*] but that faith in the divine promise is all that is necessary to obtain grace; let him be accursed.

"9. Whoever shall affirm that a character, that is, a certain spiritual and indelible mark, is not impressed upon the soul by the three sacraments of baptism, confirmation, and orders, for which reason they cannot be repeated; let him be accursed.

"10. Whoever shall affirm that all Christians have power to preach the word and administer all the sacraments; let him be accursed.

"11. Whoever shall affirm that when ministers perform and confer a sacrament it is not necessary that they should, at least, have the intention to do what the church does; let him be accursed.

"12. Whoever shall affirm that a minister who is in a state of mortal sin does not perform or confer a sacrament, although he observes every thing that is essential to the performance and bestowment thereof; let him be accursed.

"13. Whoever shall affirm that the received and approved rites of the Catholic Church, commonly used in the solemn administration of the sacraments, may be despised or omitted without sin, by the minister, at his pleasure, or that any pastor of a church may change them for others; let him be accursed."*

Neither the foregoing decrees nor canons contain any definition of a

* "Ad consummationem salutaris de justificatione doctrinæ, quæ in præcedenti proxima sessione uno omnium patrum consensu promulgata fuit; consentaneum visum est de sanctissimis ecclesiæ sacramentis agere, per quæ omnis vera justitia vel incipit, vel cœpta augetur, vel amissa reparatur. Propterea sacro-sancta œcumenica et generalis Tridentina Synodus, in Spiritu Sancto legitimè congregata, præsidentibus in ea eisdem apostolicæ sedis legatis, ad errores eliminandos, et extirpandas hæreses, quæ circà sanctissima ipsa sacramenta hac nostra tempestate, tùm de damnatis olim à patribus nostris hæresibus suscitatæ, tùm etiam de novo adinventæ sunt, quæ Catholicæ Ecclesiæ puritati, et animarum saluti magnoperè officiunt, sanctarum Scripturarum doctrinæ, apostolicis traditionibus, atque aliorum conciliorum et patrum consensui inhærendo, hos præsentes canones statuendos, et decèrnendos censuit; reliquos, qui supersunt ad cœpti operis perfectionem, deinceps, divino Spiritu adjuvante, editura."—*Concil. Trid.*, sess. 7. *Decretum de Sacramentis. Præmium.*

"*Canon* 1. Si quis dixerit, sacramenta novæ legis non fuisse omnia à Jesu Christo, Domino nostro, instituta; aut esse plura vel pauciora quàm septem, videlicet, baptismum, confirmationem, eucharistiam, pœnitentiam, extremam unctionem, ordinem, et matrimonium; aut etiam aliquod horum septem non esse verè et propriè sacramentum; anathema sit.

"2. Si quis dixerit, ea ipsa novæ legis sacramenta à sacramentis antiquæ legis non differre, nisi quia cæremoniæ sunt aliæ, et alii ritus externi; anathema sit.

"3. Si quis dixerit, hæc septem sacramenta ita esse inter se paria, ut nulla ratione aliud sit alio dignius; anathema sit.

"4. Si quis dixerit, sacramenta novæ legis non esse ad salutem necessaria, sed superflua; et sine eis, aut eorum voto per solam fidem homines à Deo gratiam justificationis adipisci; licèt omnia singulis necessaria non sint; anathema sit.

"5. Si quis dixerit, hæc sacramenta propter solam fidem nutriendam instituta fuisse; anathema sit.

"6. Si quis dixerit, sacramenta novæ legis non continere gratiam, quam significant, aut gratiam ipsam non ponentibus, obicem non conferre, quasi signa tantùm externa sint acceptæ per fidem gratiæ vel justitiæ, et notæ quædam Christianæ professionis, quibus apud homines discernuntur fideles ab infidelibus; anathema sit.

"7. Si quis dixerit, non dari gratiam per hujusmodi sacramenta semper, et omnibus, quantùm est ex parte Dei, etiam si ritè ea suscipiant, sed aliquando, et aliquibus; anathema sit.

"8. Si quis dixerit, per ipsa novæ legis sacramenta ex opere operato non conferri gratiam, sed solam fidem divinæ promissionis ad gratiam consequendam sufficere; anathema sit.

"9. Si quis dixerit, in tribus sacramentis, baptismo scilicet, confirmatione, et ordine, non imprimi characterem in anima, hoc est, signum quoddam spiritale, et indelibile, undè ea iterari non possunt; anathema sit.

"10. Si quis dixerit, Christianos omnes in verbo, et omnibus sacramentis administrandos habere potestatem; anathema sit.

"11. Si quis dixerit, in ministris, dùm sacramenta conficiunt, et conferunt, non requiri intentionem saltem faciendi quod facit ecclesia; anathema sit.

"12. Si quis dixerit, ministrum in peccato mortali existentem, modò omnia essentialia, quæ ad sacramentum conficiendum, conferendum pertinent, servaverit, non conficere, aut confere sacramentum; anathema sit.

sacrament. This deficiency is supplied by the catechism, and given below, from which we learn that they attribute to their sacraments the power of signifying sanctity and justice, and of imparting both to the receiver. The administration of the sacraments in the Church of Rome is admirably adapted to exalt the sacerdotal order, which is a leading principle among them. The religion of the New Testament consists of faith and holiness: "Faith cometh by hearing, and hearing by the word of God;" and "faith purifieth the heart." Here is beautiful simplicity; but how complex is the religion of Rome!

After quoting the decisions of the councils, and therefore the standards of the Roman Church, on the sacraments, we proceed to enter into those minutiæ of discussion, by which their views will be more fully made known to the reader, and the propriety and force of our objections and arguments clearly manifested. Following the divisions of their most acute theologians, as Dens, Collet, Bailly, Liebermann, Ferraris, &c., we will bring to view the following points respecting the seven sacraments of the Church of Rome: 1. The name, nature, and definition of a sacrament. 2. Their necessity and existence. 3. Matter and form. 4. The number. 5. The author of them. 6. The administrator or minister. 7. The receiver or subject. 8. Efficacy or effects. 9. Ceremonies and sacramentals.

II. *The name, nature, and definition of a sacrament.*

1. The Latin word *sacramentum*, *sacrament*, is employed by the Latin writers to signify an *oath* or *obligation*, such as soldiers receive. The Latin fathers meant by the word any *sacred thing* which lies concealed, and it is employed by them with considerable range of meaning.

The catechism of the Council of Trent defines a sacrament as follows: "Sacramentum est res sensibus subjecta quæ ex Dei institutione sanctitatis et justitiæ tum significandæ tum efficiendæ vim habet." "A sacrament is a thing subject to the senses; and possessing, by divine institution, at once the power of signifying sanctity and justice, and of imparting both to the receiver."* Dens defines it thus: "Est signum rei sacræ, non nudum, sed ut sanctificans homines." "It is a sign of a sacred thing; not a naked sign, but one which sanctifies man."†

2. From their theologians we collect the following explanations of the several parts of the foregoing definitions.

A sacrament, say they, is called *signum*, a *sign* or *symbol*, because it leads us into the knowledge of something else; for instance, in baptism, exterior ablution represents internal purity.

It is called a *sensible* sign, because men are moved to the consideration of spiritual things by no other than corporeal or sensible objects.

It is called *permanent*, because, by the appointment of God, it is to endure as long as religion exists.

It is said to be *divinely instituted*, because God, who is the sole author of religion and grace, is also the author of the sacraments.

A sacrament is said to *signify and produce sanctity in man*, by which

"13. Si quis dixerit, receptos et approbatos Ecclesiæ Catholicæ ritus, in solemni sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato à ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse; anathema sit."—*Concil. Trid., De Sacramentis in Genere.*

* Cat., p. 135. † De Sacr. in Genere, No. 1.

he becomes righteous. The sacraments of the old law, they say, represent the inward grace to be given by the passion of Christ; but those of the new law both represent and *produce* this interior grace.

3. Protestants, in common with the Church of England in her catechism, believe that a sacrament is "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof. How many parts are there in a sacrament? Two; the outward visible sign, and the inward spiritual grace."

The Socinians, or Unitarians, believe that a sacrament is a mere naked and simple sign or mark by which Christians are distinguished from those who are not Christians. Though this is correct enough as far as it goes, it is nevertheless faulty, because it does not go far enough, as it does not comprehend the reception of grace as the great thing to be obtained by the instrumentality of the sacraments.

In several things Protestants and Romanists are *agreed* respecting the sacraments. Both are agreed that the sacraments are outward signs of spiritual graces; that there should be an agreement or fitness between the sign and the thing signified; and that sacraments ought to be instituted by divine authority.

In several points respecting the sacraments Roman Catholics and Protestants differ. 1. On the authority of instituting a sacrament, which we affirm to be derived from Christ only, and proved from Scripture alone. 2. We differ in the form and matter of the sacraments. 3. In the instrumental or ministerial cause. 4. In the use and end of a sacrament. 5. In the number of the sacraments.

According to the Roman Catholic definition of a sacrament, it will be impossible to place some of those which she calls sacraments in that number. For instance; in their sacrament of penance there is no external visible sign. There is only the application of a general promise by a special ceremony. The form of absolution and the confession of the penitent form, according to them, the outward sign; but this represents the subject in so ridiculous a light as to lead them to place the sign sometimes in one thing and sometimes in another.* It could be easily shown that in other sacraments of their church the component parts of one are wanting.

III. *Necessity of their institution.*

1. They maintain that sacraments are not in their nature absolutely necessary for salvation, for God could save men by other means, as his power is not restricted to sacraments; but that there is a necessity of *congruity*, or *fitness*, so that men by them obtain a meetness or preparation for heaven. These three sacraments are absolutely necessary, they say, as they are instituted by God. Baptism is necessary to all; penance to those who fall after baptism; and orders simply necessary to the whole church. By necessary they understand that without which a man cannot be saved. Without the other sacraments men may be saved, provided there be no negligence or contempt. Bellarmine, in conformity to the fourth canon of the Council of Trent on the sacraments, says that they are more necessary than faith. "Whoever shall affirm that the sacraments of the new law are not

* See *Gerhard, De Pœniten.*, sect. 23.

necessary to salvation, but superfluous, or that men may obtain the grace of justification by faith only, without these sacraments; (although it is granted that all are not necessary to every individual;) let him be accursed."

2. This obviously contradicts Scripture. Our Saviour saith, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi, 16. He does not say, *he that is not baptized*, but, *he that believeth not*. Therefore faith is more necessary than baptism. Besides, St. Paul teaches plainly that "a man is justified by faith only, without works of law," Rom. iii, 28.

3. Such a necessity as Roman Catholics attach to the administration and reception of their sacraments tends much toward the weakening or confounding of faith, as well as to the perversion of morals. The confidence of man, by the undue stress placed on mere sacraments, is fixed on the creature more than on God. And the evil is increased when some of these sacraments, as sacraments, and parts of others, are not only without foundation in Scripture, but contrary thereto.

IV. *The matter and form of the sacraments.*

1. Every sacrament consists, say they, of *matter* and *form*, which are the essential parts of which a sacrament is composed, and without which there is no sacrament. The matter consists of *things;* as *water* in baptism, *chrism* in confirmation, *oil* in extreme unction. The *form* consists of the *words* of consecration or administration.

2. Their sacraments are not consecrated by all the words of institution, but by a certain form of speech to be used over the elements. For instance; these words are said over the bread, *This is my body;* and the like over the wine, *This cup is the new testament;* and in baptism these, *In the name of the Father, and of the Son, and of the Holy Ghost.* These are the forms of the sacrament, and the very words of consecration, spoken in a strange tongue, without farther invocation of the name of God, or giving of thanks, as necessary to the essence of a sacrament. We Protestants readily allow that the word *to bless* (1 Cor. xi, 15) signifies to sanctify or consecrate; but that is not done by a magical muttering of words over the sacrament, but by the whole action, according to Christ's institution, in distributing, receiving, and giving of thanks. This appears from the words which follow those referred to above: *the bread which we break, the cup which we drink*, &c. We rehearse not the words of institution as a magical charm said over the bread and wine to convert their substance, but to declare what they are to us by Christ's institution, the symbols of his body and blood. It is not the muttering of a few words in a strange tongue, after the manner of enchanters, that has the power to consecrate; but the understanding, hearing, and believing the institution of Christ, with calling upon the name of God and thanksgiving before him.

3. They allow that the words of institution may be altered substantially by altering the sense, and then the sacrament is imperfect or destroyed; or the change may be accidental, when the syllables or words are changed, but the sense remaineth the same, yet the sacrament is not destroyed: though he sinneth who doth alter. That no substantial change ought to be made, either by an individual or the church, must be granted by all. But that a verbal change may be made and exist we have unequivocal testimony from the words of institution of

the eucharist, as used by the evangelists and St. Paul. (Compare Matt. xxvi, 27; Luke xxii, 19; 1 Cor. xi, 24.) But in this matter the Church of Rome is peculiarly guilty in making serious additions, subtractions, and alterations in the sacraments. She takes away one part of the eucharist, namely, the wine, in administering it to the people, and when she uses it she mingles it with water. A change or omission of words may not alter the sense, but a change in *things*, or the *matter*, must materially affect a sacrament.

4. In the matter of the sacrament they hold it not necessary to be a *visible* object, but such as comes under the cognizance of the *senses*, as the ears; for in penance they have no material form but the sound of the words. It will be difficult to show that such can be a sensible *symbol*, representing an inward grace. But it would be an endless task to point out all the errors of Romanists in the administration of sacraments.

V. *Number and order of the sacraments.*

1. The Council of Trent affirms that the sacraments are neither fewer nor more than seven, and they pronounce all accursed who hold to the contrary. It will be amusing and instructive to the reader to see what arguments and authorities are employed by the Church of Rome for the purpose of establishing their seven sacraments. They argue from Scripture, tradition, church authority, prescription, analogies of nature, &c.

(1.) *Scripture.* The following is a literal translation of Peter Dens, the author of the text-book on divinity in most Roman Catholic schools: "The number *seven* is also insinuated in various places of Scripture; thus in Prov. ix it is said: *Wisdom*, which is Christ, *hath built her house*, that is, the church, *and hath cut out her seven pillars*, to wit, the seven sacraments, which as so many pillars sustain the church. Thus in like manner in Exod. xxv, by the seven lights which were in one candlestick this is insinuated: for the seven sacraments are, as it were, so many lights which illuminate the church."*

The Roman catechism is content with saying that the seven sacraments can be *proved from Scripture*, without quoting any passage for that purpose. The various councils say the same thing, and generally with the same silence respecting the Scripture texts. Such Scriptural authority as that which Dens gives is frequently adduced, and in quoting it we embrace its confutation in its own absurdity. They do, however, sometimes quote Scripture, and we have an instance of this in Bailly,† who quotes the following Scripture authority for the sacraments peculiar to the Church of Rome: for penance, John xx, 22, 23, for extreme unction, James v, 14; for orders as a sacrament, 2 Tim. i, 6; for marriage as a sacrament, Eph. v, 31, 32. It must appear to the intelligent reader that the Scripture authority for the Roman sacraments is very slight indeed.

(2.) *Traditions of the fathers.* The testimony on this head is usually to be found where each sacrament is treated in order. We can only say now, that early antiquity gives no ground for sacraments to the number of seven.

* Insinuatur etiam septenarius, &c., Tract. de Sacr., No. 46. See also Bellarmine, lib. ii, cap. 26; Remish annotator on Apocalypse, sect. 3, for several such specimens.
† Tract. de Sacr., c. 2, prop. iv.

(3.) *Authoritative definitions of councils*, or *the authority of the church*. That the councils do affirm that the Scriptures teach that there are seven sacraments, we readily allow. But then there is no passage of Scripture, properly interpreted, that teaches so, as we have noticed already; and the Council of Trent could find no such text, though her divines affected to prove that the seven sacraments were instituted by the authority of Jesus Christ. In support of their number of seven, nothing could be adduced by them but uncertain tradition and fanciful analogies. It was argued, for instance, that seven is a *perfect number*, since there are *seven days* in the week, *seven excellent virtues*, *seven deadly sins*, *seven planets*, &c.*

But Liebermann, a modern Roman divine, who must have seen that this reasoning was invalid, maintains that the authority of the church or council is of itself sufficient, seeing she is infallible in her decisions. On the first canon of the Council of Trent on the sacraments, (de Sacramentis,) he founds the following sweeping argument: "This declaration of the general council should suffice, according to the strict laws of method. For we have proved in our Catholic Demonstration that there is only one true church of Christ; that she was called catholic by the consent of all; that she was governed by the Holy Spirit; that the deposite of faith was intrusted to her, and to her it belonged to decide controversies of faith by HER INFALLIBLE DECISION."† Thus they argue in the vicious circle; for when Scripture fails them they run to the authority of the church, and when the latter appears to be unsound they run back to Scripture. So by frequently *changing their ground* they keep up appearances.

(4.) *Prescription.* Their argument here is, that because their church now holds the seven sacraments this number was always held. The good sense of the reader will here see that this is a miserable evasion. But those who would see all that can be said on this topic may consult Bailly.‡

(5.) *Natural analogies.* From the analogy that is supposed to exist between natural and spiritual life, Thomas Aquinas argued that there were seven sacraments. The Florentine fathers, in their decree of Eugenius IV., employ the same emblems of analogy. The Roman catechism, with great plausibility, follows in suit, whose edition of the supposed analogy we give, with some abridgment, after Bailly. The following is the celebrated analogy: "In order to exist, to preserve existence, to contribute to his own and the public good, seven things seem necessary to man. 1. To be born. 2. To grow. 3. To be nurtured. 4. To be cured when sick. 5. When weak to be strengthened. 6. As far as regards the public weal, to have magistrates invested with authority to govern. 7. And finally, to perpetuate himself and his species by legitimate offspring. Analogous, then, as all these things obviously are to that life by which the soul lives to God, we discover in them a reason to account for the number of the sacraments. 1. Baptism is the gate to all the other sacraments, by which we are born again to Christ. 2. Confirmation, by which we grow up and are strengthened in the grace of God. 3. The eucharist, the true bread

* See Sarpi, lib. ii, sec. 85; and Cramp, p. 119.
† Institutiones Theol., tom. iv, part i, p. 211. Moguntiæ, 1837.
‡ De Sacr., prop. iv, prob. 3.

from heaven, which nourishes our souls to eternal life. 4. Penance, by which the soul that has caught the contagion of sin is restored to spiritual life. 5. Extreme unction, which obliterates the traces of sin, and invigorates the powers of the soul. 6. Holy orders, which gives power to perpetuate in the church the public administration of the sacraments, and the exercise of all the sacred functions of the ministry. 7. Matrimony, a sacrament instituted for the legitimate and holy union of man and woman, for the conservation of the human race and the education of children."* Such are the reasonings which Rome puts in the place of Scripture authority.

2. They maintain that all the sacraments are not of equal dignity, necessity, or signification. Three of the sacraments, namely, baptism, the eucharist, and orders, are considered as superior to the others. Baptism is absolutely necessary, as it is the only means of regeneration, or is regeneration itself. The necessity of penance is relative; for it is necessary only for those who sin mortally after baptism. Orders too, though not necessary to each of the faithful, are of absolute general necessity to the church. But the eucharist, for holiness, and for the number and greatness of its mysteries, is eminently superior to all the rest. "The other sacraments possess the power of sanctifying only when any one uses them; but in the eucharist there exists the author of sanctity before their use."† "In this sacrament Christ himself is contained substantially; in the others only a certain instrumental virtue derived from Christ himself."‡ Such is the comparative estimation in which they hold the sacraments.§

The Douay doctors (Annotations on Exod. xvi) set forth the eminence of the eucharist by comparing it in twelve several points with manna, in all of which miracles are introduced.‖ Nevertheless, the distinguished Origen saw none of these characteristics in manna; and his interpretation is surely to be preferred to the conceits of the Douay theologians, though his is fanciful enough.¶

3. Now there are three things which seem obviously to belong to every sacrament. 1. That their symbols signify or represent, in a lively manner, the spiritual things which they represent. 2. They must be instituted by Christ. 3. The sacraments of the gospel should succeed those of the law. From hence we can infer that there are only two sacraments that belong to Christianity, namely, baptism and the Lord's supper.

1. These two only are signs of heavenly things, and seals and pledges thereof. The remission of sins is represented in baptism, Acts ii, 38. The death of Christ is showed forth in the eucharist, 1 Cor. xi, 26. None of the other sacraments of the Church of Rome have the same claims.

2. The Lord Jesus commanded only these two sacraments to be used for ever in his church. He used many other ceremonies himself, such as lifting up of hands, the tempering of clay and spittle, imposition of hands, and anointing with oil; but he did not enjoin the observance of these on his disciples.

* Catechism, p. 140. Bailly, De Sacram., c. 2, prop. iv, tom. iii, p. 280.
† Con. Trid., sess. 13, c. 3. ‡ Dens, De Sacram., No. 47, vol. v, p. 152.
§ Rom. Cat., p. 143. ‖ See also Willet, p. 554.
¶ The passage in Origen is Hom. 7, c. 6, In Exodum, tom. v, p. 415 of his works.

3. The sacraments of the New succeed those of the Old Testament; as baptism in the place of circumcision, and the eucharist instead of the passover. But they cannot show any sacraments under the old law to which their sacraments of confirmation, penance, extreme unction, orders, and matrimony succeed.

There are other arguments which are directly against their five sacraments in particular; but these will be referred to the places where each sacrament is particularly discussed.

VI. *The author of the sacraments.*

Roman Catholics maintain that neither the apostles formerly, nor the church now, hath authority to institute sacraments; that this power is only in Christ, and that the apostles, in proclaiming the sacraments, announced barely what Christ had previously instituted.

But, then, they refuse to be guided in this by the express words of Scripture, and resort to tradition, which they call the unwritten word of God. And as a specimen of their reasoning we will quote the express arguments by which they attempt to prove that the sacraments were instituted by Christ. They affirm strongly that Christ did institute them, but they endeavour to prove this without giving the words of institution from the written word.

Liebermann, one of their modern divines,* in attempting to prove that Christ instituted the sacraments, quotes for authority the Council of Trent:† "If any one shall say that the sacraments of the new law were not all instituted by our Lord Jesus Christ . . . let him be accursed." And this assumption of the council, though no Scripture is quoted, is supported by the following arguments: 1. *Scripture.* For this is openly professed by the apostle when writing to the Corinthians, Epist. i, ver. 4. He says: "Let a man so esteem us as ministers of Christ, and dispensers of the mysteries of God." 2. *Tradition.* For it was the constant persuasion of the church that all the sacraments were (*tradita*) delivered by tradition from Christ, and that nothing respecting their number or substance could be changed. 3. *Reason;* which, when once it understands the nature and definition of a sacrament, acknowledges that no sacrament is ordained without divine appointment. From the foregoing it is plain that tradition, not the written word, constitutes the *divine authority* on which Romanists found the institution of their sacraments. And therefore, after all, they support their peculiar sacraments not by Scripture, but by tradition. Dens, Bailly, Collet, the Roman catechism, as well as Liebermann and their greatest divines, support the institution of their sacraments by the same process of reasoning. Nevertheless there are some of their theologians, as Hugo and Peter Lombard, who deny that all their sacraments were instituted by Christ.

The following is their principal argument to support their position: "Baptism and the eucharist were instituted without express Scripture warrant, for at the time of their institution the New Testament was not written." To this we reply, 1. The traditions of our Saviour to the apostles, concerning these two sacraments, were afterward written and expressly set down in Scripture. But the Roman Catholic traditions, not being committed to writing, are justly suspected. 2. The

* Institutiones, c. 3, De Auctore Sacram., tom. iv, pars i, p. 225. † Sess. vii, can. 1.

institution of the Roman sacraments was never penned by the apostles, and must be finally resolved into church authority or tradition.

St. Paul saith, speaking of the eucharist, "I have received of the Lord that which I also delivered unto you," 1 Cor. xi, 23. Wherefore no sacrament ought to be delivered to the church but such as have been received of Christ; and what is received of Christ cannot be shown to be from him except it be delivered in the written word.

Hence the fathers ascribed the institution of the sacraments to Christ alone. So Cyprian says: "The great High Priest himself is the institutor and author of the sacrament."*

VII. *The minister or administrator of the sacraments.*

What is said on this head by Roman Catholic divines is usually arranged under the following divisions, namely, the *person*, *faith*, *probity*, and *intention* of the administrator. We will adopt this division by adding one more to this list.

1. *The person of the minister;* or, who is properly authorized to administer sacraments in the Church of Rome?

By the minister is here understood him who consecrates and administers the sacraments to men. The administrators are distinguished as ordinary and extraordinary. The ordinary ministers are those who, by common law and received usage, administer the sacraments. The extraordinary are those who by concession, in cases of necessity, may administer. In the absence of the priest a layman or woman may baptize, whether wicked or righteous, whether Catholic or heretic, Jew or infidel, provided he or she *intends* to do what the church does. Marriage too, under certain circumstances, may be performed by lay persons.

It is a point warmly disputed between their theologians whether angels as well as men may not administer sacraments. Liebermann† contends that angels cannot administer sacraments. Collet‡ contends for the same. In treating on the point that man, ordinarily, is the minister, he introduces the following objection: "The devil can administer sacraments, as well as the members of the devil, such as Judas and wicked priests; but," &c. To this he gives the following reply: "Wicked priests do not cease to be ministers of Christ after they were once consecrated to the ministry; but devils were never consecrated to be ministers of Christ." Aquinas maintains that God may commit the administration of sacraments to angels. And Dens, after quoting him with approbation, says: "We read in certain histories of saints that they received the sacrament of the eucharist from an angel. The same could be done by a departed soul."§ If the spirits of just men or angels may administer sacraments, so also may the spirits of wicked men or devils do the same. Because the wickedness of the administrator, according to Roman Catholic theology, does not disqualify persons to administer sacraments.

If there be a *unanimous consent* among the fathers on this point, the same cannot be said respecting Roman Catholic divines. Chrysostom, in his treatise concerning the priesthood, says, when treating on this

* "Ipse Summus Sacerdos sui est sacramenti institutor et auctor."—Cypr., Serm. de Ablut. Pedum. See also Ambros., lib. iv, de Sacram., c. 4, tom. 4. August., de Vera Relig., c. 17. Id Epist. 108, c. 54. † De Personâ Ministri.

‡ De Ministro Sacram. § De Ministro Sacram., No. 33, vol. v, p. 128.

very point: "Those who inhabit the earth receive this power, which God gave to neither angels nor archangels: for it is not said to them, *Whatsoever ye shall bind*," &c.*

2. *The faith of the administrator.*

That *faith* is not absolutely required for the valid administration of sacraments is taught by the Church of Rome. The Council of Trent (sess. 7, can. 4) decrees: "Whoever shall affirm that baptism, when administered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the church does, is not true baptism; let him be accursed." Thus heretics or schismatics may lawfully baptize; and, according to their best authors and standards, the infidelity of the administrator is no barrier in the way of valid administration.†

3. *The probity or sanctity of the minister.*

Wickedness on the part of the minister, according to the doctrine of the Church of Rome, does not disqualify him from administering any of the sacraments. The Roman catechism speaks thus on this point: "Representing as he does, in the discharge of his sacred functions, not his own, but the person of Christ, the minister of the sacraments, be he good or bad, validly consecrates and confers the sacraments: provided he make use of the matter and form instituted by Christ, and always observed in the Catholic Church, and intends to do what the church does in their administration."‡ The Council of Trent◊ declares: "Whoever shall affirm that a minister who is in a STATE OF MORTAL SIN does not perform or confer a sacrament, although he observes every thing that is essential to the performance and bestowment thereof; let him be accursed." The same council,‖ speaking on the part of the sacrament of penance which relates to priestly absolution, called in the canon *the power of loosing*, has the following: "Whoever shall affirm that priests living in mortal sin have not the power of binding and loosing . . . . let him be accursed." Observe, the wickedness of the administrator does not arise from an occasional lapse into scandalous sin, or from his being taken by surprise. The minister is supposed to be an *habitual* sinner, as well as a *notorious* one. This is clear from the words of the council, which say, *in a* STATE *of mortal sin*, and, LIVING *in mortal sin*. His *life* and *condition*, or *state*, is that of a flagrant, notorious sinner. And as *mortal sins* are mentioned, he may be guilty of fornication, murder, theft, drunkenness, &c., and yet his ministrations are deemed valid.

And that such may continue to administer sacraments is an *article of faith*. *Propositio est de fide*, *The proposition is an article of faith*, says Bailly; and so say all their divines. And whoever denies it is held *accursed* by the Council of Trent.

The following are the reasons which their divines give for tolerating the administration of sacraments by wicked ministers.

1. The sacraments rightly administered by heretics or Protestants

* "Qui terram incolunt . . . . potestatem acceperunt, quam neque angelis, neque archangelis dedit Deus: neque enim illis dictum est, Quæcunque ligaveritis," &c.—*De Sacerdotio*, lib. iii.

† Those who wish to see this question fully discussed may consult Collet, *de Fide Ministri*, Bailly, *de Sacram.*, c. 6, art. 2, tom. iii, p. 333.

‡ Catechism, p. 143. ◊ 7th Session and 12th canon. ‖ Sess. 14, c. 9, can. 10.

are valid: but heretics are sinners, as well as those who sacrilegiously administer sacraments.

2. It is argued from Augustine, who saith:* "What is given by Paul, and what is given by Peter, belongs to Christ; and if it was given by Judas it belonged to Christ .... I do not fear an adulterer, a drunkard, a murderer, because I confide in the dove by whom it is said to me, *This is he who baptizeth.*" The reason of this is, that the sacraments have their efficacy from Christ, and ministers officiate only in his name and in his place.

3. *Tradition.* It is affirmed that this establishes the point.

4. The decision of the Council of Trent.

5. If the virtue of the sacraments depended on the probity of the administrator, no one could know whether he was truly baptized or not.

4. Several *moral questions* are solved by the Roman Catholic casuists connected with this subject, a consideration of which may not be improper. We will state them in their own words, and give their solutions, reserving to ourselves, however, space for observation.

Question 1. *Whether a wicked minister sins if he administers?*

They all allow that he sins *mortally*, and the catechism, p. 144, says that such sins "bring eternal death and everlasting perdition on him who dares to administer them with hands stained with the defilement of sin." Nevertheless, it is surprising that, after all, these notorious offenders are permitted to administer sacraments during their lives, without outward censure or deprivation. And when, in some few cases, censure is administered or deprivation takes place, it is not in consequence of the wickedness of the minister, but because he disregards the order of the church. Besides, the casuistic manner in which their divines treat this subject shows that whatever may be the occasional denunciations against wicked clergymen, they may continue during life in a course of habitual, flagrant sin without church censure or deposition.

Dens affirms,† "that every one who administers sacraments in mortal sin does not sin mortally." His reasons are, 1. A minister may be excused who is ignorant that he is in such a state, or who does it without reflection. 2. When he administers in case of necessity. 3. When he baptizes as a lay person does. Nevertheless Dens maintains that a priest who is in a state of mortal sin cannot administer the eucharist, or absolve in the sacrament of penance, without committing mortal sin.

Question 2. *What should be done by him who is about to administer if he is conscious to himself of mortal sin?*

According to their manual, he ought not to administer sacraments unless he first confess sacramentally, if a confessor is within his reach; but without such an opportunity he should excite contrition. In the administration of the eucharist‡ this is also decided by the Council of Trent.

In regard to the other sacraments, in solving the question, "whether he can administer before he confesses his sin to another priest and receives absolution," Dens gives the following answer: "The question," says he, "may be considered, 1. *Speculatively:* whether, for

* Tract. 5, in Joan. 18. † De Sacram., No. 35. ‡ Con. Trid., sess. 13, c. 7.

instance, the church of Christ hath instituted it, and it must be answered negatively; hence if any one can have security respecting the remission of sins without confession, he needs not to confess. 2. Or it may be answered *practically;* and then it seems to be said plainly, that sacramental confession is not to be omitted by him, at his pleasure, in so weighty a case. The reason of this is, that such a minister is bound to be preserved in a state of grace; therefore he is bound to exhibit moral diligence; but this includes the ordinary medium by which he can obtain sanctifying grace, that is, the sacrament of penance is this medium; therefore he is bound to observe it."*

Thus, *speculatively*, the man need not confess; but, viewing it in a *practical* light, confession is enjoined. Now if it be considered that in many or most cases priests have not much opportunity to confess; that in theory it may be omitted; that the restraints of penance are consistent with a course of flagrant and habitual sin; the conclusion must be obvious, that a course of flagrant and habitual immorality is tolerated, and even practically encouraged, among the clergy of the Church of Rome.

Question 3. *Whether he who sins mortally ought to preach?*

The following is the reply of Peter Dens:† "*Some* hold that he sins grievously, whether his sin be hidden or public. Nevertheless, *many* more properly suppose, that if the sin be secret, though he preaches unworthily, he does not sin by committing a new mortal sin, which may especially be said if he preaches with a zeal of charity for the edification of his neighbour. Because preaching is not a sacramental act, nor does a secret mortal sin appear to be grievously repugnant to the decency, sanctity, or end of his ministry."

"But if such a preacher should be an open sinner, then commonly they hold that he sins grievously on account of the scandal. Because the preaching of the gospel, by this means, comes into contempt, and also produces a disrespect of other ministers, whom the vulgar are inclined to suspect of similar crimes."

Thus, according to the foregoing solution, which is the one generally believed, a man may preach during life and continue in a state of secret sin, or even in a course of public transgression, provided the moral sense of the public will allow of such flagrant wickedness, which is mostly the case in Roman Catholic countries. Our casuist has no reference to the *reformation* of the transgressor, nor to his *deposition* from the ministry in case of conviction. And as these gospel remedies are not mentioned nor proposed, the conclusion is fair that Rome *tolerates*, and therefore *authorizes*, wicked men to preach the gospel. She neither insists on their reformation nor deposes them for their sins.

Question 4. *Is it lawful to receive sacraments from wicked ministers?*

Dens says "that the question is not instituted concerning a minister who invalidly ministers, or of one who, from conjecture and vain rumours only, is esteemed bad, but of one who is *bad by obvious design;* whence it is not sufficient that the minister may have sinned yesterday, because to-day it may be supposed that he has amended."‡ He also adds the following fourfold distinctions respecting the character of bad ministers: "1. One is tolerated, another not tolerated. 2. One

* Dens, De Sacram., No. 37, vol. v, p. 131. † Idem, No. 36. ‡ Idem, No. 38.

tolerated is held, from his office, to administer sacraments; another is not thus held. 3. One is said to be bad only because he is a sinner; another also by censure. 4. One is said to be unprepared, another prepared to administer sacraments; as, for instance, he is placed in the confessional chair." He also informs us that he who is tolerated by the church ought to be received by the faithful, but he who is not thus tolerated ought to be shunned. Yet no one should be shunned or rejected except he who is specially denounced and condemned by the decision of the church.

5. With such premises as the foregoing, the divines proceed to answer the question stated above, "*Whether the faithful may receive the sacraments from wicked or bad ministers?*"

Dens premises that, "Seeing a sacrament is a thing good in itself, which can be lawfully approved; and as the spiritual utility of the receiver cannot be prevented, although he may previously know the sin of the minister who unworthily ministers; hence the entire solution depends on the justice of the cause which he hath for requesting the sacrament from a bad man; hence if the cause is just, then such a petition is lawful. Hence the following solutions:—

"1. In case of extreme necessity, (as when any one is about to die without baptism or penitence,) it is lawful to request and receive the sacrament of baptism or penance from a wicked minister, although not tolerated, if other ministers are absent. So the Council of Trent* declares that *all* priests, in such cases of necessity, may absolve all penitents from all sins and censures, as well those reserved to the holy see as others. This permission, however, does not refer to the other sacraments.

"2. It is not lawful to ask the sacraments from a bad but tolerated minister, on whom it is not incumbent to administer sacraments, if he be not properly prepared, unless necessity urges it; and this necessity ought to be esteemed greater when he is impeded by censure or otherwise than when he is simply bad.

"3. That sacraments may be lawfully received from a bad tolerated [illegible] minister, who from his office is bound to administer, not only the necessity of the sacraments, but certain other minor reasons go to prove. [illegible]."

Many more such questions could be selected from the divines, to show to what subterfuges they have recourse to maintain the validity and efficacy of the ministrations of wicked men. There is a sober sense in which all will allow that the ministrations of authorized ministers, in approved standing, or not deposed, ought to be held lawful and valid. This is the case before proofs can be adduced of the guilt of an offender, and before he can be lawfully deposed according to Scripture. But when the church *tolerates* and *authorizes* wicked men to preach and administer sacraments, as the Church of Rome does, she is then guilty of heinous wickedness. And the Church of Rome is thus guilty. The sin of the minister is overlooked, and consequently the people will follow the example of their leader. But this is so notorious among them, and of such long standing, and tolerated by subtle casuistical expositions, that the thing is now *sanctioned* and *established* by the Church of Rome; so that wicked administrators and receivers

* Sess. 14, c. 7.

of sacraments, who live and die wicked, make up a large portion of the members and ministers of the Church of Rome.

6. *The intention of the administrator.*

The Council of Trent, in imitation of the Council of Florence, gives us the following canon: "Whoever shall affirm that when ministers shall perform and confer a sacrament, it is not necessary that they should have at least the intention to do what the church does; let him be accursed."* The Roman catechism, page 143, as formerly quoted, teaches the same thing.

Intention, says Dens, is the act of the will referring to an end: whence the necessary intention in the minister consists in the act of his will whereby he wills the external act of the sacrament, under the profession of doing what the church does. The intention is distinguished into *actual*, *virtual*, *habitual*, and *interpretative*.

1. An *habitual* intention is not sufficient to the perfecting of a sacrament, because this does not suffice for performing a human act; nay, it is properly no intention.

2. Nor is an interpretative intention enough; for though, from the preceding volition, the sacramental act can be as voluntary as an effect in a cause, yet here it is not now exercised by the minister as by a rational agent.

3. But the actual intention suffices, seeing it is the best. Although it is not necessary, yet the minister should study to obtain it.

4. But a *virtual* intention is sufficient, which, by the force of the preceding act, flows into the following one; and hence it is sufficient to the human act. Hence he who formally goes to the baptistery, the confessional, the altar, &c., about to minister, validly baptizes, absolves, consecrates, &c., although during the time of his ministry he is distracted."† From our author (Nos. 40, 41) just quoted we select the following outlines of the doctrine of intention, as farther explanatory of the subject.

He says the object of the intention of doing what the church does may be fourfold, whence also the intention is fourfold; namely, "1. The intention of doing merely an action of external ceremony, as it were formally undertaken, without any personal will of solemnizing a sacrament, or of doing what the church does. This intention is usually called *merely external*. 2. The intention can be, not only of externally performing the external rite, but also inwardly, and in the mind, of doing generally what the church doeth, whatever, in the mean time, the minister may think concerning the church itself. This intention is called *internal*. 3. The intention of administering a sacrament of the true name, as the Roman Church does. 4. The intention of conferring sacramental effects."

"*What intention of these four is required and is sufficient for the validity of a sacrament?*

"*Answer.* In the first place, the fourth is not required; but the intention, though with the will of not conferring the effect, is sufficient, by which, simply and generally, he wills to do what the church does; for the effect does not refer to the essence of the sacrament.

* Sess. 7, can. 11. † Dens, Tract. de Sacram., No. 39, vol. iv, p. 137.

"Hence, though heretics (Protestants) deny that grace is conferred by the sacraments, they nevertheless validly baptize.

"So also a pagan, although he does not believe that baptism can effect any thing, baptizes, nevertheless, validly, provided he observes the form of the church.

"The *mere external* intention is not sufficient, but the *internal* one is also required, or that the minister would exhibit the external act, intending thereby, especially impliedly, to administer a sacrament, or do what the church does."*

"A general, implied, and confused intention is enough, when it sufficiently determines to do those things externally which belong to the sacramental action. Hence St. Thomas says: 'Although he who does not believe baptism to be a sacrament, or to have any spiritual virtue, does not intend while he baptizes to confer a sacrament; although he intends to do at the same time what the church does, though he reputes that to be nothing; and because the church does something, so, of consequence, he intends to do impliedly something, though not explicitly.'"

"In like manner, it is not required that the minister explicitly do what the Church of Rome does, but it is sufficient that he simply and generally wills to do what Christ instituted, or what the true church does, whatever his opinion may be concerning the church. This is declared by the practice of the church which ratifies the baptism of heretics.

"*But what if he would have two opposing intentions; for instance, a heretic baptizes, intending to do what Christ instituted, or what his church does, but not what the Church of Rome does? Answer.* Such a one, morally speaking, baptizes validly."

"*Is a right or direct intention required in the minister for the perfection of the sacrament? Answer.* Provided the intention is esteemed direct or right in respect of the sacrament, or if there be only an implied intention of administering a sacrament, the sacrament will be valid, although the ulterior intention is not right. Whence St. Thomas saith, 'If a priest intends to baptize a certain female that he may abuse her, or if he intends to make the body of Christ that he may use it in order to poison, and because the former intention did not depend on the latter, hence it happens that the perversity of such an intention does not destroy the verity of the sacrament: but the minister himself sins grievously by such an intention.'"

"*Whether the intention of the minister ought to be determined as to a certain person or matter? Answer*, affirmatively, as appears from the very forms of the sacraments. Thus, by *I baptize thee, I absolve thee*, a certain and determinate person is designated. . . . Hence in the Roman Missal, where on the *defects of the Mass*, sec. 7, it reads thus: 'If any one has before him eleven wafers, and intends to consecrate only ten, not determining what ten he intends, in these cases he does not consecrate, because the intention is required.'"

"*What if any one supposes that there are only ten wafers and there were eleven, or that he held only one when he held two? Answer.* All will be regularly consecrated; because he hath the intention of conse-

* Dens, Tract. de Sacram., No. 40.

erating that which was formerly placed before him, or his intention is simply carried toward the present matter."*

The foregoing from Dens will give the reader an idea of the distinctions and arguments to be found in Roman Catholic systems of divinity. This author is very systematic in his arrangement and clear in his style, and withal comprehends more circumstantially all the points of distinction than almost any other writer. From him we have given the leading views entertained in the Church of Rome respecting the doctrine of intention. Those who would see more may consult Bailly,† Collet,‡ Ferraris,§ and others.

Perhaps it is unnecessary to trouble our readers with any remarks on the doctrine of intention, as they can easily perceive the absurdities connected with and growing out of this dogma of the Church of Rome.‖

VIII. *The receiver or subject of a sacrament.*

1. Their divines make a distinction between the qualifications necessary for the *validity* of a sacrament, and those required in order to enjoy its *effects* or *fruits*.

Children or insane persons are not required to manifest any dispositions as necessary to qualify them for the reception of sacraments or the participation of their fruits; hence the question is concerning those who possess reason.

The disposition in the receiver necessary for the validity of a sacrament. In reference to the eucharist, the will is required of receiving this sacrament in order to its effect, but not to its validity, because the sacrament exists independently of any intention, as it consists in a permanent thing. But in the other sacraments the internal intention is necessary to the validity of the sacraments.

The disposition for enjoying the fruit of a sacrament. If it be the sacrament of the dead, (baptism or penance,) a state of grace is not required, but contrition suffices. But in him who receives a sacrament of the living, a state of grace of itself is required, so that he who is conscious to himself of mortal sin is previously held to confession in order to receive the eucharist. The same is also true, at least practically, of the other sacraments.¶

2. The good INTENTION of the receiver seems, according to the practice of the Church of Rome, to be a substitute for the abandonment of sin and the practice of righteousness. In baptism they are regenerated. By penance, by professing good intentions, without forsaking sin or doing the will of God, the sinner receives remission of the past, and proceeds to contract a fresh load to be remitted as before. Thus good intentions *are*, or *may be*, put in the place of reformation of life and purity of morals, till the sinner becomes an habitual transgressor, and is confirmed in his evil habits by the tolerance and privilege which the church exercises toward him.

* Dens, Tract. de Sacram., No. 41.

† De Sacram., c. 6, art. iv, tom. iii, pp. 356–380.

‡ De Sacram., sec. 3, de Intentione Ministri, tom. iv, pp. 41–66.

§ On the word *Intentio*.

‖ See a pretty general examination of this point by Gerhard, *de Sacram.*, pp. 232–249, who gives twelve reasons against this doctrine, traces it to its origin, gives the opinions of the fathers, refutes the popish arguments, and examines the opinions of the Council of Trent on this point.

¶ Dens, de Sacram., Nos. 44, 45.

To show how little value is placed in connecting moral character with the administration of sacraments, or the sanctity of religion, we will quote from Liebermann, one of their latest divines.

"*Do you inquire whether it be lawful to receive the sacraments from wicked ministers?*

"*Answer.* 1. In cases of necessity baptism or sacramental absolution may be received from ministers, though notoriously wicked, and not even tolerated by the church. Hence the Council of Trent declares that there is no reservation of cases in the article of death, and a penitent may be absolved by any priest.

"2. When a case of necessity does not interfere, it is not lawful to receive the sacraments from him who has been excommunicated by a special and express sentence, or by him who is a notorious striker of the clergy.

"3. When there is a just cause for asking the reception of a sacrament, a person may ask and receive it from the parish priest, to whom the administration of the sacraments officially belongs, or from any other prepared priest, although he may be wicked, if he be tolerated by the church. Because every person may use his own right, although, without his intention, it may afford an occasion to a wicked minister of greater wickedness. Yet when there is a sufficient number of ministers, the law of charity demands that we do not seek the sacraments from him whom we know to be contaminated with wicked acts."*

From the foregoing we perceive that baptism and absolution may be received from *notoriously wicked* men, and that, too, though they may not be tolerated by the church. This is a profanation of the sacraments, and encourages and licenses all manner of sin.

Whoever is officially permitted to administer sacraments may administer them, though ever so wicked, and the people are bound to receive them from his hands. Two huge heresies are here embraced: 1. The church has a right to authorize wicked men to be ministers. 2. The people are compelled to receive the sacraments from wicked men. What heresies can be greater than these?

IX. *The effects of the sacraments.*

Roman Catholic divines divide the effects of the sacraments into *two*, namely, the *primary* effect, which is habitual or sanctifying grace, and the *secondary* effect, which is *character*, and belongs only to baptism, confirmation, and orders. The *general* effect of *all* the sacraments is sanctifying grace, while the *particular* effect of some is character. We will consider first the general effects of the sacraments, and next the particular one, or character.

The general effect of all the sacraments, which is called grace.

1. *The sacraments produce grace.* That grace is called *first*, or *primary*, by their divines, which does not suppose any habitual grace existing in the subject; or it is that which makes a man *just* who was formerly unjust. That is called *second* or *secondary* grace which supposes another pre-existent grace, increases it, or which renders a just man *more just*. The sacraments of the dead (baptism and penance) are said, *per se*, or from their primary institution, to cause first grace; but the sacraments of the living, which are the other five, cause

* *Quæres, an liceat Sacramenta recipere a malis ministris?* &c. Liebermann, Theol. de Ministro Sacram., tom. iv, pars i, p. 258.

secondary grace *per se*, because they were first instituted for those who already spiritually live by grace, or because they were appointed to confer this second grace. They may also *per accidens* confer primary grace. For instance; a person in good faith may receive the eucharist, invincibly, or not very culpably ignorant that he is in a state of mortal sin; only at the same time he has an emotion of imperfect contrition, which emotion, with the sacrament of penance, justifies him. The same reason holds good for other sacraments of the living, but especially for that of extreme unction.*

2. *What graces do the sacraments confer?*

We will here, as elsewhere, give their own views on this topic, and make such observations as may be necessary to present the subject clearly to our readers.

1. Sanctifying grace is said to be the effect of all the sacraments.

2. They say each sacrament confers grace peculiar to itself, because each is appointed to an *end* peculiar to itself, so that it has the special effect of conferring grace subservient to that end. This distinction is called by the divines *sacramental grace*. For instance; according to them, baptism bestows *regenerating* grace, as it confers the first spiritual grace, which blots out all guilt and punishment. The grace of confirmation is *strengthening*, and *augmentative* of the grace of regeneration. In the eucharist the sanctifying grace *nourishes* spiritual life, and *unites* man to God by fervent acts of virtue. The grace of penance *repairs* the soul by a kind of spiritual healing and resuscitation. Extreme unction is more *especially sanative* of the soul. The grace of orders is *ministrative;* and that of matrimony *unites* man and wife, and *restrains* concupiscence.†

The foregoing arrangement and order of sacramental graces have the advantage of a regular systematic arrangement. But it will occur to those who are well versed in the Holy Scriptures that the arrangement is an artificial one; and however its systematic theory may captivate and blind the ignorant, that these distinctions are not to be found in Scripture, and the scheme is grossly at variance with the simple doctrines of the gospel, which teaches repentance toward God and faith in the Lord Jesus Christ as the means of regeneration, and points out to the sanctifying influences of the Spirit by which men are purified, and a life of active faith by which they show forth the praises of Him who called them from darkness to light. But the blight of popery is, that it cannot admit that man should receive directly from God, in the use of gospel means, the remission of sins, and grace to help in time of need, unless they be communicated through the clergy, in such a manner as to place them in the stead of God, as the dispensers of his grace.

3. The sacraments distinguished *numerically*, as they express it, such as two baptisms, produce equal grace in persons equally well disposed, but unequal grace in subjects unequally disposed. But the sacraments *specifically* considered, as baptism and the eucharist, produce unequal graces. So the Council of Trent says that "each one receives, by baptism, *justice*, or *righteousness*, or *justification, according to his own proper disposition.*"‡ Again, the council says: "Whoever shall affirm that these seven sacraments are in such sense equal, that

* Dens, De Sacram., No. 31, vol. v, p. 103. † Dens, idem, No. 22.
‡ Sess. 6, c. 7.

no one of them is in any respect more honourable than another; let him be accursed."*

This doctrine would not seem very consistent with another point of their divinity, namely, that the ministrations of a wicked administrator are as valid and as efficient as those of a pious or godly man.

4. It is a question among them respecting the grace, and the manner of it, which is conferred on those who receive the sacraments only by desire. The Council of Trent teaches that they may be received in this manner, and produce their proper fruits in those who are rightly disposed.† The divines maintain that sacraments thus received do not impress a character; that they do not confer grace *ex opere operato*, by *their own power*, but *ex opere operantis*, in consequence of the good disposition of the receiver.‡

3. *The manner in which the sacraments confer grace.*

(1.) They say the sacraments not only *signify*, but also contain and *confer* grace, as instruments of God's appointment. As to the manner, however, in which they confer grace, much dispute has existed in the Church of Rome. Some contend that the sacraments confer grace *ex opere operato*, while others maintain that they produce grace *ex opere operantis*. It is also disputed much whether the sacraments operate *physically* or *morally*. Some explanation of the foregoing technical terms may be proper, as they are very evasive indexes of thought when considered in their detached technical form.

Dens says that it is one thing to cause grace *ex opere operantis*, another *ex opere operato*, and yet another as *conditio sine qua non*.§ He also adds, it is one thing to confer grace *ex opere operato physically*, another only *morally*.

"To cause grace *ex opere operantis*, is to cause it from the merit of the operator, whether minister or receiver, or from the peculiar value of the work as it proceeds from the operator, that is, from the singular devotion of the minister.

"To cause grace *ex opere operato*, is to cause it, not from the merits of the minister or the receiver, but from the power and influence of the work or sacramental action, which is, by divine institution, employed in effecting in the receiver (provided every hinderance be out of the way) that which it signifies."‖

Bailly says: "To produce grace *ex opere operato*, is to confer it by the power of the external act instituted by Christ, provided there is no hinderance. But to produce grace *ex opere operantis*, is to confer it on account of the merit and dispositions of the receiver or minister."¶

Ferraris, on the word *sacramentum*, (art. ii, No. 9,) defines these difficult and evasive phrases as follows: "For the sacraments to cause grace *ex opere operato*, is to confer it by the power of the sacramental action itself, exhibited to the receiver, considered according to the dignity and efficacy which the action hath from Christ's institution, without any respect or dependance on the merits of him who exercises the action. And it is said *ex opere operato*, because, on account of the infallible divine promise, the grace is conferred on account of the merits of Christ, and the virtue of his passion, which are now a completed work. On the contrary, to cause grace *ex opere operantis*, is to confer

* Sess. 7, c. 3. † Idem, sess. 13, c. 8, de Euch. ‡ Dens, de Sacram., No. 24.
§ Dens, de Sacram., No. 17. ‖ Idem. ¶ De Sacram., c. 5, art. i, tom. iii, p. 205.

grace only on account of the merit and disposition of him who exercises such an action; and it is called *ex opere operantis*, because the grace is conferred on account of the proper merits, devotion, and virtuous acts of the person who ministers or who receives."

(2.) *Of grace conferred by the sacraments*, EX OPERE OPERATO.

The Council of Trent declares: "Whoever shall affirm that grace is not conferred by these sacraments of the new law, by their own power, *ex opere operato*, but that faith in the divine promise is all that is necessary to obtain grace; let him be accursed."* The catechism says: "In the sacraments exists the power of the omnipotent, effectuating that which the natural elements cannot of themselves accomplish," p. 145. It is not easy to say what is the exact sense of the Council of Trent in the foregoing canon. In the sixth we have it declared that "the sacraments confer the grace which they signify on those who place no obstacles in their way." The seventh canon says that "grace is always conferred by these sacraments, and upon all persons, as far as God is concerned, if they be rightly received." In the sixth canon the expression is that the sacraments confer grace by their own power, or *ex opere operato*. Here it is truly difficult to say what is properly taught by the Church of Rome on this point. Yet it is laid down as an *article of faith*, it is *de fide*, as their divines say. The various opinions, as well as the warm contentions among the theologians on this point, show that the council left this article of faith undefined, and couched in a barbarous technical phrase a dogma of faith which her wisest sons cannot explain. This is manifest from the various sentiments and discordant views entertained and ranged under another scholastic distinction, found in the words *morally* and *physically*. Hence the inquiry,

(3.) *Do the sacraments confer grace morally or physically?*

This question divided the doctors of the Church of Rome into two great sects, the *Thomists* and *Scotists*, the former of whom believed that grace was conferred *physically* by the sacraments, and the latter maintained that they produce this effect *morally*. The Thomists were so called after the great Thomas Aquinas, and the Scotists were named from their master Scotus. With the Thomists are to be ranked Dens and others of great name; while the Scotists boast of such names as Bonaventura, Richardus, Alensis, Ameolus, Vasquez, Bailly, Collet, Ferraris, &c.

The Thomists maintain that "the sacraments possess a physical causality, as the instruments of the divine omnipotence, and truly and properly concur toward the production of their effects in the mind by a supernatural virtue from the principal agent, communicated to it and united to it in the manner of a transient action: that such a causality is more conformable to the declarations of Scripture, and demonstrates more fully the dignity of the sacrament, and the efficacy of the divine omnipotence and of the merits of Christ. Besides, they say this is also more conformable to the sentiments of councils and fathers, who, as they explain the causality of the sacraments, use various similitudes, which undoubtedly designate a causality more than moral."†

The Scotists maintain that "the sacraments do not cause grace phy

* Sess. 7, can. 8. † See Dens, de Sacram., Nos. 17, 19.

sically, but morally; that is, they do not produce grace as physical causes do, but as moral causes, inasmuch as they efficaciously move God to produce the grace which they signify, and which God himself promises infallibly to give, as often as they are rightly administered and worthily received. . . . The reason is, because the mode of operation follows the mode of existence. But the sacraments, as sacraments, are something moral, depending solely on the institution of Christ, from which, and from the merits of Christ, they possess their entire force and efficacy of causation; so that their manner of operation is not physical, but moral," &c.*

Such are the jarring sentiments among Roman Catholic divines. It will be unnecessary to add here any amount of argument, as the bare recital of their doctrines will be sufficient to convince the careful observer of the futility of their doctrine on this point. A few remarks, however, may be made.

The Scriptures ascribe our justification to *faith*, Rom. i, 17; iii, 28; iv, 3; x, 10; John iii, 18. This does not agree with the Romish doctrine concerning the sacraments, to which they ascribe an operation which makes faith void. Besides, in the place of directing fallen man immediately to God through Christ, the sacraments, whether acting morally or physically, are put in the place, or interfere with the renewing and sanctifying operations of God's Spirit.

CHARACTER, *or the secondary effect of the sacraments.*

On this topic we will, 1. Give the Roman Catholic definition of the thing. 2. Consider their proofs for its existence. 3. The three sacraments which are said to confer it. 4. Questions concerning it. 5. Objections to it.

4. *Definition and nature of character.* There are various definitions given by the divines. Ferraris defines it thus: "Character is a spiritual, indelible sign, impressed on the soul on the reception of an initerable sacrament, signifying a certain spiritual power acquired by that sacrament."† Bailly defines it to be "a spiritual and indelible sign, impressed on the soul, by which it happens that the sacraments which impress this character cannot be repeated."‡

The Councils of Florence and of Trent give the following definitions of sacramental character. The latter says: "Whoever shall affirm that a character, that is, a certain spiritual and indelible mark, is not impressed on the soul by the three sacraments of baptism, confirmation, and orders, for which reason they cannot be reiterated; let him be accursed."§ The Council of Florence says: "Among these sacraments there are three, baptism, confirmation, and orders, which impress on the soul a character, that is, a certain spiritual indelible sign, which distinguishes them from others; whence in the same person they are not reiterated. The other four do not impress a character, and admit of reiteration."‖

* Ferraris on the word *sacramentum*, art. 2, No. 32.

† "Character est signum spirituale indelibile animæ impressum in susceptione sacramenti initerabilis, significans potestatem quamdam spiritualem eo sacramento acquisitam."—*Ferraris in Sacramentum*, art. ii, No. 35.

‡ De Sacram., c. 5, art. 5, tom. iii, p. 325. § Sess. 7, can. 9.

‖ "Inter hæc sacramenta tria sunt, baptismus, confirmatio, et ordo, quæ characterem, id est, spirituale quoddam signum a ceteris distinctivum imprimunt in animo indelibile; unde in eadem persona non reiterantur; reliqua vero quatuor characterem non

Among Roman Catholic theologians there is a great variety of opinions respecting the nature of this character, mark, or sign. Durandus* teaches that it is a mere *extrinsic denomination*. Scotus calls it a *real relation;* others call it a *patible quality*, others a *habit*. The Council of Trent calls it a *spiritual indelible sign impressed on the mind;* and as this decision is infallible, it must decide the question for ever among Roman Catholics.

Character does not consist, says Collet, in the initerability of a sacrament; because character, from which initerability flows, is one thing, and initerability, which flows from character, is another thing.† He furthermore states that character is not a mere extrinsic denomination, in contradiction to Durandus, because, 1. It is a mark indelibly fixed in the mind, affecting it inwardly, which cannot be said of any thing extrinsic. 2. As character is indelible, because it is preserved even in the reprobate, who have no extrinsic deputation or mark. 3. The Council of Trent places it in the soul.

Ferraris says‡ that character is not a pure relation of reason, or an extrinsic denomination. Neither is it a real relation, but an absolute entity. It is not placed in the mind under any formal reason of the soul. It is therefore under the formal reason of the *will*. The Thomists, in opposition to the opinion of the Scotists, who place it in the will, maintain that it hath its seat in the *intellect*. Ferraris, who takes the side of the Scotists here, argues, "that the sign of obligation ought to be placed in that power on which the obligation is laid; but the obligation of the soul to Christ, which is contracted by baptism, &c., is placed in the will, and not in the intellect; when the intellect, as a necessary power, and determined to one thing, is not capable of obeying precept or taking obligation; then because character ought to be placed in that power which moves all the other powers, and moves to the acts for which all the sacraments were conferred, and this power must be the will, the supreme governor of all the other powers."

Again: "Character," says Collet, "is a *real entity*, to which is annexed a multiplex relation. It is a form or mark indelibly impressed, sealing the obligation of keeping the law, assimilating the faithful to one another who are impressed with the same mark, and remaining on be glorified as an ornament. These things can only apply to a *real entity*, and not to a pure relation, the whole power of which is to refer one thing to another. . . . This character, as a permanent quality, affecting properly its subject, and determining it to something supernatural, can be reduced to a *habit*."§

Thus some place character in an *external denomination*, others in a *real relation*, others in an *absolute entity;* others, with father Courayer, in the *initerability* of the sacrament itself.

Protestants allow and maintain that baptism may be distinguished from the eucharist in its being administered to the same person only once, whereas the eucharist is to be administered often; yet the reason of this is not any such character as the Roman Catholics maintain,

primunt, et reiterationem admittunt."—*Conc. Floren.*, sess. ultim., in decret. Eugen. IV., sec. 5. See Ferraris on Sacramentum, art. ii, No. 5.

* Dist. 4, Quest. 4. † Collet, de Sacr., c. 5, art ii, concl. i, vol. iv, p. 119.

‡ In Sacramentum, art. ii, Nos. 36, 37. § Ut supra.

but it is to be sought in the divine institution, and the proper nature and end of the sacraments themselves.

Besides, though we do not deny, nay, we believe, that the internal grace of Christ, which can be called, in a sober sense, a spiritual mark or character impressed on the soul, may be conferred by the Spirit of God, in administering sacraments, yet we believe that this spiritual energy does not accompany one sacrament to the exclusion of the other.

Bellarmine* supports the eight following propositions in treating on character: 1. That it is a certain spiritual mark impressed on the soul in some sacraments. 2. It is not a relation, but an absolute quality. 3. It hath three offices, namely, it fits us for divine worship, it conforms us to Christ, and distinguishes us from others. 4. It exists in the soul only as in its subject. 5. It is indelible. 6. It is impressed only in three sacraments. 7. The sacraments of the old law did not impress a character. 8. No character was created in Christ.

5. Let us now see how Roman Catholics prove their doctrine of character. It is to be ranged among their articles of faith, and no proof short of direct, unequivocal Scripture authority will avail. They say it is *insinuated* in Scripture, *confirmed* by the fathers, and at length *defined* and *established* by the councils,† and ought to be admitted as a *dogma*, or article of faith. But we will survey their proofs.

(1.) *Scripture proofs.* The following texts are quoted to support the doctrine of the indelible character: "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts," 2 Cor. i, 21, 22. "In whom also, after that you believed, ye were sealed with the Holy Spirit of promise," Eph. i, 13, &c.

Some quote the same texts to prove that, in baptism and confirmation, this character is impressed: for orders their divines generally find not even an insinuation to prove their dogma.

(2.) *Tradition.* The doctrine which was *insinuated* in Scripture is said to be *confirmed* by tradition, as being *primarily* of more authority than Scripture itself. So Liebermann says,‡ after declaring that Scripture was not wanting which could (*commodè*) *conveniently* be employed to prove the point, accedente imprimis traditionis auctoritate, *the authority of tradition first of all agreeing.* And after quoting Eph. i, 13; iv, 30, and 2 Cor. i, 21, he says: Verum gravissimum pondus, ut diximus, in ecclesiæ traditione est: *But the greatest weight, as we have said, is in the tradition of the church.* Much might be said here to show that the authority from the ancient fathers for the popish indelible character is as slight as that which can be derived from Scripture.§ The sentiment of Liebermann is that of the church, though a different one is sometimes *taught* by some divines.

(3.) *The councils.* The testimony of these has been given already in our quotations from the decisions of Trent and Florence. To Romanists their decision must pass for infallible; to Protestants it will pass for nothing.

* Lib. ii, de Sacram., c. 19. See Gerhard, de Sacr., p. 339.

† Collet, de Sacram., c. 5, art. 2. Illud dogmata admitti debet, quod et in Scripturis insinuatum, et confirmatum a traditione, tandem definitum est ab ecclesia.

‡ Tom. iv, part i, p. 281.

§ See their quotations in Collet, Bailly, Liebermann, and Gerhard, on *de Character.*

6. Baptism, confirmation, and orders *alone* are said to impress a character, in consequence of which they cannot be repeated. The following proofs of this are given by Ferraris: "1. The reason is not *a priore*, but the will of Christ the Lord so instituting, which sufficiently appears to us from *perpetual tradition* and *authority* of the church. But the reason of congruity is taken from Scotus, *in* 4, *dist.* 6, *Quæst.* 10, because, as in civil polity, *three* grades only are determined and special: *First*, when a man is admitted into the family of the prince. *Secondly*, when he is constituted a soldier to defend the republic. *Thirdly*, when he is made an officer of the prince. So there are only three grades, determined and special, impressing dignity or character, found in ecclesiastical polity. The *first*, when any one is received into the family of Christ, which is in baptism. The *second*, when he becomes a soldier of Christ, for the defence of the Christian faith, which is in confirmation. The *third*, when any one is constituted a leader, as one of the magistracy of Christ, and dispenser of the mysteries of God, which is in orders."* Here an article of faith is attempted to be established, not by the authority of Scripture, but by *tradition*, and the opinion of Scotus.

2. They inform us these sacraments cannot be *reiterated*. That orders is repeated in the Roman Church is plain from their numerous successive ordinations employed in the different orders in their church. The principal reasons why baptism is not to be repeated are the two following: First, because baptism conferred by heretics is valid. Secondly, because the character is impressed as fixed and indelible, and therefore baptism needs not to be repeated. But the Protestants believe it is not to be repeated because Christ does not require its repetition, the nature of baptism does not need it, and its *end* would not be promoted by a reiteration.

(3.) They teach that if the sacraments which cannot be iterated were received with an obstacle, they produce grace when the obstacle is removed. The Council of Trent, sess. 6, c. 4, is quoted to support this view.

7. Several *questions* respecting character have been proposed and answered by the theologians, some of which will tend to explain farther the doctrine under consideration.

"*Question* 1. Whether a character is impressed on him who, without right dispositions, receives a sacrament? *Answer*, *affirmatively*. For we will show in the sequel that sacraments conferred in heresy are ratified and not to be repeated, although they do not confer the Holy Spirit."†

"*Quest.* 2. How does it happen that character may be received by the wicked, although they do not receive grace; and why does it inhere permanently in the mind, although sanctifying grace may be lost?" *Answer* to the *first*. This can be done, because character does not depend on the dispositions of the receivers, like grace; so it can be reckoned among those graces gratuitously given which can be bestowed on wicked men. *Answer* to the *second*. Grace can be lost, because it depends on free-will, which is flexible toward evil, and

* Ratio a priore est, nisi voluntas Christi, Domini ita instituentis, &c.—*In Sacram.*, art. ii, No. 34.

† Utrum character imprimatur, &c. Bailly, de Sacram., tom iii, p. 329.

because it hath something contrary to itself, namely, sin, by which it is expelled. But character depends on the will of God, who instituted it that it should be permanent in the mind, and has nothing contrary by which it can be blotted out."*

"*Quest.* 3. *Whether character can be blotted out?* *Ans.* 1. It can be erased by God, when it was instituted by him. 2. Especially in this life it cannot be erased, as is plain from what has been said. 3. Nor can it be erased after this life, but it is to continue to the glory of the good and the ignominy of the wicked."†

8. *Objections against the doctrine of character.*

1. Roman Catholics cannot explain what character is, nor why there are only three sacraments which produce that effect, nor whence the property of character arises which cannot be erased.

2. They argue in a circle; for they say that character is impressed by some sacraments because these cannot be reiterated, and that they cannot be reiterated because they produce character.

3. The ancient doctors of the church did not understand by character the same which the Council of Trent calls by that name. Hence among the divines of the Church of Rome there is a great discrepance of opinion, and they are also at variance with the fathers. There are endlessly jarring sentiments among their doctors respecting character itself, and what pertains thereto, as we have already observed.‡ But as the Council of Trent made this point an article of faith, the opinion of the ancient doctors must be made to tally with this dogma, and the present race of divines must not teach any thing different from the infallible decision of the council. Hence, says Bailly, after mentioning that the sentiment of Durandus was unsound, "After the Council of Trent, it was not lawful to defend that sentiment."§

X. *The ceremonies and sacramentals of the sacraments.*

1. We will present the reader with the views of the Roman Catholic rites connected with the sacraments, as furnished by Bailly, Dens, and Collet, their own acknowledged theologians, in their concluding chapters on the seven sacraments.

"By ceremonies here," says Bailly, "are to be understood the external acts of religion, which were instituted by Christ, his apostles, or the church, for the honour of God, reverence of the sacraments, and to excite the piety of the people. If they are referred to the sacraments, they are called *sacramental rites*. If they are referred to the worship of God in general, and ordained to the sanctification of man without a sacrament, as prayer in consecrated churches, blessed bread, &c., they are called *sacramentals*, because they have a kind of likeness to the sacraments."

Their theologians are accustomed to divide their sacramentals into six, comprehended in the following verse:—

"Orans, tinctus, edens, confessus, dans, benedicens."

This barbarous verse may be translated as follows: *Praying, aspersed, eating, confessed, giving, blessing.*

* Bailly. † Idem.

‡ See their various sentiments quoted by Gerhard, *de Charactere*, tom i, pp. 336–339, sec. 96.

§ Post Concilium Tridentinum, non licet eam sententiam defendere.—*De Charac.*, tom. iii, p. 327.

By prayer is meant the daily prayers of the faithful, especially the Lord's prayer.

By aspersion is understood the sprinkling of holy water.

Eating refers to the blessed bread, which is also called eulogy by the divines.

The confession refers to the public one made at the eucharist, or to that at the beginning of the mass.

The word *dans, giving*, denotes the distribution of alms.

The term blessing expresses the blessing of the bishop or consecrated abbot.

They maintain that the church has power to institute new ceremonies, and consequently to annul or change those already in use.

The Latin tongue, too, is made use of in administering their sacraments, and none other is allowed on any account.

2. The *uses* of ceremonies, in their estimation, are very great. They teach that they contribute to the majesty and reverence of the sacraments, and that they promote the instruction and devotion of the people. All this might pass with very little cause for objection; but their use extends to superstitious purposes, and their ceremonies are employed in the place of charms or incantations. Take the following from Dens, who teaches nothing more than they all teach on this topic. Speaking of the use of ceremonies, he says: "To repress the power of the devil, lest he would prevent the sacramental effect, or that he may not prevent the receiver from receiving the full effect of the sacrament. This effect is particularly effected if the minister performs those rites with great devotion and fervour of spirit, especially in the prayers and benedictions."*

3. The *effects* of sacramentals are numerous. We give the following from Bailly: "What are the effects of sacramentals? *Answer.* 1. They do not confer sanctifying grace, *ex opere operato*; for this is peculiar to the sacraments alone. 2. *Ex opere operantis*, they remit venial sins, and produce other effects, both spiritual and corporeal, as actual graces, such as remission of temporal punishment, restraining temptations, restoration of health. 3. They can also *ex opere operantis* remit mortal sins and produce sanctifying grace, but mediately only, as, by virtue of the prayers of the church, they furnish aids by which acts of faith and charity may be elicited. Such acts of faith immediately dispose to the reception of justice, whether in a sacrament or without the sacrament. 4. Nevertheless, they do not infallibly produce these effects when the divine promise does not ensure this, for God can deprive the sacramentals of these effects, if his divine wisdom should judge that to be just and right."† The reader will at once perceive that the foregoing sentiments, generally held by the clergy of the Church of Rome, and received by their members with implicit confidence, present their ceremonies and sacramentals in the light of charms or spells.

4. The use of the Latin language in administering the sacraments presents also no small objection to the Church of Rome. This is plainly contrary to Scripture, which teaches that instructions are to be conveyed so as to be understood by the hearers. The Scriptural rea-

* Dens, de Sacram., No. 48, vol. v, p. 155.

† Bailly, de Sacr. in fine, tom. iii, p. 395.

son too, that the edification of the people is to be consulted in religious services, proves that the use of the Latin tongue in such ministrations is not the vehicle of instruction. The consequence is, that those who depend upon this mode of information remain ignorant to a great degree of the principles of religion.

XI. *Objections against the Roman Catholic views of the sacraments.* These have, in a good degree, been already furnished; we shall therefore content ourselves with a few.

1. Their doctrines of the sacraments unduly exalt the priesthood. As the administration of the sacraments is the prerogative of the priesthood, this is calculated to elevate to an immoderate height this order of men. This, however, is the leading principle in the Church of Rome. In the New Testament the ministers of religion are represented as humble, and the servants of the church. But in the lofty attitude which they assume in the administration of sacraments in the Church of Rome they are represented as gods, and placed in a superhuman relation to their flocks.

2. Their doctrine concerning the sacraments, by which they teach that the sacraments *confer grace*, is replete with great danger to the souls of men. Well may the reproof which the prophet administers to Israel be applied to the Church of Rome: "They have forsaken the fountain of living waters, and have hewed out to themselves broken cisterns that can hold no water." Entire reliance on God is weakened, and trust in the arm of flesh is promoted. By this means God is represented as depending on man and on ceremonies in the bestowment of his grace, and the people are diverted from the source of grace, and are led to depend on man and on ceremonies in the place of trusting in God.

3. Their doctrine respecting the moral character of the administrators of sacraments has a most pernicious effect. That habitual and scandalously wicked men are tolerated and authorized to administer sacraments opens the door to every vice. It corrupts the fountains of morality. When the leaders of the people may be wicked, and yet valid administrators, their example will very soon affect the laity. For if the clergy may administer in holy things and yet be wicked, the laity may certainly receive the sacraments when defiled by sin without material danger to their spiritual interests. Such, too, is the fact, not merely in theory, but in practice.

4. The sacraments in the Church of Rome are employed rather as charms and incantations than as sober means of grace and as institutions of Christ. The sacraments are employed by them as mere amulets rather than as signs of grace, or as means of obtaining it. The bad effects of this perversion are manifest in the moral character of the members of the Church of Rome.

CHAPTER II.

BAPTISM.

I. 1. THEIR DOCTRINE STATED: 2. Council of Florence quoted: 3. Council of Trent.—II. THE MATTER OF BAPTISM. 1. Division of it into proximate and remote: 2. Chrism or oil is used: 3. Directions respecting the matter: 4. The proximate matter: 5. The remote matter: 6. Whether baptism performed by deadly ablution be valid. Dens cited.—III. THE FORM OF BAPTISM.—IV. THE MINISTER OF BAPTISM. Any person, male or female, may baptize.—V. THE SUBJECT OF BAPTISM. 1. The baptism of adults; (1.) They must be baptized voluntarily; (2.) Must have faith; (3.) Must be penitent: 2. Baptism of insane persons: 3. Baptism of children. Roman Catechism quoted: 4. Baptism of abortives: 5. Compulsory baptism; (1.) Children without the consent of their parents; (2.) Also the children of captives; (3.) Of Jews and heretics; (4.) They claim all baptized persons as members of their Church, subject to her authority, and to be compelled to submit thereto. Council of Trent quoted. Benedict XIV. cited. Dens quoted: (5.) All Roman Catholics are bound to believe in, and use compulsion, in promoting their religion; (6.) The example of the Church of Rome accords with this theory: 6. The baptism of monsters.—VI. THE NECESSITY OF BAPTISM. 1. They make it necessary to salvation. Council of Trent cited. Roman Catechism quoted. Bishop Hay. Dens: 2. They teach the damnation of all unbaptized infants: 3. Baptism by desire or martyrdom: 4. Ten arguments against their doctrine on this point.—VII. THE EFFECTS OF BAPTISM. 1. Enumeration of its effects: 2. The fiction or hinderance to baptism: 3. Arguments against their views of the effects of baptism.—VIII. THE CEREMONIES OF BAPTISM. 1. They have many ceremonies: 2. Some precede baptism: 3. Others accompany it: 4. And others follow its administration: 5. The importance which they attach to them: 6. Arguments against them.

I. 1. HAVING treated on the sacraments in general, we will now proceed to discuss each of them in particular; and in the first place baptism, which is placed first in the list of Roman Catholic sacraments, because they consider it to be "the origin of spiritual life, and the door of entrance into the church, and by which the right is acquired of partaking of the other sacraments."* They consider baptism to be a sacrament of regeneration by water in the word, by which its subjects are actually justified and regenerated.

2. The Council of Florence defines and explains baptism as follows: "Holy baptism possesses the first place among the sacraments, because it is the door of spiritual life: for by it we become members of Christ and of the body of the church. And since by the first man death hath entered into the world, we cannot (as saith the truth) enter into the kingdom of heaven, unless we are born again of water and the Holy Spirit. The matter of this sacrament is true natural water; nor is it any difference whether cold or hot. But the form is: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* Nor do we deny but also by these words, *Let this servant of Christ be baptized in the name of the Father, and of the Son, and of the Holy Ghost,* or, *This person is baptized by my hands, in the name of the Father, and of the Son, and of the Holy Ghost,* true baptism is effected; since, when the principal cause from which baptism hath its virtue is the Holy Trinity; but the instrumental minister, (if the act is expressed,) which is exercised by that minister with the invocation of the Holy Trinity, perfects the sacrament. The minister of this sacrament is a priest, to

* Dens, de Bap. Præmium.

whose office it belongs to baptize. But in case of necessity, not only a priest or deacon, but also a layman or woman, nay, even a pagan or heretic, can baptize, while he observes the form of the church, and intends to do what the church doth. The effect of this sacrament is the remission of all original and actual guilt; also of all punishment which is owed for any guilt. Besides, to the baptized there is no satisfaction enjoined for past sins; but those who die before they commit any sin arrive immediately in the kingdom of heaven and to the vision of God."*

The following are the canons of the Council of Trent concerning baptism:—

"*Canon* 1. Whoever shall affirm that the baptism of John had the same virtue as the baptism of Christ; let him be accursed.

"2. Whoever shall affirm that real and natural water is not necessary to baptism, and therefore that these words of our Lord Jesus Christ, 'Unless a man be born again of water and the Holy Ghost,' (John iii, 5,) are to be figuratively interpreted; let him be accursed.

"3. Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman Church, which is the mother and mistress of all churches; let him be accursed.

"4. Whoever shall affirm that baptism, when administered by heretics in the name of the Father, and of the Son, and of the Holy Ghost, with the intention to do what the church does, is not true baptism; let him be accursed.

"5. Whoever shall affirm that baptism is indifferent, that is, not necessary to salvation; let him be accursed.

"6. Whoever shall affirm that a baptized person cannot lose grace, even if he wishes to do so, how grievously soever he may sin, unless, indeed, he becomes an infidel; let him be accursed.

"7. Whoever shall affirm that the baptized are by their baptism brought under obligation to faith only, and not to the observance of the whole law of Christ; let him be accursed.

"8. Whoever shall affirm that the baptized are free from all the precepts of holy church, either written or delivered by tradition, so that they are not obliged to observe them unless they will submit to them of their own accord; let him be accursed.

* "Primum omnium sacramentorum locum tenet sanctum baptisma quod vitæ spiritualis janua est; per ipsum enim membra Christi, ac de corpore efficimur ecclesiæ. Et cum per primum hominem mors introierit in universos; nisi ex aqua et Spiritu S. renascimur, non possumus (ut inquit veritas) in regnum cœlorum introire. Materia hujus sacramenti est aqua vera et naturalis; nec refert, frigida sit, an calida. Forma autem est: *Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti.* Non tamen negamus, quin et per illa verba, *Baptizetur talis servus Christi in nomine Patris, et Filii, et Spiritus Sancti*, vel, *Baptizatur manibus meis talis, in nomine Patris, et Filii, et Spiritus Sancti*, verum perficiatur baptisma: quoniam cum principalis causa, ex qua baptismus virtutem habet, sit S. S. Trinitas, instrumentalis autem sit minister, si exprimitur actus, qui per ipsum exercetur ministrum, cum S. S. Trinitatis invocatione, perficitur sacramentum. Minister hujus sacramenti est sacerdos, cui ex officio incumbit baptizare. In casu autem necessitatis non solum sacerdos vel diaconus sed etiam laicus vel mulier, immo etiam paganus, et hæreticus baptizare potest, dummodo formam servet ecclesiæ, et facere intendat quod facit ecclesia. Hujus sacramenti effectus est remissio omnis culpæ originalis et actualis; omnis quoque pœnæ, quæ pro ipsa culpa debetur. Propterea baptizatis nulla pro peccatis præteritis injungenda est satisfactio; sed morientes antequam culpam aliquam committant, statim ad regnum cœlorum et Dei visionem perveniunt."—*Decretum Concil. Florent.*, pro instructione Armenorum.

"9. Whoever shall affirm that men are so to call to mind the baptism they have received, as to understand that all vows made after baptism are null and void, by virtue of the promise made in that baptism; as if by such vows any injury were done to the faith which they professed, or to their baptism itself; let him be accursed.

"10. Whoever shall affirm that all sins committed after baptism are forgiven, or become venial, solely by the remembrance of that baptism, or faith therein; let him be accursed.

"11. Whoever shall affirm that baptism, truly and regularly administered, is to be repeated when a man is brought to repentance, who has denied the faith of Christ, after the manner of the infidels; let him be accursed.

"12. Whoever shall affirm that no one ought to be baptized but at the age at which Christ was baptized, or in the article of death; let him be accursed.

"13. Whoever shall affirm that children are not to be reckoned among the faithful by the reception of baptism, because they do not actually believe; and therefore that they are to be rebaptized when they come to years of discretion; or that, since they cannot personally believe, it is better to omit their baptism than that they should be baptized only in the faith of the church; let him be accursed.

"14. Whoever shall affirm that, when these baptized children grow up, they are to be asked whether they shall confirm the promises made by their godfathers in their name at their baptism; and that, if they say they will not, they are to be left to their own choice, and not to be compelled in the mean time to lead a Christian life by any other punishment than exclusion from the eucharist and the other sacraments, until they repent; let him be accursed."*

* "*Canon* 1. Si quis dixerit, baptismum Joannis habuisse eamdem vim cum baptismo Christi; anathema sit.

"2. Si quis dixerit, aquam veram et naturalem non esse de necessitate baptismi, atque ideò verba illa Domini nostri Jesu Christi: 'Nisi quis renatus fuerit ex aqua et Spiritu Sancto,' ad metaphoram aliquam detorserit; anathema sit.

"3. Si quis dixerit, in Ecclesia Romana, quæ omnium ecclesiarum mater est, et magistra, non esse veram de baptismi sacramento doctrinam; anathema sit.

"4. Si quis dixerit, baptismum, qui etiam datur ab hæreticis in nomine Patris, et Filii, et Spiritûs Sancti, cum intentione faciendi quod facit ecclesia, non esse verum baptismum; anathema sit.

"5. Si quis dixerit, baptismum liberum esse, hoc est, non necessarium ad salutem; anathema sit.

"6. Si quis dixerit, baptizatum non posse, etiam si velit, gratiam amittere, quantumcumque peccet, nisi nolit credere; anathema sit.

"7. Si quis dixerit, baptizatos per baptismum ipsum, solius tantùm fidei debitores fieri, non autem universæ legis Christi servandæ; anathema sit.

"8. Si quis dixerit, baptizatos liberos esse ab omnibus sanctæ ecclesiæ præceptis, quæ vel scripta vel tradita sunt ita ut ea observare non teneantur, nisi se suâ sponte illis submittere voluerint; anathema sit.

"9. Si quis dixerit, ita revocandos esse homines ad baptismi susceptí memoriam, ut vota omnia, quæ post baptismum fiunt, vi promissionis in baptismo ipso jam factæ, irrita esse intelligant, quasi per ea, et fidei, quam professi sunt, detrahatur, et ipsi baptismo; anathema sit.

"10. Si quis dixerit, peccata omnia, quæ post baptismum fiunt, solâ recordatione, et fide susceptí baptismi vel dimitti, vel venialia, fieri; anathema sit.

"11. Si quis dixerit, verum et ritè collatum baptismum iterandum esse illi, qui apud infideles fidem Christi negaverit, cùm ad pœnitentiam convertitur; anathema sit.

"12. Si quis dixerit, neminem esse baptizandum, nisi eâ ætate, quâ Christus baptizatus est, vel in ipso mortis articulo; anathema sit.

II. *The matter of baptism.*

1. The matter of baptism is divided by divines into the *proximate* and *remote*. The remote is that which is employed in the administration of baptism, as water. The proximate is the application of water by way of ablution.

The matter or element is any sort of water, whether sea water, river water, rain water, water from a pond, well, or fountain, turbid or pure; and baptism administered by natural water is valid as to the matter. But baptism is invalid when conferred by mud, wine, milk, oil, or any liquid which hath more of any mixture than of water. In this Romanists and Protestants are agreed.

Some of them, however, contend that *blessed water* is necessary, while others say its use is indifferent.

2. But though natural water is necessary to the validity of baptism, and its use is an *article of faith*, according to the second canon of the Council of Trent, which requires *real and natural water as necessary to salvation*, yet they have undertaken to add *ointment* or *chrism*. The Roman catechism says: "Although, in case of necessity, simple water, unmixed with any other ingredient, is sufficient for the matter of baptism; yet when administered in public, with solemn ceremonies, the Catholic Church, guided by apostolic tradition, the more fully to express its efficacy, has uniformly observed the practice of adding holy chrism.* And although it may be doubted whether this or that water be genuine, such as the sacrament requires, it can never be matter of doubt that the proper and the only matter of baptism is natural water."† Here it appears from the catechism and council, both infallible, that *the only matter of baptism is natural water*, that *real and natural water is necessary to salvation*, and that its *use is an article of faith;* nevertheless the same council and catechism teach that *the church has uniformly added chrism or oil*, and that this addition to water is such that water must not ordinarily be used without it, except in *cases of necessity*, that is, in cases where a layman or woman baptizes, whether Christian or infidel, pagan or heretic. The authority, too, by which this addition is made to the matter of this sacrament is, not Scripture, but *apostolic tradition*, or, in other words, *superstitious custom*. The ministers of their church are bound to use blessed water, or water mixed with oil, and blessed on the eve of pentecost; and he who does otherwise is said to sin grievously.‡

3. Dens gives the following *directions* respecting the matter of baptism: "1. That every minister of baptism, under pain of mortal sin, ought to use certain matter. 2. If certain matter is wanting, and necessity requires it, he can and ought to use doubtful matter, preferring,

"13. Si quis dixerit, parvulos, eò quòd actum credendi non habent, susceptò baptismo inter fideles computandos non esse, ac propterea, cùm ad annos discretionis pervenirent, esse rebaptizandos; aut præstare omitti eorum baptisma, quam eos non actu proprio credentes baptizari in sola fide ecclesiæ; anathema sit.

"14. Si quis dixerit, hujusmodi parvulos baptizatos, cùm adoleverint, interrogandos esse, an ratum habere velint, quod patrini eorum nomine, dùm baptizarentur, pollicisi sunt; et ubi se nolle responderint, suo esse arbitrio relinquendos, nec aliâ interim pœnâ ad Christianam vitam cogendos, nisi ut ab eucharistiæ aliorumque sacramentorum perceptione arceantur, donec resipiscant; anathema sit."—*Concil. Trident., Sess.* 13. *De Baptismo.*

* Ambr., lib i; Sacr., c. 2; et Innoc., lib. i; Decr., tit. i, c. 3. † P. 158.

‡ Bailly, de Bap., tom. iii, p. 420, *infra*.

however, the less doubtful. 3. If a child thus baptized with dou
matter afterward survives, it is to be afterward rebaptized conditio
in certain matter. 4. But to use matter certainly insufficient (as
oil, &c.) is useless and unlawful, whatever necessity urges."*

The same author, in the same No., observes, from the Roman r
that baptism, in order not only to be valid, but also lawful, shoul
administered as follows: "1. Water ought to be used from the
tismal font, and this obligation is certainly of great weight in so
baptism. 2. Braunman says the same respecting baptism adminis
privately; whence a minister called to baptize in a case of equal
cessity ought to bring a flask of water from the sacred font, o
should command it to be brought. 3. A case of urgent necessity
be excepted, or when baptism is to be administered by a midwife,
4. Water of the sacred font ought to be preserved clean, so as n
be mixed with too much chrism, or tinged in any manner: hen
child infected with a contagious disease ought not to be baptized
the font, but to one side of it, by water taken from the font. 5. I
water of the font is frozen, or too cold, it may be warmed by the h
or mixed, though in small quantity, with warm common water. I
water of the sacred font be so diminished that a scarcity is fe
other common water may be mixed with it, but in a less quantity.
it be corrupt, or is deficient in any manner, new water may be
ritually poured in and blessed."

4. The *proximate matter* of baptism is the application of the re
matter, or it is the act of ablution of the body. This may be don
immersion, *sprinkling*, or *pouring*, according to the doctrine o
church, and each way is considered valid baptism. But, as a m
of discipline, sprinkling, or rather pouring, is now generally used i
Roman Church. They use, however, a *trine* or threefold affu
pronouncing on the first the name of the Father, at the secon
name of the Son, and at the third the name of the Holy Ghost.

5. In the use of *doubtful* matter, as well as the *quantity* of
used, and the *part* of the body with which the water must co
contact, and the baptism of unborn infants, their divines have deli
various curious *doctrines* and *practices*, some of which may be no
here. The following are some of their distinctions: 1. He sins
tally who in solemn baptism uses any other than blessed water
the *sacred font*. 2. He sins mortally who, when he can obtain
employs other matter, at his own option; because, without urgen
cessity, he risks the salvation of an infant. 3. He commits the m
sin of sacrilege who uses impure or turbid water without great n
sity. 4. But in case of necessity a person is bound to use dou
water, in order to prevent the eternal damnation of another. 5.
case of necessity, when water cannot be poured or ablution canno
made on the head, or any other principal part of the body, then th
fant can and ought to be washed or baptized by any even the least
of the body; also on its hair, nails, after-birth, navel; also * *
* * * if the midwife is skilled * * * * * * * she
pour water on the body of the infant, or in any other possible ma
the body of the dying infant could be touched or washed with two

* De Bap., No. 4, vol. v, p. 167.

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of water, or even with one; because every possible method of relief is to be employed to deliver the soul of the infant, which is in imminent danger of losing eternal life."* But the cases which Roman Catholic divines quote as examples are so grossly obscene, shocking, and superstitious that we cannot follow them through this forbidden path. 6. It is a question very much debated among their divines whether baptism performed *per ablutionem occisivam, by deadly or occisive ablution*, is valid. This question is treated in form by Dens on baptism, (No. 8,) from whom we make the following extract, in answer to the question, *Is baptism validly conferred by occisive ablution?*

"*Answer.* Ablution can be occisive in two ways. One on account of the matter, as if an infant were baptized with hot or poisoned water; and such an ablution suffices to the validity of baptism, because there is a true moral ablution. The other kind of ablution is called occisive of itself, or on account of the action, as if any one would throw a child into a well or stream without hope of its emerging. This action is certainly unlawful."

"But it is controverted, if this suffices to the validity of baptism, if at the same time the form is used with the intention of baptizing."

"*Answer.* The whole reason of this doubt consists in this, whether such a projection into the river can be called a true ablution, and consequently the proximate matter instituted by Christ. Suarez, Wiggers, Neesen, Pauwels, Van Roy, Bondart, &c., hold the affirmative opinion, because the conditions of ablution appear to be preserved, when ablution does not necessarily require emersion. For instance, say they, suppose you see a pious mother throwing into a well her dying child, which cannot be baptized through want of water, it will be inferred that she thus threw it with the design of baptizing it; and thus, from the circumstances, this projection is determined to be a moral ablution, as it ought to be."

"Scotus and the Scotists, Daelman, Preingué, &c., hold the contrary. The principal reason of these is, that Christ instituted for the proximate matter of baptism, not any kind of ablution, but the usual moral ablution, or what is and may be called ablution according to the common sense of mankind. But he who throws thus the infant, according to the common sense of mankind, is not said to design to wash, but to kill."

When such trifling and absurd topics are gravely treated by their ablest divines, and so much stress is laid on the form of baptism, and so little referred to the renovating influences of God's Holy Spirit, it is not marvellous that the grossest ideas should prevail, and the most demoralizing practice ensue in the Church of Rome. But the bare recital

* "Quod in necessitate, quando non potest infundi aqua, seu fieri ablutio in capite, vel alia parte principali corporis, possit et debeat ablui, seu baptizari infans in quacunque tandem minima parte corporis, etiam in solis capillis, in unguibus, in secundinis vel umbilico, etiam totaliter in utero matris existens, si obstetrix fit adeo perita, ut manu intra matris uterum super infantis corpus possit aquam perfundere, vel alio quovis modo possibili corpus infantis mox perituri duabus guttis aquæ, vel etiam una sola gutta possit attingi et ablui, quia periclitanti animæ infantis de salute eterna succurrendum est omni possibili modo."—*Ferraris* on the word *Baptismus*, art. ii, No. 18. See cases similar to the foregoing mentioned by Dens, de Bapt., No. 7, where he quotes from the Roman ritual.

of such unscriptural and foolish sentiments and practices is their confutation to every unbiased and intelligent mind.

III. THE FORM OF BAPTISM.

Roman Catholics and Protestants are agreed on this point. Both allow that no other form can be used than that prescribed by our Saviour Christ, to baptize in the name of the Father, and of the Son, and of the Holy Ghost. That it is not lawful to change this form in sense, as many heretics have done, nor yet in words, so as to leave out any of the three persons in the trinity, and inclusively to understand them by naming one.

The Greeks use the following form: "Let this thy servant be baptized in the name of the Father, and of the Son, and of the Holy Ghost." The reason for this form was to shun and refute the error of certain persons among them who ascribed the virtue of baptism to the baptizers as to a principal cause. The Latin Church acknowledges the validity of baptism among the Greeks, as she does the baptism of Protestants and every kind of heretics.

IV. *The minister or administrator of baptism.*

Bishops and priests, by *right of office*, baptize in the Church of Rome. But deacons, by *permission* of the bishop or priest, may baptize.*

"Those who may administer baptism in case of necessity, but without its solemn ceremonies, hold the third and last place; and in this class are included all, even the laity, men and women, to whatever sect they may belong. This power extends, in case of necessity, even to Jews, infidels, and heretics; provided, however, they intend to do what the Catholic Church does in that act of her ministry."†

"Let not the faithful, however, imagine that this office is given promiscuously to all, so as to supersede the propriety of observing a certain order among those who administer baptism; when a man is present, a woman, when a clerk, a layman, when a priest, a simple clerk, should not administer this sacrament. Midwives, however, when accustomed to its administration, are not to be found fault with if sometimes, when a man is present who is unacquainted with the manner of its administration, they perform what may otherwise appear to belong more properly to men."‡

The Council of Trent has the following canon on this point: "Whoever shall affirm that baptism, when administered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the church does, is not true baptism; let him be accursed."—Can. 4th.

The reader will perceive that laymen or women, whether Christians or Jews, infidels or heretics, of every sect, whether wicked or righteous persons, may baptize. The absurdity of this must be so apparent to every person that it is needless to make it the subject of sober comment. The reason given for this unscriptural latitude is, to prevent the damnation of children; as they believe that every child dying without baptism must be shut out of heaven.

Besides, however wicked the administrator be, his wickedness does not, as they teach, disqualify him from administering baptism. But

* Cat., p. 159. † Idem. ‡ Idem.

this subject was sufficiently treated of when we gave a general survey of their sacraments.

V. THE SUBJECTS OF BAPTISM.

The points on which Romanists and Protestants differ in regard to the subjects of baptism may be ranged under the following heads: 1. *The baptism of adults.* 2. *Of insane, mad, dumb, &c., persons.* 3. *Of infants.* 4. *Of abortives.* 5. *Compulsory baptism.* 6. *The baptism of monsters.* A brief notice of each of these will help to develop the peculiar doctrines and usages of Roman Catholics respecting baptism.

1. *The baptism of adults.*

By an adult, says Dens, is here understood one who at some time had the use of reason; because persons perpetually and fully insane are to be ranked with infants, in whom no disposition is required. In adults, one disposition is sufficient to receive baptism validly, another is necessary to receive it validly and fruitfully.* The proper dispositions necessary for baptism are *free-will*, *faith*, and *penitence*.†

(1.) Romanists maintain that adults must receive baptism voluntarily; and yet they so explain this that compulsory baptism may also be practised.

The Catechism of the Council of Trent says: "The faithful are also to be instructed in the necessary dispositions for baptism, that in the first place they must desire and propose to receive it; for as in baptism we die to sin and engage to live a new life, it is fit that it be administered to those only who receive it of their own free-will and accord, and is to be forced upon none. Hence we learn from holy tradition that it has been the invariable practice of the church to administer baptism to no individual without previously asking him if he be willing to receive it."‡

Ferraris says: "The first condition is voluntary consent, because God is unwilling that any one should be introduced into his family against his will."◊

The same author, after asserting that, for the validly receiving of baptism, a voluntary assent, whether actual, virtual, or habitual, is sufficient, adds: "Nay, for validly receiving baptism, any voluntary consent is sufficient, although it is mixed with an involuntary one, extorted by force or fear in any manner, or designed for a perverse end, as, for instance, to accomplish a flagitious deed, to obtain the favour of a prince, or some temporal gain. So Innocent III. hath precisely defined, 'He who is violently attracted by terrors and punishment, and, lest he should receive detriment, receives the sacrament of baptism, such a one (as he who feignedly accedes to baptism) receives the character, the impress of Christianity; and such also is he who, as it were, conditionally willing, although not absolutely, is FORCED to the observance of the Christian faith.' In which sense, says the pontiff, ought to be understood the decree of the fourth Toletan council, in the canon concerning the Jews, where it is said, 'But those who are forced to come over to Christianity, it is necessary that they should be forced, by compulsion

* Dens, No. 27, de Baptis.

† Catechism, p. 165. Ferraris *in Baptis.*, art. 5, n. 24–35. ‡ Cat. p. 165.

◊ Prima (conditio) est consensus voluntarius quia Deus neminem invitum vult suæ familiæ adscribi.—Ferraris in verb. *Baptismus*, art. v, n. 25.

or necessity, to retain the faith which they have received, lest the name of God be blasphemed, and the faith which they have received be esteemed vile and contemptible.' Hence St. Thomas saith, 'But if this coaction by threats or stripes is such as that the baptized would rather choose baptism than to suffer such things; then he receives the sacrament, but not the advantage of the sacrament.' Baptism is to be conferred on a dying person destitute of the use of his senses, when there is one witness, though an infidel, who affirms that the dying man asked for baptism; and this is for a reason similar to that in the case where there is an obligation of absolving a person who lived in sin to the last, but who gave no signs of repentance, except that one witness testified that some were manifested. The reason is the same in both cases; nay, it is greater in the baptized person; for in baptism, the acts of receiving it are not the matter of the sacrament, as in confession. Wherefore, since all the doctors affirm that a penitent can be absolved, when one witness affirms that he gave signs of grief; they are bound to hold that an adult can be baptized, when one witness affirms that he desired baptism."*

From the foregoing quotations we learn, the Roman Catechism teaches that those who receive baptism must do it of their own free will and accord; that baptism is not to be forced upon them; and that this is the practice of the Latin church. Ferraris, too, teaches that baptism must be received voluntarily; but then he recalls this, and produces authorities to show that any kind of voluntary assent is sufficient, though mixed with involuntary consent, extorted by force or fear, or for any purpose, however vile; and hence this doctrine runs entirely into compulsory baptism. This furnishes another specimen of the accommodating character of Roman Catholic divinity, which can suit itself, to a great extent, to all consciences, and to every class of persons, whether righteous, wicked, or hypocritical. We shall have occasion, at a future time, to present the authoritative decision of the Church

* "Immo sufficit ad valide recipiendum baptismum quilibet consensus voluntarius, licet cum involuntario mixtus sit, videlicet vi aut metu quocunque extortus, seu præcitus ob perversum finem, v. g., propter flagitium patrandum, propter principis favorem, vel lucrum temporale consequendum, *cit. cap.* Majores, ubi Innoc. III. sic præcise definit: *Is, qui terroribus atque suppliciis violenter attrahitur, et ne detrimentum incurrat baptismi suscipit sacramentum, talis (sicut et is qui ficte ad baptismum accedit) characterem suscipit Christianitatis impressum; et ipse tamquam conditionaliter volens, licet absolute non velit, cogendus est ad observantiam fidei Christianæ;* in quo casu dicit pontifex, debet intelligi decretum Concil. Toletani IV. c. 56, in Canone de Judæis 6, dist. 45, ubi sic dicitur: *Qui autem ad Christianitatem coacti sunt venire ... oportet, ut fidem, quam etiam vi, vel necessitate susceperunt, tenere cogantur, ne nomen Domini blasphemetur; et fides quam susceperunt, vilis et contemptibilis habeatur.* Unde S. Thom., in 4, dist. 6, q. 1, art. 2, quæst. 3, in corpore, sic concludit: *Si autem sit coactio inducens sicut minis, vel flagellis, ita quod baptizatus potius eligat baptismum suscipere, quam talia pati; tunc suscipit sacramentum, sed non rem sacramenti.* Dandus est baptismus moribundo sensibus destituto, quando unicus testis, etiam infidelis, affirmat, eum petiisse baptismum, eodem modo quo adest obligatio absolvendi publicum peccatorem in extremis degentem, qui signa doloris ostendere non potest, unico tantum teste testimonium ferente ea manifestasse; est enim par ratio in utroque casu, immo major in baptizando, nam in baptismo actus suscipientis illum, non sunt materia sacramenti, sicut in confessione. Quapropter omnes doctores affirmantes posse pœnitentem absolvi, testificante alio, signa doloris manifestasse, tenentur fateri posse adultum baptizari, teste affirmante, baptismum ab illo postulatum fuisse."—Ferraris on *Baptismus*, art. v, n. 30.

of Rome in favour of compulsory baptism. The reader, however, can now judge how far this nominal condition of *voluntary consent*, in order to receive baptism, is counteracted by force or compulsion, when this is necessary to promote the extension of mother church. He will also see how this double doctrine is calculated to promote the interests of pure religion.

(2.) The second condition, in order to receive baptism, is faith. "Besides a wish to be baptized, in order to obtain the grace of the sacrament, faith, for the same reason, is also necessary."*

(3.) The third disposition necessary in adults, who, with original sin, are also guilty of some personal mortal sin, is *penitence*, or *grief* for sins committed. This is an article of faith. "Another necessary condition is compunction for past sins, and a fixed determination to refrain from their future commission: should any one dare to approach the baptismal font a slave to vicious habits, he should be instantly repelled; for what so obtrusive to the grace and virtue of baptism as the obdurate impenitence of those who are resolved to persevere in the indulgence of their unhallowed passions?"† If this salutary doctrine were observed in the Latin church, it would be well for Christianity; but, alas! it is entirely untaught to those who love sin, so that they may continue therein without any serious apprehensions of losing their souls. Let the following testimony be considered in proof of this:—

The Council of Trent, as explained by the Latin doctors,‡ teaches that *attrition*, or *imperfect contrition*, is sufficient in order to receive baptism. "Now, in order to obtain grace and righteousness, penance was always necessary for all men who had defiled themselves with mortal sin, even for those who sought to be washed in the sacrament of baptism."§ Again; the council says, "When they, perceiving that they are sinners, and moved by that fear of divine justice with which they are salutarily smitten, they are by the consideration of God's mercy encouraged to hope, trust that he will be propitious to them for Christ's sake, begin to love him as the fountain of all righteousness, and consequently regard sin with a certain hatred and abhorrence, that is, with that penitence which must necessarily exist before baptism."‖

Divines maintain that the council teaches that barely to *begin* to love God, or to have attrition or imperfect contrition, is sufficient, and that charity or the love of God is unnecessary; nay, that it ought not or cannot exist, *non debet esse charitas*.¶ Here there is a distinction made between repentance that precedes baptism, and that which follows it; whereas the Scripture requires all sin, without exception, to be repented of.

* Catechism, p. 166. † Idem.

‡ See Ferraris on the word *Baptismus*, art. v, n. 27.

§ "Fuit quidem pœnitentia universis hominibus, qui se mortali aliquo peccato inquinassent, quovis tempore ad gratiam et justitiam assequandam necessaria, illis etiam, qui baptismi sacramento ablui petivissent."—*Concil. Trid.*, sess. xiv, c. 1.

‖ "Et dum peccatores se esse intelligentes, à divinæ justitiæ timore, quo utiliter concutiuntur, ad considerandam Dei misericordiam se convertendo, in spem eriguntur, fidentes Deum sibi propter Christum propitium fore; illumque tamquàm omnis justitiæ fontem, diligere incipiunt; ac propterea moventur adversùs peccata per odium aliquod, et detestationem, hoc est, per eam pœnitentiam, quam ante baptismum agi oportet."—*Idem*, sess. vi, c. 6.

¶ Dens, Tract. de Baptis., No 27, p. 200.

They furthermore teach that no external confession of sin is required from those who are to be baptized; or, in other words, that sacramental confession, as in the sacrament of penance, is not necessary or proper.*

They teach "that faith, and grief for sins, are not necessary to receive baptism validly, but only to receive it fruitfully, to wit, with the effect of grace. Whence if any adult, without an act of faith and grief for sins committed, should receive baptism, he receives it validly, because he receives the character; not, however, fruitfully, because he does not receive the grace and the other effects flowing from it. But when the disqualification (*fictio*) ceases, that is, when the act of faith and grief takes place, then he receives the grace and other effects, without the reiteration of baptism, by the power of the past baptism received without faith and grief for sin; because an irreiterable sacrament cannot be destitute of its fruit when the disqualification of the receiver ceases, that is, when faith and grief for sin come into existence. In like manner heretics (Protestants) who are baptized in their heresy receive valid baptism, and on the receding of their disqualification, that is, on the abjuration of their heresy by their conversion to the true faith, receive immediately grace and the influence of the Holy Spirit."†

According to this doctrine of the Roman Church, the Scriptural qualification for baptism may be dispensed with for the present, or postponed to a more convenient time; and yet the sinner may be acting in conformity to what he supposes to be the right way of salvation. It is true he may be told that he *ought* truly to repent now. But this will have little force with those who are as ignorant as the majority of Roman Catholics are; because, when convenience suits, they may make up what is wanting. The effects of this on the morality of the multitude are far from being salutary.

2. *The baptism of insane, mad, or dumb persons.*

Dens says, that this question can scarcely occur when all are baptized in infancy.‡

The Roman Catechism (p. 166) gives the following directions on this subject:—"Insane persons who are favoured with lucid intervals, and during these lucid intervals express no wish to be baptized, are not to be admitted to baptism, unless in extreme cases when death is apprehended. In such cases, if, previously to their insanity, they gave intimation of a wish to be baptized, the sacrament is to be administered; without such indication previously given, they are not to be admitted to baptism; and the same rule is to be followed with regard to persons in

* Dens, Tract. de Baptis, No. 27, p. 200; also Ferraris in Baptis., art. v, n. 28.

† "Fides et dolor de peccatis, non requiruntur ad recipiendum baptismum valide, sed solùm ad recipiendum fructuose, nempe cum effectu gratiæ; unde si quis adultus sine actu fidei et doloris de peccatis commissis baptismum susciperet, valide eum susciperet, quia characterem reciperet, non tamen fructuose, quia non reciperet gratiam et cæteros effectus ex illa pendentes . . . Recedente vero fictione, id est, posito actu fidei et doloris, tum gratiam, et cæteros effectus reciperet absque reiteratione baptismi ex vi præterriti baptismi recepti sine fide et dolore de peccatis, quia sacramentum irreiterabile non debet carere suo fructu, recedente fictione recipientis, id est, adveniente vera fide, et vero dolore de peccatis commissis. . . . Et idem de hæreticis, qui baptizati in hæresi recipiunt valide baptismum, et recedente fictione, id est, abjurata hæresi, per conversionem ad veram fidem recipiunt statim gratiam et virtutem Spiritûs Sancti."—*Ferraris* on *Baptismus*, art. v, No. 32–34.

‡ De Bapt., No. 26.

a state of lethargy. But if they never enjoyed the use of reason, the authority and practice of the church decide that they are to be baptized in the faith of the church, on the same principle that children are baptized before they come to the use of reason."

Such a use of baptism may well consist with the idea that it is to be employed merely as a *charm*, or *spell*, or *incantation;* but by no means with the sentiment that it is an ordinance of Christ, a representation of grace, and a means of receiving it. Those who would see more on this point must consult the divines or theologians, who have considerable to say respecting the baptism of insane, mad, dumb, deaf, and idiotic persons.*

3. *The baptism of children or infants.*

The Latin church teaches, in common with the greater part of Protestants, that children ought to be baptized; though the reasons which induce them are very different. The one class of Christians believe that without baptism no person can be saved; the other maintains that it cannot be neglected without great danger to the cause of religion, and even to our salvation.

The Roman Catechism on this point teaches as follows:—"That the law of baptism, as established by our law, extends to all, inasmuch that, unless they are regenerated through the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and everlasting destruction."—"That this law extends, not only to adults, but also to infants; and that the church has received this its interpretation from apostolic tradition, is confirmed by the authority and strengthened by the concurrent testimonies of the fathers."—"If, then, through the transgression of Adam, children inherit the stain of primeval guilt, is there not still stronger reason to conclude that the efficacious merits of Christ the Lord must impart to them that justice and those graces which will give them a title to reign in eternal life? This happy consummation baptism alone can accomplish."† Again: "The faithful are earnestly to be exhorted to take care that their children be brought to the church as soon as it can be done with safety, to receive solemn baptism; infants, unless baptized, cannot enter heaven, and hence we may well conceive how deep the enormity of their guilt who, through negligence, suffer them to remain without the grace of the sacrament longer than necessity may require; particularly at an age so tender as to be exposed to numberless dangers of death."‡

From the foregoing we perceive that the Romanists believe all infants must be shut out of heaven who have not been baptized. The damnation of infants will be particularly considered in a future page. What here will occupy our attention is their doctrine respecting the baptism of infants, as it conducts them to the most superstitious and degrading practices in reference to the administration of baptism to sickly children, to abortives, and those whose mothers die in obstructed births.

In cases where newly-born infants are sickly or about to die, Roman Catholics make great haste to baptize them before death, lest, for want

* See Collet de Bapt., c. 6, art. 1, p. 173; Dens de Bapt., No. 26; Ferraris in Bapt., art. v, n. 30; Liebermann de Subjecto Bapt., tom. iv, parte 1, p. 334; Bailly de Bapt., prop. ii, tom. iii, p. 466.

† Catechism, pp. 162, 163. ‡ Idem, p. 164.

of baptism, they might not be admitted into heaven. Hence, without waiting to have this sacrament administered by its proper minister, and in the proper place, and accompanied by what they deem very important ceremonies, any person, whether male or female, young or old, righteous or wicked, Christian, Jew, pagan, or infidel, may baptize. The most unseemly speed is made to preserve the expiring infant from destruction, by administering baptism in an irregular manner. Many instances of this might be given, were it deemed necessary.

The baptism of *mature infants*, whose mothers die in childbirth, has occupied to a perplexing extent the minds of the ablest theologians of the Roman Catholic Church. Believing, as they do, that unbaptized infants cannot enter heaven, they have been much perplexed to know how to baptize unborn children. The methods proposed and practised are so inhuman in themselves, though prompted by piety and superstition, that we cannot here recite them. They teach to have recourse to surgical operations when no other method will succeed, of which they employ many. Surgeons are sometimes called on to exercise their art in order to save the unborn child from perdition by baptism. But ministers of parishes are particularly instructed to make themselves so far acquainted with the surgeon's art as to become operators in cases where it is certain that their mothers will die, that their offspring can be preserved alive, at least so long as to be baptized. The instructions given in cases of this kind are such as to forbid us to translate them. And indeed we cannot, in justice to our own modesty or that of our readers, give the original Latin of those forbidden narratives to be found in Roman Catholic books on this topic. The most revolting parts of the science of obstetrics are far more proper for the perusal of all than the instructions respecting this single case with which their standard Latin works abound. But as they have transgressed the injunction of Scripture by treating of those things which ought not to be spoken of, we cannot follow them in this forbidden path. We can only refer to some of the works and places where this topic is treated in form.*

4. *The baptism of abortives.*

Whether the baptism of abortives can be said to be a doctrine of the Church of Rome, if we consult its principal standards, may be questioned; nevertheless, it seems to grow out of their doctrine, and is of extensive practice in their church. Dens, in his body of divinity, teaches that abortive children are to be baptized at every stage of their growth, from conception to maturity. He devotes nearly two octavo pages in giving directions concerning their baptism, under the head *De Baptizando Fœtu abortivo, Of Baptizing an abortive Fœtus;* where the most revolting directions are given, which we cannot repeat.† At the end of his tract on baptism he gives a long dissertation of eighteen octavo pages, *De Baptizandis Abortivis*, in which he argues in form in the most indelicate manner respecting this subject. When doubts are entertained whether the object is a fit subject for baptism, the following

* See Collet de Bapt., c. 6, vol. iv, p. 171, ed. 1772: Paris. Bailly de Bapt., c. 7, prop. ii, tom. iii, pp. 465, 466. Dens de Bapt., No. 24, vol. v, pp. 196–198. App. No. 5, pp. 458–464. Benedict XIV., de Synodo, vol. ii, c. 5, p. 35; also vol. iii, p. 168 et seq.

† Tractatus de Bapt., No. 25.

conditional saving clause is introduced: *Si es capax, If thou art capable* of baptism. Those who can muster up a sufficiency of insensibility can peruse the places referred to, and they will find some of the grossest specimens of superstition in the world, as well as full proofs of a corrupted religion and a grossly corrupt clergy.

5. *Compulsory baptism, and assumed subjection of all baptized persons to the authority and laws of the Church of Rome.*

Adults are generally required to receive baptism as a voluntary act.

(1.) It is different with respect to children, who may, according to their doctrine, be baptized in some cases without the consent of their parents.

The following from Dens will present the doctrine of the Church of Rome in its received light.

"*Can children be lawfully baptized without the knowledge or consent of their parents?*

"It is to be remarked, 1. That the question is not concerning the validity of this baptism, because it is certain that the will and intention of the parents are not necessary for this purpose."

"2. Adult persons, or those having the use of reason, if they consent, can lawfully be baptized, although their parents are unwilling: because every person, in things pertaining to salvation, possesses this right."

"*The question, therefore, is concerning the progeny which have not the use of reason.*"

"*Answer.* If the parents are baptized, whether they are heretics or Catholics, their children may lawfully be baptized without their consent; because the parents, by virtue of their own baptism, and their infants, by virtue of their nativity from their baptized parents, are SUBJECTS (SUBDITI) of the church. But in cases in which the parents are heretics, (i. e., Protestants,) schismatics, &c., their baptized offspring ought to be separated from the parents, lest they should be perverted. Nevertheless, though the church could make the separation without injury to the parents, this could not often be done, for several reasons, or at least not without great inconveniences; hence it is not often expedient to baptize such offspring."

(2.) "If the parents are infidels or not baptized, and they are despotically subject to a Catholic prince, as slaves or persons taken in war, then also in that case their infants may be baptized without the consent of their parents; because in this case the parents may be deprived of their children without injury, as the prince comes into the place of the parents."

"But if infidels are only politically subjected to a Catholic prince, then it is commonly said with St. Thomas, against the Scotists, that they are unlawfully baptized without the knowledge or consent of their parents, excepting certain cases as are mentioned below."

The following are the cases referred to, viz.:

"1. If an infant is in danger of death; for there the reason of profaning the sacrament has no moral existence."

"2. Persons always deranged may be baptized without their consent."

"3. Adult persons consenting, as was said above."

"4. Infants can be baptized if taken away from their parents, whether justly or unjustly, when there is no hope of their return to them."

"5. If one of their parents consent to the baptism of their offspring, though the other may dissent; for the more rational will is to be preferred."*

(3.) We quote the following from Ferraris, which he supports by ample ecclesiastical authority: "The small children of certain infidels, or of those who were never baptized, or of those now baptized, can validly be baptized without the consent of their parents. The reason is, because no proper disposition is required of infants in order to valid baptism. Nor does the opposition of their parents form any proper obstacle; because infants are not baptized in the faith of their parents, but in the faith of the whole church, and according to the will of Christ. . . . The children of infidels already baptized, that is, of heretics, or apostates from the faith, may be baptized not only validly, but lawfully, without the consent of their parents, if their ecclesiastical superiors so order it. This is certain, because heretics are subjected to the jurisdiction of the church, whence it is so, that the church, for the preservation of the faith, can compel the parents by punishments, and can deprive them of their children and baptize them."†

It would be endless to quote authorities on this subject. The sentiments of their divines would fill volumes, and we must refer the inquisitive reader who desires more information here to the works where the point is treated in form.‡

The children of Jews, when in danger of death, or when exposed or forsaken by their parents, may be baptized without the knowledge or consent of their parents.§

(4.) In the fourth canon of the Council of Trent on baptism, already quoted, it is asserted that the baptism administered by heretics, or Protestants, is true baptism. This, at first view, might appear liberal; but the intention of it is to claim all baptized Protestants, whether children or adults, as *members* of the Church of Rome, and *subject* to her authority and laws, so that they may be *compelled* by penal laws to submit implicitly to the Church of Rome. This must appear unquestionable to any one who will examine the subject.

The thirteenth canon of the Council of Trent on baptism says that *children are to be reckoned among the faithful by the reception of baptism*, or in other words, they become members of the Church of Rome whenever they are baptized, no matter who administers, whether here-

* An pueri licite baptizentur, insciis vel invitis parentibus. Notandum 19 quæstionem, &c.—*Dens de Bapt.*, vol. v, p. 192, No. 22.

† Filii parvuli quorum cunque infidelium sive nunquam babtizatorum, sive jam baptizatorum, possunt valide baptizari invitis parentibus; et ratio est, quia ad valorem baptismi ex parte infantium non requiritur propria dispositio. Neque obstat suorum parentum contradictio, quia infantes non baptizantur in fide suorum parentum, sed in fide totius ecclesiæ, ac secundum voluntatem Christi. Filii parvuli infidelium jam baptizatorum, id est hæreticorum, seu apostatorum a fide, nedum valide, sed etiam licite possunt baptizari, invitis parentibus, si ita velint legitimi superiores ecclesiastici. Hoc esse certum, quia hæretici ecclesiæ jurisdictioni subjecti sunt, unde sicut ecclesia potest ipsos parentes cogere pœnis ad servandam fidem, ita potest, ab ipsis filios eripere, et baptizare.—*Ferraris* in *Baptismum*, art. v, Nos. 11–13.

‡ See Dens, vol. v, p. 454, App. No. 3. Bailly, tom. iii, p. 468, de Bapt., c 7, prop. 3. Collet de Bapt., c. 6, conclus. 2, tom. iv, p. 174. Ferraris de Bapt., art. 5, Nos. 11–23; also Nos. 44–52. Benedict XIV. Bullarium, tom. iii, vol. v, No. 28, de Bapt. Judeorum.

§ Benedict XIV Bull., tom. ii, vol. v, pp. 14, 18, sec. 8, 9.

tic or schismatic, Jew, Turk, or infidel. This is clear from the fourth canon. Now the eighth and ninth canons affirm that all baptized persons are *bound by all the precepts of the Church of Rome, whether written or traditional*, and *that they are obliged to observe them, whether willing or unwilling;* and furthermore, *that when they grow up to maturity they are not to be left to their own choice, but are to be* COMPELLED *to lead a Christian life, by* OTHER PUNISHMENTS *besides exclusion from the eucharist and other sacraments.* The canons place this beyond all doubt.

"*Can.* 8. Whoever shall affirm that the baptized are free from all the precepts of the holy church, either written or delivered by tradition, so that they are not obliged to observe them unless they will submit to them of their own accord; let him be accursed."

"*Can.* 14. Whoever shall affirm that when these baptized children grow up they are to be asked whether they will confirm the promises made by their godfathers in their name at their baptism; and that if they say they will not, they are to be left to their own choice, and not to be compelled in the mean time to lead a Christian life, by any other punishment than exclusion from the eucharist and the other sacraments, until they repent; let him be accursed."

Benedict XIV., in his Constitutions, teaches that baptized heretics or Protestants are *members* of the Roman Church, and subject to her authority and laws. In his constitution concerning the validity of marriage between a Jewish man and an heretical woman we find the following:

"Hence this also is ascertained, that he who receives baptism from a heretic becomes, by virtue thereof, a MEMBER of the Catholic Church; for the private error of the baptizer cannot deprive the person of this felicity, if he confers the sacrament in the faith of the true church, and preserves its institutions in those things which belong to the validity of baptism. Suarez confirms this with great ability in his defence of the Catholic faith against the errors of the English sect, where he proves that every baptized person is a member of the church; adding this also, that if a heretic, as often happens, baptizes an infant who is unable to exercise an act of faith, that there is no impediment why the child would not receive a habit of faith with baptism."

"We have also fully ascertained that those baptized by heretics, if they come to that age in which they can of themselves distinguish good from evil, but adhere to the errors of their baptizer, are to be repelled from the unity of the church, and be deprived of those benefits which members enjoy; but they are not to be freed from its authority or its laws, as Gonzalez has wisely shown."*

* "Deinde id etiam compertum est, eum qui baptisma ab hæretico rite suscepit illius vi Ecclesiæ Catholicæ membrum efficii; privatus siquidem baptizantis error hac eum felicitate privare nequit, si sacramentum conferat in fide veræ ecclesiæ, atque ejus instituta servet in his, quæ pertinent ad validitatem baptismi. Egregie hoc confirmat Suarez in sua fidei Catholicæ defensione contra errores sectæ Anglicanæ, lib. i, c. 24, ubi probat baptizatum ecclesiæ membrum fieri; hoc etiam addens quod si hæreticus, ut sæpius accidit, infantem lustret impotem ad fidei actum eliciendum, hoc impedimento non est, quo minus ille habitum fidei cum baptismo accipiat."

"Postremo, exploratum habemus, ab hæreticis baptizatos, si ad eam ætatem venerint, in qua bona a malis dispicere per se possint, atque erroribus baptizantis adhæreant, illos quidem ab ecclesiæ unitate repelli, iisque bonis orbari omnibus, quibus fruuntur in ecclesia versantes, non tamen ab ejus auctoritate, et legibus liberari; ut sapienter Gonzalez disserit."—*Bulla.* Benedic. XIV, tom. iii, constit. ii, lec. 13, 14, vol. vii, p. 24.

The following extract from Dens corresponds with the sentiments of Benedict:

"*Are infidels and heretics obliged by laws?*"

"*Answer.* 1. All these are obliged by the eternal and natural law, also by positive divine laws."

"2. Infidels or unbaptized persons are not held by the positive laws of the church: hence the apostle saith, *What have I to do, to judge those who are without?* 1 Cor. v, 12."

"3. Heretics, schismatics, apostates, and all such as are baptized, are subject to the laws of the church which concern them: because by baptism they become subject to the church; nor are they released from the laws of the church, any more than rebellious subjects against a prince are released from the laws of the prince."

"*Do heretics sin when they do not observe the fasts and feasts appointed by the church?*"

"*Answer* in the affirmative; unless for some cause, for instance, ignorance, they may be excused."

"*Obj.* 1. Heretics are not in the church; therefore they are not subject to the church."

"*Answer.* The antecedent should be noted. Heretics are not in the church, as if regards the union of charity and the communion of saints. That they are not in the church as it regards subjection to it is denied; for by baptism they become subject to the church, and they remain personally subject thereto, wherever they are."

"*Obj.* 2. The church seems to have relaxed her laws in respect to heretics: because in urging the observance of laws no good effect can follow, but more sins and offences against God; therefore," &c.

"*Answer.* The antecedent is denied. The contrary appears to be the mind of the universal church: and as it regards their sins, the church merely permits them for higher reasons, lest she might appear to favour heresy, by the open scandal of the faithful; while heretics, from their pertinacity, obtain this advantage, and are freed from the burden of the laws, to which the faithful are subject. Hence a relaxation in this case would favour all bad Christians."*

(5.) The above quotations from the divines and standard authorities of the Church of Rome show plainly that compulsion of religion is con-

* "*An infideles et hæretici obligantur legibus?*"

"*R.* 1. Omnes illi obligantur lege æternâ et naturali, item legibus positivis divinis."

"*R.* 2. Infideles, seu non baptizati, legibus positivis ecclesiæ non tenentur; quia non sunt ecclesiæ subditi: hinc dicit apostolus, 1 ad Cor. cap. v, v. 12, *Quid mihi de iis, qui foris sunt judicare?*"

"*R.* 3. Hæretici, schismatici, apostatæ, et similes omnes baptizati, obligantur legibus ecclesiæ, quæ ipsos concernunt: quia per baptismum ecclesiæ subditi facti sunt: neque magis a legibus ejus salvuntur, quam subditi contra legitimum principem rebelles, a legibus principis."

"*An ergo hæretici peccant, dum non observant jejunia et festa ab ecclesia statuta?*"

"*R. affirmativè:* nisi per causam aliquam, v. g. ignorantiam, excusentur."

"*Obj.* 1. Hæretici non sunt in ecclesia: ergo non sunt subditi ecclesiæ."

"*R.* Dist. ant.: hæretici non sunt in ecclesia, quantum ad unionem charitatis et communionis sanctorum, conc. ant.: non sunt in ecclesia, quoad subjectionem, neg. ant.: etenim per baptisma facti sunt subditi ecclesiæ et manent ecclesiæ subjecti, ubicunque fuerint.

"*Obj.* 2. Ecclesia videtur relaxare leges suas respectu hæreticorum: quia urgendo

nected with the sacrament of baptism, whether received voluntarily or by force. Now it is agreed on all hands that a canon of a general council approved by the pope—that is, a *rule* of faith delivered to the people, under the fearful sanction of an *anathema*—leaves no other alternative to a Roman Catholic but to embrace the doctrine it contains, or to be excluded from his church by excommunication. This is clear from a fundamental principle, an article of the creed of Pope Pius IV.: "I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons and general councils, *particularly by the holy Council of Trent.*" By one, then, of this council's canons, every member of the Church of Rome is bound to believe that all baptized persons are liable to be compelled by *punishment* to be Christians, or, what is the same in Roman Catholic divinity, spiritual subjects of the pope. It is, indeed, curious to see the Council of Trent, which passed that law, prepare the extension of its claims, by an unexpected stroke of liberality. In the fourth canon on baptism there is a curse pronounced against any who should say that baptism in the name of the Trinity, conferred by a heretic, with the intention of doing what the church intends to do in that sacrament, is not true baptism. In the eighth and fourteenth canons compulsion by punishment is enjoined in order to subjugate all baptized persons under the dominion of the pope.

The author of the Book of the Roman Catholic Church says: "It is most true that the Roman Catholics believe the doctrines of their church to be unchangeable; and that it is a tenet of their creed that what their faith ever has been, such it was from the beginning, such it now is, and such it will ever be." Let them therefore choose between this consistency of doctrine and the curse of their church. The Council of Trent, whose decrees are obligatory above all others, has converted the sacrament of baptism into an indelible brand of slavery: whoever has received the waters of regeneration is under the dominion of her who declares that there is no other church of Christ. She claims her slaves wherever they may be found, declares them as subject to her laws, both written and traditional, and, by her infallible decisions, dooms them to indefinite punishment till they shall acknowledge her authority, and bend their necks to her yoke. *Such is, has been, and will ever be* the doctrine of the Roman Catholic Church; such is the belief of her true and sincere members; such the spirit that actuates her views, and which, by every possible means, she has always spread among her members. Him that denies this doctrine Rome devotes to destruction. The principles of religious tyranny, supported by persecution, are a necessary condition of true Roman Catholicism; he that revolts at the idea of compelling belief by punishment is severed at once from the communion of Rome.

(6.) What a striking commentary on these canons of the Council of

observantiam legum, nullum bonum effectum expectare potest, sed magis peccata illiorum et offensas Dei; ergo," &c.

"*R.* Neg. ant.: contrarium patet ex mente universæ ecclesiæ, ad peccata autem illorum ecclesia se habet mere permissive ob altiores rationes, ne scilicet cum aperto scandalo fidelium favere videatur hæresi, dum hæretici ex pertinacia sua obtinerent commodum, et liberarentur ab oneribus legum, quibus fideles subjiciuntur. Deinde eadem ratio relaxandi militaret pro omnibus malis Christianis."—*Dens de Legibus*, No. 27, vol. ii, p. 52.

Trent have we in the *example* of the Church of Rome in her method of converting nations and individuals, and in her preserving them in the unity of her faith by the tortures of the inquisition! Refractory sons of the Church of Rome, born under her spiritual dominion, and Protestants originally baptized out of her pale, have equally tasted her flames and racks. Nothing, indeed, but want of power, nothing but the much lamented ascendency of *heresy* or Protestantism, compels the Church of Rome to keep her infallible, immutable decrees in silent abeyance. But the *divine* authority of these decrees, the truth of their inspiration, must for ever be asserted by every individual who sincerely embraces the Roman Catholic faith. Reason and humanity must, in them, yield to the infallible decree in favour of compulsion in religious matters.

Did our limits permit, we might give examples under the following heads: 1. Compulsory baptism of *mancipia, slaves*, at the will of their princes. 2. Compulsory baptism of *persons taken in war, bello capti*. 3. Baptism of *Jewish and infidel children*. 4. The baptism of *heretics*, or Protestants, as a plea to subjugate them.

How far, to preserve consistency, Rome, in the present time, would carry the right of punishing dissent, which her last general council confirmed with its most solemn sanction, is difficult to say. It may be hoped that the spirit of the age and the example of Protestants have extinguished her fires for ever.

6. *The baptism of monsters.*

The Protestant reader will be surprised to find a head of this import connected with the subject of baptism. But their doctrine, that every unbaptized child must be excluded from heaven, leads them to the superstitious, or rather the useless or sacrilegious administration of baptism. This is instanced in their doctrine concerning the baptism of monsters, which we give by translating one of their distinguished divines.

"A monster, says our pastoral manual, according to the Roman ritual, which hath not the human form, cannot be baptized; but the decision concerning this must especially be taken from the shape of the head, which is the seat of reason and of the senses; hence if the head be human, or is near the human form, it must be baptized; but if this be doubtful it should be baptized conditionally, *If thou art a man*; and so if the head be that of a beast, and the other members human, it ought to be baptized under this condition."

"Although the rituals commonly prescribe that a monster is not to be baptized which hath not the human form, yet that in modern times is called in question by many physicians and divines, whether these monsters are destitute of a rational soul."

"Finally, it may be considered in the following manner respecting monsters, when it is doubtful whether it may be one or more than one person. If it hath one head and one breast it is certain it is only one man, although it may have, for example, three hands, feet, &c.; hence in that case it is simply to be baptized as one individual. Or it is clear there are two men if it hath two heads and distinct breasts, although other parts are not double; and in this case they are separately to be baptized; but if there is danger of death they may be baptized by saying, *I baptize you*. Or if there is a doubt whether there is one or more

than one, as if it hath two heads and breasts not well joined, in that case one is to be absolutely baptized and the other conditionally—*If thou art not baptized.* The same is to be observed if it hath two heads and one breast, or the contrary."*

The reader who desires to trace the mazes of error farther may consult the works referred to in the margin, where he will find many things worse than puerile.

VI. *The necessity of baptism.*

1. The Roman Church teaches that baptism is necessary to salvation, so that all children, whether those of Jews, heretics, pagans, or Roman Catholics, who die unbaptized, are excluded from heaven; and that adults cannot be saved without baptism, either in desire or in fact.

The Council of Trent, in her seventh session, canon fifth, declares: "Whoever shall affirm that baptism is indifferent, (*liberum, free* or *a matter of choice,*) that is, not necessary to salvation; let him be accursed." Again in the fifth session, concerning original sin, and in the fourth canon, the council declares: "Whoever shall affirm that newly born infants, even though sprung from baptized parents, ought not to be baptized; or shall say that, though they are baptized for the remission of sins, yet they derive not from Adam that original guilt which must be expiated in the laver of regeneration, in order to obtain eternal life; let him be accursed."†

In the fifth canon of the same session the council says: "Whoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism; or shall affirm that that wherein sin truly and properly consists is not wholly rooted up, but is only cut down, or not imputed; let him be accursed."‡

In the foregoing decisions of the council we have it asserted that baptism is necessary to salvation; that newly born infants are baptized for the remission of sins, and that original guilt is expiated in the laver of regeneration in order to obtain eternal life, and that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism.

On this point we select the following from the Catechism of the Council of Trent: "Baptism washes away the stains of sin," p. 152. "The law of baptism extends to all, insomuch that, unless they are regenerated through the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and everlasting destruction," p. 162. "If, then, through the transgression of Adam children inherit the stain of primeval guilt, is there not still stronger reason to conclude that the efficacious merits of Christ the Lord must impart to

* "Monstrum, dicit pastorale," &c. Dens, vol. v, p. 200, de Bapt., No. 2[illegible]. See also Ferraris on the word *Baptismus*, art. v, Nos. 5–10; also Collet de Bapt., [illegible] 8, tom. iv, p. 172. Bailly de Bapt., c. 7, prop. 2, tom. iii, p. 458.

† "Si quis parvulos recentes ab uteris matrum baptizandos, negat, etiam si fuerint a baptizatis parentibus orti; aut dicit in remissionem quidem peccatorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod regenerationis lavacro necesse sit expiari ad vitam æternam consequendam; anathema sit."—*Concil. Trid.*, sess v. *Decret. de peccato originali*, can. 4.

‡ "Si quis per Jesu Christi Domini nostri gratiam, quæ in baptismati confertur, reatum originalis peccati remitti negat; aut etiam asserit non tolli totum id, quod veram et propriam peccati rationem habet; sed illud dicit tantum radi, aut non imputari; anathema sit."—*Idem*, can. 5.

them that justice and those graces which will give them a title to reign in eternal life? This happy consummation BAPTISM ALONE CAN ACCOMPLISH," p. 163, and the authorities quoted there. "Infants, unless baptized, cannot enter heaven." "The salutary waters of baptism not only wash away all the stains of past sins, but also enrich the soul with divine grace, which enables the Christian to avoid sin for the future, and preserve the invaluable treasures of righteousness and innocence," p. 164. "Such is the admirable efficacy of this sacrament as to remit original sin and actual guilt, however enormous," p. 167. "In baptism not only is sin forgiven, but with it all the punishment due to sin is remitted by a merciful God," p. 169. The foregoing declarations are so definite as to show at once the doctrine taught in the standard catechism of the Church of Rome, which all her clergy are to teach and her people to receive.

The explanations of some of their divines on the necessity of baptism will more fully explain and set forth the doctrine of the Church of Rome on this topic.

In the first place we quote from the *Sincere Christian*, by Bishop Hay: "*Question.* Is baptism necessary for our salvation? *Answer.* It is doubtless the most necessary of all the sacraments, because without it we are incapable of receiving any other sacrament, and because it is ordained by Jesus Christ as the only means of receiving the first grace of justification, by which alone we can be delivered from original sin and partake of the merits of Christ's sufferings, so as to become members of his body."* He adds, in a following page: "If a young child were put to death for the sake of Christ, this would be to it the *baptism of blood*, and carry it to heaven; but except in this case, as such infants are incapable of having the desire of baptism, with the other necessary dispositions, if they are not actually baptized with water they cannot go to heaven."

We translate from Dens, concerning the necessity of baptism to salvation. "It is to be premised," says he, "that a thing may be necessary to salvation in a twofold sense, viz., *the necessity of the medium*, and *the necessity of precept*."

"The *former* arises from the consideration of the medium as absolutely necessary to salvation, so that, for want of it, salvation cannot be obtained by an innocent or guilty person. But the *latter* arises from the precept imposed, without the observance of which salvation cannot be obtained; but if through impotency or invincible ignorance, or any other excusable reasons, the precept cannot be fulfilled."

"*Is baptism necessary for salvation to all, by a necessity of the medium? Answer.* Assuredly: for instance, to adults in *fact* or in *desire;* to children in *fact*, except in the case of martyrdom; but persons always insane are to be ranked with children. So the church and the holy fathers always taught from this place of John iii, 5: *Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*"

"*Is it also necessary by the necessity of precept? Answer.* Assuredly; as is clear from the precept of Christ, Matt. xxviii, 19: *Go and teach all nations, baptizing them*, &c. Where, as the precept of baptizing is

* Vol. i, p. 406, ch. xx, sec. ii.

given to the apostles, so the precept of receiving baptism is given to others; hence the necessity of the precept arises spontaneously from the necessity of the medium: and in like manner from the necessity of the baptismal character, as a man is thereby incorporated into the church, and becomes capable of receiving the other sacraments."

"*Whom does that precept concern? Answer.* Adult persons capable of observing the precept, as well themselves as others, for whom, either from justice or charity, they are bound to procure baptism, as parents, pastors, &c."*

The reader will perceive that Dens here refers to the practice of involuntary baptism, and the subjection of all the baptized to the laws and authority of the Church of Rome.† Multitudes of quotations to the same import could be given from their divines, were it necessary, or had we enough of space to contain them.

2. From the foregoing it will be seen that young children, unless baptized, are shut out of heaven, or are lost. Some sternly urge their baptism, whether by Jew or Christian, Roman Catholic or heretic, from the consideration that they are liable to perdition without it. Others, however, are in great doubt as to this matter. Listen to the following from Bishop Hays: "What becomes of your children who die without baptism? As for what becomes of such baptized children, divines are divided in their opinions about it; some say one thing, some another; but as God Almighty has not been pleased to reveal it to his church, we know nothing for certain about it."‡ But, with the good prelate's leave, the Scripture does expressly say, respecting children, that *of such is the kingdom of heaven;* and many texts of Scripture, as well as Scripture arguments, could be adduced to show that all children are saved through our Lord Jesus Christ, by the regeneration and sanctification of God's Holy Spirit.

Besides, whether *God has revealed to the Church of Rome*, which the bishop calls *God's church*, any thing on this topic or not, it is certain that she teaches plainly the damnation of unbaptized children as an infallible doctrine. For she teaches by the Council of Trent, that baptism in the case of children is absolutely necessary to salvation. In her Catechism, an infallible standard too, she teaches that without baptism CHILDREN ARE BORN TO ETERNAL MISERY AND EVERLASTING DESTRUCTION: that *baptism alone can impart to them that justice and those graces which will give them a title to reign in eternal life:* that *infants, unless baptized, cannot enter heaven.* Who can doubt what the Church of Rome teaches on this point, if her infallible decrees, *especially those of Trent*, and her authoritative Catechism, mean any thing?

3. Adult persons must receive baptism, either in *fact* or in *desire*, in order to obtain justification. The Council of Trent says, "Without the laver of regeneration, or its desire, no justification can be obtained."§ They teach, however, that there are two ways in which a man may be justified and saved without *actually* receiving the sacrament of baptism.

* "Prænotandum, aliquid dupliciter dici necessarium ad salutem, scilicet," &c.—*Dens de Bapt.*, No. 18, vol. v, p. 187.

† See *Dens de Legibus*, No. 27, vol. ii, p. 52.

‡ Sincere Christian, vol. i, p. 409.

§ "Sine lavacro regenerationis, aut ejus voto fieri, non potest justificatio."—*Concil. Trid.*, sess. vi, c. 4. *Idem Declarat.*, sess. vii, can. 4.

The *first* is, if an infidel should become acquainted with Christianity and embrace it, and yet be in such circumstances as not to have an opportunity of baptism, his desire of receiving it would supply the place of actual baptism, and, dying in such circumstances, he would certainly be saved. *Secondly*, If any person shall suffer martyrdom for the faith of Christ before he had been able to receive baptism, this would supply its place. In the last case the person is said to be *baptized in his own blood;* in the other case, he is said to be *baptized in desire.**

4. In opposition to the rigid doctrine of the Church of Rome respecting the absolute necessity of baptism, the following proofs are furnished:

(1.) The principal text which they bring to support their doctrine does not prove it. This is, "Unless a man be born of water and the Spirit, he cannot enter into the kingdom of God," John iii, 5. But water seems to be added here, to represent the operation of the Spirit, as fire is added in another place: "He shall baptize you with the Holy Ghost and with fire," Matt. iii, 11. It is acknowledged that baptism is necessary, but not more so than the other sacrament. Both are necessary as helps and means of grace; but not so necessary as that without them it were impossible to be saved, when there is manifested no neglect or contempt.

(2.) The exceptions which they make to this necessity overturn their exposition of the text. These are martyrdom and perfect contrition. If our Saviour spoke of baptism in the Roman Catholic sense, there is no privilege for martyrs, for all must be baptized in order to be saved. Nor can satisfaction, or penance, or perfect contrition, avail if their doctrine be true, and therefore the thief on the cross cannot be among the saved, as he was not baptized. Their two exceptions, therefore, of martyrdom and perfect contrition, overturn their sense of John iii, 5.

(3.) Children, at least of pious parents, are represented as in a state, even before baptism, which is inconsistent with a state of damnation. They are within the covenant, and to them also belongeth the promise. The Lord saith, "I will be thy God, and the God of thy seed," Gen. xvii, 7. And St. Paul saith that the children of the faithful are *holy*, that is, *proper*, or *fit*, to be devoted to God, 1 Cor. vii, 14. If, then, children are in covenant with God, and if they are holy, how can they perish, though they die unbaptized?

(4.) Circumcision was as necessary to the Israelites as baptism is to us: but their children which died before the eighth day, or before their circumcision, perished not. David said respecting his child who died on the seventh day, "I shall go to him, he cannot return to me," 2 Sam. xii, 18, 23; and therefore he believed that the child should be saved, though not circumcised. It is acknowledged that the children whom Herod slew were not circumcised; yet they are all counted *innocents*, and therefore saved. Consequently, children dying without baptism are saved.

(5.) The Holy Spirit may be given before baptism; therefore, life eternal may be had without baptism. For Cornelius and his friends received the Holy Spirit before they were baptized, Acts x, 47.

* See *Sincere Christian*, vol. i, ch. xx, p. 408.

(6.) If all children dying without baptism are lost, then it will follow that an infinite number of children are lost without their fault; which is absurd in the extreme.

(7.) Nor will it avail to affirm that some of the fathers, as Origen, Nazianzene, Hierome, with others, believed that infants dying without baptism could not be saved. Because, 1. Some of the fathers held to the necessity of the eucharist for children in order to be saved, as well as to baptism. Why, then, do they not follow the fathers in the one as well as in the other opinion? 2. Augustine, Fulgentius, and Gregory held that infants dying unbaptized descended to the place of the damned, and that they are punished with a sense of *pain;* but the Romanists generally believe that they are not punished with a sense of pain, but merely of *loss;* so that they do not follow the judgment of the fathers.

(8.) The baptism of infants, among the ancient Christians, was usually performed at Easter and Pentecost; yet it is not likely that such a custom would obtain, if the want of baptism would prevent their salvation.

(9.) The present doctrine of the Church of Rome is the heresy of the Hierarchites, who denied that children went to heaven.*

(10.) Finally, some Roman Catholics believe that infants dying without baptism are saved. This was the opinion of *Gerson* and *Gabriel.*

VII. *The effects of baptism.*

1. The Catechism of the Council of Trent enumerates seven effects of baptism, which are the following,† and which we give in the words of the Catechism.

(1.) *The remission of all sin, original and actual.* "Such is the admirable efficacy of this sacrament, as to remit original sin and actual guilt, however enormous." The Catechism states, "that *concupiscence,* or the fuel of sin, however, remains; but it does not constitute sin. It is the effect of sin, and is nothing more than an appetite of the soul in itself repugnant to reason. If unaccompanied with the consent of the will, or unattended with neglect on our part, it differs essentially from the nature of sin."

(2.) *The remission of the punishment due to sin.* "But in baptism, not only is sin forgiven, but with it all the punishment due to sin is remitted by a merciful God." Hence they teach that no penance is due or inflicted for sins committed before baptism.

(3.) *It bestows invaluable privileges, such as justification and adoption.* "By virtue of this sacrament, we are not only delivered from what are justly deemed the greatest of all evils, but are also enriched with invaluable goods. Our souls are replenished with divine grace, by which, rendered just and children of God, we are made coheirs to the inheritance of eternal life. But grace, according to the definition of the Council of Trent—a definition to which, under pain of anathema, we are bound to defer—not only remits sin, but is also a divine quality inherent in the soul, and, as it were, a brilliant light that effaces all those stains which obscure the lustre of the soul, and invests it with increased brightness and beauty." Here grace is put in the place of

* "Qui regnum cœlorum parvulos habere negant."—*Decret.*, par. 2, can. 24, qu. 3, c. 39.

† Catechism, pp. 167–176.

God who justifies, as well as in the place of the Holy Spirit who *effaces stains*, or sanctifies.

(4.) *Abundance of virtues.* "The progress of grace in the soul is also accompanied by a most splendid train of virtues."

(5.) *Union with Christ.* "By baptism we are also united to Christ, as members to their head."

(6.) *Character.* "By baptism, moreover, we are sealed with a character that can never be defaced from the soul."

(7.) *It opens heaven.* "It opens the portals of heaven, which sin had closed against our admission."

The Catechism states that the fruits of baptism, as it regards the *efficacy* of the sacrament, are common to all; but they vary in proportion to the dispositions of the receivers. But their divines are much divided respecting *fictitious baptism*, that is, baptism when there is a hinderance or disqualification in the person baptized.

2. Dens divides the *fiction* or *hinderance* (*fictio sive obex*) into *essential* and *accidental*. When the disqualification is essential, or a want of *intention*, it renders baptism null or invalid from the beginning; hence every effect of baptism is wanting; and such a person must be baptized anew. But if the hinderance be accidental, or a want of *disposition* or of proper moral qualifications, the baptism is considered *informal*, yet *valid*, but unfruitful, or wanting in its effects. It is much disputed whether an impediment of this kind prevents the infusion of the virtues of faith and hope. But when the hinderance is removed, baptism is then said to produce its proper effects, viz., pardon of sins, &c., so that the present disposition, as it were, coalesces with the baptism formerly received, validly, but without its fruits. Some curious questions, however, are discussed respecting those who are unfit subjects of baptism.*

3. In the following respects we may Scripturally object to the doctrine of the Church of Rome in reference to the effects of baptism:

(1.) Faith is made void, by their substituting baptism in its place. From the foregoing quotations from their standard and infallible authorities, this must appear evident to any who have carefully read the Scriptures, and have studied their contents.

(2.) They put baptism in the place of regeneration by the Holy Ghost. This is doing despite to the Spirit of grace, which alone renovates man. It is true, the baptism of the Spirit is sometimes, in their writings, distinguished from baptism by water; but there is such a prominency given to the latter, and so much stress laid on the mere ordinance, that most Roman Catholics have no correct views of the renewal of the Holy Ghost, or a change of heart by his divine influences.

(3.) The mere ceremony of baptism, as performed according to the ritual of the Church of Rome, is the principal thing kept in view in their baptism. The result is, that they mostly rest in the *form*, without looking for the substance.

VIII. THE CEREMONIES OF BAPTISM.

1. The Roman Catholics have introduced a multitude of ceremonies into the sacrament of baptism, a brief description of which will be

* See *Dens de Bapt.*, No. 30, 31, vol. v, p. 208.

necessary to give a correct view of their mode and design in this sacrament.

They say, that though these ceremonies are not of absolute necessity, they are of great importance, and challenge great veneration. They affirm also that these were instituted by the apostles, and contribute to the more religious and holy administration of the sacrament. The ceremonies and prayers used in the administration of baptism are reduced to three heads by the Roman Catechism, from which we take the following description of them, except in some points where the authorities are given. The *first* head comprehends such as are used before coming to the baptismal font; the *second*, such as are observed at the font; and the *third*, those that immediately follow the administration of the sacrament.*

2. *First*, The rites and ceremonies which precede coming to the baptismal font.

(1.) *Baptismal water.* This is blessed on the eves of Easter and Pentecost, except in cases of necessity. "In blessing these waters a lighted torch is put into the font, to represent the fire of divine love which is communicated to the soul by baptism, and the light of good example, which all who are baptized ought to give; and holy oil and chrism are mixed with the water, to represent the spiritual union of the soul with God, by the grace received at baptism."† The reason of this is, because the baptism of Christ is "with the Holy Ghost and with fire," Matt. iii, 11.

(2.) *Presentation of the candidate at the church door.* "The person to be baptized is brought or conducted to the door of the church, and is forbidden to enter, as unworthy to be admitted into the house of God, until he has cast off the yoke of the most degrading servitude of Satan, devoted himself unreservedly to Christ, and pledged his fidelity to the just sovereignty of the Lord Jesus."

(3.) *Catechetical instructions.* The priest then asks what he demands of the church; and having received the answer, he first instructs him catechetically in the doctrines of the Christian faith, of which profession is to be made in baptism.

(4.) *The exorcism.* This consists of words of sacred and religious import, and of prayers; the design of which is to expel the devil, and weaken and crush his power. The priest breathes upon him and says, *Depart from me, thou unclean spirit, and give place to the Holy Ghost the Comforter.* Many signs of the cross are made during this ceremony. To the exorcism are added several other ceremonies.

(5.) *Salt.* The priest puts a little blessed salt into the person's mouth, saying, *Receive the salt of wisdom; may it be unto thee a propitiation unto life everlasting.* This is designed to import, that by the doctrines of faith, and by the gift of grace, he shall be delivered from the corruption of sin, shall experience a relish for good works, and shall be nurtured with the food of divine wisdom.

(6.) *The sign of the cross.* His forehead, eyes, breast, shoulders, and ears are signed with the sign of the cross.

(7.) *The spittle.* The priest recites another exorcism, touching with a little spittle the ears and nostrils of the person to be baptized, and

* Catechism, pp. 176–181. † Sincere Christian, vol. i, p. 411.

saying, *Ephhata, that is, be thou opened into an odour of sweetness; but be thou put to flight, O devil, for the judgment of God will be at hand.*

3. *Secondly*, The ceremonies which accompany.

(1.) *The renunciation.* When the person to be baptized approaches the baptismal font, in three summary obligations he renounces Satan, his works, and pomps, in answer to three interrogations—*Hast thou renounced Satan?—and all his works?—and all his pomps?* to each of which he or his sponsor replies in the affirmative.

(2.) *The oil of catechumens.* He is next anointed with the oil of catechumens on the breast and between the shoulders by the priest, who makes the sign of the cross, saying, *I anoint thee with the oil of salvation, in Christ Jesus our Lord, that thou mayest have life everlasting.*—*Sincere Christian*, p. 415.

(3.) *The profession of faith.* The priest interrogates him next on the several articles of the creed, and on his assent he is baptized.

(4.) *Voluntary assent.* The Catechism says here: "As man, by yielding the assent of his will to the wicked suggestions of Satan, fell under a just sentence of condemnation, so God will have none enrolled in the number of his soldiers but those whose service is voluntary, that by a willing obedience to his commands they may obtain eternal salvation." The Council of Trent, however, teaches the compulsory submission of baptized heretics to the Church of Rome, as has been already shown.

4. *Thirdly*, The ceremonies following the administration of baptism.

(1.) *The oil of chrism.* The priest anoints with chrism the crown of his head, thus giving him to understand, that from the moment of his baptism he is united as a member to Christ, his head, and ingrafted on his body; and that he is therefore called a Christian from Christ, as Christ is so called from chrism. Bishop Hay, in his Sincere Christian, says that this anointing is "in imitation of the anointing of kings and priests by God's commands in the old law; and signifies that royal priesthood to which we are raised by baptism."

(2.) *The white garment.* The priest puts a white garment on the person baptized, saying, "Receive this garment, which mayest thou carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen." Instead of a white garment, infants receive a white kerchief.

(3.) *The burning light.* This is then put into his hand, as an emblem of the light of a good example.

(4.) *The name.* This is taken from the catalogue of saints.

5. The rites and ceremonies prescribed in the Roman ritual are not to be omitted, or hastily supplied by others. This was expressly ordained by Benedict in his Constitutions.* He also strenuously enjoins the use of all the sacramentals of baptism, especially *spittle*, *salt*, and *insufflation*.† Nevertheless Clement XII. conceded to the missionaries of the East Indies, in Madura, Massura, &c., that in case of necessity, provided the faith be safe, spittle might be omitted, and the insufflations might be used *privately* or *secretly*.‡ A priest who omits any of them is guilty of mortal sin, unless great necessity interferes.

* Tom. i, const. 89, incip. *Inter omnigenas*, sec. 19, vol. ii, p. 180.

† Idem, const. 107, incip. *Omnium*, sec. 3, vol. ii, p. 373. ‡ Idem, sec. 14, 31, 33.

6. Against these popish ceremonies we reason thus.

(1.) It is contrary to the genius of the gospel that there should be such types, shadows, and significations brought into the service of God as they have connected with baptism. As we have one body, which is Christ, all such shadows ought to be abolished.

(2.) They make these sacramentals, such as *oil*, *salt*, *spittle*, and *breathing on*, not only as *seals* of holy things, but as *givers* or *conferrers* of holy things. The Holy Spirit is not thus confined to external signs, (for the Spirit operates as it listeth, John iii,) which they say are endowed with power to give wisdom, strength, &c., against the wiles of the devil. St. Paul declares that the weapons of Christians are not carnal, but spiritual, 1 Cor. x, 4.

(3.) These ceremonies were not used in the first institution of baptism, nor practised by the first baptizers. At the baptism of Christ these were not used. He did not give these in charge to his apostles, nor did the apostles use them. "Can any man forbid water that these may not be baptized?" Acts x, 47. He does not call for oil, salt, or spittle, or any such thing, but for water only.

(4.) Scripture is perverted grossly, by Roman Catholic writers, in expounding it to authorize or justify the use of these ceremonies.*

CHAPTER III.

CONFIRMATION.

I. STATEMENT OF THEIR DOCTRINE. Council of Trent cited.—II. NATURE AND INSTITUTION OF CONFIRMATION. 1. Its nature: 2. Its sacramental character: 3. Its institution.—III. ITS MATTER.—IV. ITS FORM.—V. THE MINISTER.—VI. ITS SUBJECT.—VII. ITS EFFECTS. 1. Whether it confers grace: 2. Whether it impresses a character: 3. Of its necessity.—VIII. ITS CEREMONIES.—IX. CONFUTATION OF CONFIRMATION AS A SACRAMENT. 1. Not supported by Acts viii, 17: 2. Nor appointed by Christ: 3. The operations of the Spirit not confined to it: 4. Absurdity of the ceremonies.

I. *Their doctrine stated.*

The Council of Trent passed the following canons on confirmation:

"*Can.* 1. Whoever shall affirm that the confirmation of the baptized is a trifling ceremony, and not a true and proper sacrament; or that formerly it was nothing more than a kind of catechising, in which the neighbouring young persons explained the reasons of their faith before the church; let him be accursed."

"*Can.* 2. Whoever shall affirm that they offend the Holy Spirit who attribute any virtue to the said chrism of confirmation; let him be accursed."

"*Can.* 3. Whoever shall affirm that the usual administrator of confirmation is not the bishop only, but any ordinary priest; let him be accursed."†

* See specimens of this in the Roman Catechism, pp. 176–181. Also Sincere Christian, vol. i, p. 410, &c.

† "*Canon* 1. Si quis dixerit, confirmationem baptizatorum otiosam cæremoniam esse, et non potiùs verum et proprium sacramentum; aut olim nihil aliud fuisse, quam

Let us consider—

II. *The nature and institution of confirmation.*

1. It is called confirmation, because it professes to confirm and perfect those who duly receive it. It is thus defined to be "a sacrament instituted by Christ the Lord, by which the Holy Spirit is given to the baptized, constantly and intrepidly to profess the faith of Christ."

According to the Roman Catechism, confirmation differs from baptism in the following manner: "As by the grace of baptism we are begotten to newness of life, and by that of confirmation grow to full maturity, 'having put away the things of a child,' (1 Cor. xii, 11,) we can hence sufficiently comprehend that the same difference which in the natural order exists between birth and growth, exists also in the supernatural, between baptism, which regenerates, and confirmation, which imparts full growth and perfect spiritual strength."

2. In proof that confirmation is a sacrament, decrees of councils, tradition, and Scripture are adduced.

The decrees of councils cannot be admitted as authoritative by Protestants; and Roman Catholics never did and never can prove their decisions to be infallible. The following texts of Scripture are adduced: "Then they laid hands on them, and they received the Holy Ghost," Acts viii, 14. "And when Paul laid his hands on them the Holy Spirit came upon them, and they spake with tongues and prophesied," Acts xix, 6. He who carefully considers these passages will easily perceive that they do not teach the sacrament of confirmation, as held in the Roman Church. Therefore a particular examination of them is unnecessary.

3. The Roman Catechism (p. 184) asserts that Christ instituted this sacrament. "He (the pastor) will accordingly inform them, that not only was it instituted by our Lord Jesus Christ, but, as St. Fabian, bishop of Rome, testifies, the chrism and the words used in its administration were also appointed by him; a fact of easy proof to those who believe confirmation to be a sacrament, for all the sacred mysteries are beyond the power of man, and could have been instituted by God alone." Here the sophistry of this authoritative Catechism is manifest, as the *proof*, that this sacrament was instituted by Christ, is drawn from the credulity of the ignorant!—it is a fact of easy proof to those who believe confirmation to be a sacrament. Certainly there is no Scripture warrant to show that it is one. Hence among Romanists themselves there is much diversity of opinion respecting the *time* when the institution took place, some referring it to a council, others to the last supper, others to the time between the resurrection and ascension.*

III. *The matter of confirmation.*

This is chrism, a compound substance made of oil of olives and balsam, and consecrated by a bishop. This, they say, represents the manifold graces of the Spirit, and the excellence of the sacrament.

catechesim quamdam, quâ adolescentiæ proximi fidei suæ rationem coram ecclesia exponebant; anathema sit."

"*Canon* 2. Si quis dixerit, injurios esse Spiritui Sancto eos qui sacro confirmationis chrismati virtutem aliquam tribuunt; anathema sit."

"*Canon* 3. Si quis dixerit, sanctæ confirmationis ordinarium ministrum non esse solum episcopum, sed quemvis simplicem sacerdotem; anathema sit."—Concil. Trid., sess. 7.

* See Dens de Confirm., No. 3, vol. v, p. 250.

"That such is its matter, the church and her councils have uniformly taught, and the same doctrine has been handed down to us by St. Dennis, and by many other fathers of authority too great to be questioned, particularly by Pope Fabian, who testifies that the apostles received the composition of chrism from our Lord and transmitted it to us: that this its solemn consecration is in accordance with the instructions of our Lord, when, at his last supper, he committed to his apostles the manner of making chrism, (Catechism, p. 185,) we learn from Pope Fabian." But the misfortune is, that the letter ascribed to Pope Fabian has been proved to be a forgery, as is acknowledged by Dens, who says: "This epistle of Fabian is now, among learned men, esteemed as suppositious and apocryphal, as also the other decretal letters before Pope Siricius."* Thus the principal support which this fabricated statement of the authors of the Catechism rests on is a forged letter ascribed falsely to this pope.

The ointment is to be put on the front of the person in the form of the sign of the cross.

IV. *The form of confirmation.*

This consists of the following words: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." The Catechism says, (p. 186,) "There are three things that demand particular attention; the divine power, which, as a primary cause, operates in the sacrament; the spiritual strength which it imparts to the faithful unto salvation; and, lastly, the sign impressed on him who is to engage in the warfare of Christ." Prayer and imposition of hands accompany the form, or are component parts thereof.

V. *The minister.*

Bishops alone are the ordinary ministers of confirmation; but simple priests, by delegation, may also confer it.

VI. *Subjects of confirmation.*

"Confirmation may be administered to all as soon as they have been baptized; but until children shall have reached the use of reason its administration is inexpedient. If not postponed to the age of twelve, it should therefore be deferred till the age of seven."† It is not to be administered to the dying, yet it may be conferred upon insane persons. For the *valid* reception of this sacrament, the *intention* of merely receiving it is sufficient. But to receive it profitably a state of grace is necessary, together with devotion and proper instruction. Previous prayer is also required.

VII. *Effects of confirmation.*

1. It is said to *confer grace* and *remit sin*—to perfect the grace of baptism. By virtue of it God confirms in us what was commenced in baptism, and conducts to the perfection of solid Christian virtue. It also increases divine grace in the soul.‡

Dens informs us§ that this grace is strengthening and comforting, having annexed to it the abundance of virtues and the seven gifts of the Holy Spirit; because in this sacrament the Holy Spirit, or the plenitude of grace, is especially given; not that greater grace cannot be given, but because this is a full complement, perfecting man in

* Tract. de Bapt., No. 3, vol. v, p. 251. † Catechism, p. 189.
‡ Catechism, p. 190. § De Confirm., No. 10, vol. v, p. 259.

grace to that degree, that in consequence he can be called, and properly is, a perfect Christian.

2. This sacrament is also said to impress a *character*, so that it cannot be reiterated.

3. How far this sacrament is necessary to salvation is a point not well defined by the Roman Catholic Church. All acknowledge that it is not absolutely necessary, such as baptism, penance, &c., but they differ considerably respecting the kind of necessity, as any one will perceive by consulting Dens (No. 11) on the necessity of confirmation. He says it is not necessary by a *necessity of the medium;* and yet, from the decisions of the Council of Trent, and the fact that it is made a sacrament, one would suppose that it was of very great importance; especially as giving the Holy Spirit seems to be much confined to the administration of this ordinance.

It is disputed also whether confirmation be necessary by a *necessity of precept, obligatory* PER SE *and directly.* Some deny this; others affirm and declare that the obligation is both divine and ecclesiastical, and obligatory under a very heavy penalty. This last seems to be received by many.

VIII. *The ceremonies of confirmation.*

The following are the most prominent ceremonies, which we collect from the Roman Catechism* and Bailly.†

1. Those to be confirmed, before they come to the sacrament, are required to wash their forehead.

2. The males are placed in one part of the church, and the females in another. The males are first confirmed and then the females, unless the bishop order it otherwise.

3. *Unction of the forehead.* The bishop, with his hand raised, on the head of the person to be confirmed, advokes the Holy Spirit, and at the same time anoints the forehead with the blessed chrism, saying, *I sign thee with the sign of the cross*, &c. "In this sacrament," says the Catechism, "the Holy Spirit pours himself into the souls of the faithful, and imparts to them increased strength and courage, to enable them, in the spiritual contest, to fight manfully, and to resist successfully their most implacable foes." They are therefore told, that henceforward "they are not to be deterred by fear or shame, feelings of which the countenance is the principal index, from the open confession of the name of Christ."

4. *The sign of the cross.* The unction is made in the form of a cross, to teach that no Christian should glory save in the cross of Christ.

5. *The gentle slap on the cheek.* The person confirmed receives a gentle blow on the cheek from the hand of the bishop, to remind him, according to the Catechism, that, as a courageous champion, he should be prepared to brave, with unconquered resolution, all adversities for the name of Christ. The Council of Lenen. in 1524 says, that "by this percussion the confirmed person is enabled to preserve the memory of the event, lest he should be confirmed a second time." Others suppose the slap on the cheek is nothing more than a sign of peace given to the confirmed by the bishop. It is acknowledged that in ancient times this was not in use, and some bishops now omit it altogether.

* P. 192. † De Confir., c. 8, tom. iv, p. 76.

6. *The kiss of peace.* "He receives the kiss of peace to give him to understand that he has been blessed with the fulness of divine grace, and with that peace which surpasseth all understanding."

7. *Why administered at Pentecost.* "Because the apostles were then strengthened and confirmed by the power of the Holy Ghost; and also to remind the faithful, by the recollection of that supernatural event, of the number and magnitude of the mysteries contained in that sacred unction."

8. The person confirmed has one godfather, if a boy, and one godmother, if a girl; of whom the same things are required as of those in baptism.

9. The name of the person is sometimes changed, and frequently a new one is added from the calendar of saints.

10. The head of the confirmed person is bound round with a linen bandage, which in some places remained for seven days; in others, for twenty-four hours. Now in many diocesses this is omitted; but, immediately after confirmation, the front is wiped by the priests.

IX. *Confutation of confirmation as a sacrament.*

Did the Church of Rome observe the rite of confirmation as a formal ceremony to initiate members into the church, we would have no controversy with them on this point; but as they attach to it sacramental qualities, and therefore give it quite a new character, we must oppose it as unsound and unscriptural.

1. The following is the principal passage of Scripture on which they institute the sacrament of confirmation: "Then laid they hands on them, and they received the Holy Ghost," Acts viii, 17. That there is no ground for the sacrament of confirmation in this passage of Scripture will be plain from the following considerations: 1. These were miraculous gifts of the Holy Ghost, as the gift of tongues, of prophesying, healing, &c., which were bestowed on the disciples, whereof the imposition of hands was a sign at that time: but it is impossible to ground an ordinary and perpetual sacrament upon an extraordinary example; and that they were such visible graces of the Spirit is manifest, because Simon Magus saw that the Holy Ghost was given them by laying on of hands. 2. The Holy Ghost was obtained by their prayers, (ver. 15,) and not only by laying on of hands. 3. To make a sacrament, it is not enough to have a visible sign, and to show some spiritual grace bestowed therewith; for then the spittle and clay that Christ used must also be sacraments; for here are outward signs, and some effect followed; yet because there was no institution of Christ, nor any commandment to use them, neither these nor the imposition of hands can be a sacrament. 4. The extraordinary gifts which the apostles bestowed by imposition of hands are now ceased; the ceremony, therefore, has also ceased. In short, Romanists are bound to show such miraculous signs as the apostles did, in order that they might prove their position; and until they can show such, we must reject their sacrament of confirmation.

2. Every sacrament must have its appointment from Christ, consisting both of an outward sign and words of institution. But this ordinance of theirs has none of these. The sign which they use is oil. Their words of consecration are, "I sign thee with the sign of the cross, anoint thee with the chrism of health, in the name of the Father,

nd of the Son, and of the Holy Ghost." But none of these have their stitution from Christ or his apostles. We read, indeed, that the apos-es used imposition of hands, but never of chrism or oil. Indeed, this perstitious device was not then in use, being brought in long after by ylvester, who is reported by Damasus to have been the deviser of hrism.

The Scripture, however, besides this extraordinary imposition of ands used by the apostles, makes mention of another as appertaining the sacrament of baptism; as the apostle saith, "the doctrine of aptism and of laying on of hands," Heb. vi, 2. This external rite eems to have been connected with baptism, and not a separate sacra-ent from it. So Tertullian speaks of the unction which was common n his days: "Coming out of the bath, we are anointed with blessed intment, according to the ancient discipline whereby in the priesthood hey used to be anointed."*

The following text is quoted to favour the unction of confirmation: It is God which confirmeth us with you in Christ, and hath anointed s," 2 Cor. i, 21. But it is too gross an interpretation of this passage confine it to their anointing, seeing the apostle explains it in the llowing verse: "He hath sealed us, and given us the earnest of his pirit in our hearts." Besides, the Holy Ghost is represented as given ithout any chrism. Acts viii, 17, 19, and x, 44.

3. They speak of and treat injuriously the Holy Spirit in confining is operations to their confirmation, which, they say, has power to nfer grace. But the Scripture represents the operation of the Spirit y the emblem of wind, "which bloweth where it listeth," (John iii, 8,) nd therefore not confined to mere ceremonies.

4. We have already seen what kind of ceremonies they use, such as reathing on the pot of chrism, saluting it in these words, *Ave sanctum hrisma—Hail, holy chrism;* the kiss; the blow on the face; the forc-ead bound round, &c. On these we briefly remark, 1. That some of hese are *ridiculous*, as the breathing on the oil; the striking the party onfirmed. 2. One of them is *idolatrous*, that of saluting the oil. 3. All f them are superstitious, being mystical significations which have no ountenance from the gospel.

* "Egressi de lavacro perunguimur benedicta unctione de pristina disciplina, qua agi oleo de cornu in sacerdotium solebant," &c.—*Lib. de Bapt.*, c. 7, tom. ii, p. 45.

CHAPTER IV.

TRANSUBSTANTIATION.

I. Statement of their Doctrine. 1. The American Catechism quoted: 2. Council of Trent cited: 3. The Roman Catechism quoted: 4. Analysis of it: 5. Absurdity of the doctrine.—II. Confutation of the Doctrine. 1. It has no ground in Scripture in general, nor in the words of institution in particular. *First*, Their sense of the words supposes things impossible and contradictory; *Secondly*, The Protestant sense shown to be correct, by nine arguments: 2. It is contrary to several texts of Scripture: 3. It contradicts our senses: 4. It is contrary to reason, and involves the plainest contradictions and absurdities: 5. It involves absolute impossibilities: 6. It is a distinguishing article of their church: 7. It is impious and blasphemous in itself, and tends to impiety, blasphemy, and superstition; (1.) It involves eating human flesh; (2.) And of eating the Divinity; (3.) This considered profane even by heathens; (4.) And by Mohammedans; (5.) And Jews; (6.) The fathers ridicule the heathen for worshipping such deities as can be eaten; (7.) Anecdote of a lady and a priest; (8.) Roman Catholic authors quoted.—III. Their Arguments for Transubstantiation stated and answered. 1. They say that "previous to the institution, bread had never been taken as a sign of our Lord's body:" 2. The sixth chapter of John considered. Thirteen arguments against their exposition. The proper exposition: 3. Their argument from the secret discipline of the early church: 4. And from the language of the ancient liturgies, and the early ecclesiastical writers: 5. They say their doctrine is no more mysterious than that of the Trinity. Four points of difference traced between the two doctrines: 6. They say it is a mystery: 7. That God can do all things: 8. That it is a speculative point.—IV. The Testimony of the Fathers. 1. Eight premises introductory to their testimony: 2. Their testimony; (1.) Ignatius; (2.) Irenæus; (3.) Tertullian; (4.) Justin Martyr; (5.) Origen; (6.) Clemens Alexandrinus; (7.) Cyprian; (8.) Eusebius; (9.) Ephrem, patriarch of Constantinople; (10.) Macarius; (11.) Augustine; (12.) Cyril of Jerusalem; (13.) Jerome; (14.) Gregory Nazianzen; (15.) Ambrose; (16.) Chrysostom; (17.) Theodoret; (18.) Gelasius; (19.) Facundus: 3. Concluding remark on their testimony.—V. Rise, Progress, and Establishment of the Doctrine. 1. The excessive figures of the fathers gave occasion to originate it. Specimens from Justin Martyr and Cyril of Jerusalem: 2. But it seems to have taken its rise from the Eutychian heresy: 3. Sentiment of the Seventh General Council in 754: 4. Progress in the ninth century; Paschasius; Stercorianism: 5. State of the question in the tenth century: 6. Opposed by Berenger in 1045, and toward the conclusion of the eleventh century. Indistinct views concerning the doctrine. Testimony of Aelfrick: 7. It was not properly established in the twelfth century: 8. Innocent III. uttered the opinion now embraced in the Church of Rome, and caused it to pass the Lateran Council in 1215. Authoritatively established at Trent in 1551.

I. 1. We state the doctrine of the Church of Rome on this point in the words of their acknowledged standards. The Catechism of the Roman Catholic Church in the United States of America, published with the approbation of the Most Rev. Archbishop Marechal, teaches as follows on this article of their faith: "*Q.* What is the holy eucharist? *A.* It is a sacrament, which contains THE BODY and BLOOD, THE SOUL and DIVINITY of Jesus Christ, under the forms and appearances of bread and wine. *Q.* Is it not bread and wine which is first put upon the altar for the celebration of the mass? *A.* Yes; it is always bread and wine till the priest pronounces the words of consecration during the mass. *Q.* What happens by these words? *A.* The bread is changed into the body of Jesus Christ, and the wine into his blood. *Q.* What is this change called? *A.* It is called *transubstantiation*; that is to say, a change of one substance into another." This is the

doctrine taught to every Roman Catholic child, and we refer the reader to the whole of the article in the Catechism. We have already quoted Pope Pius's creed, to the seventh and eighth articles of which we also refer the reader.

2. For the purpose of giving a more full view of this doctrine, we shall quote the Council of Trent, whose decisions on this, as well as other points of Roman Catholic faith, are supremely authoritative. The following canons were passed at the thirteenth session of the council:

"*Canon* 1. Whosoever shall deny, that in the most holy sacrament of the eucharist there are truly, really, and substantially contained the body and the blood of our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire; but shall affirm that he is present therein only in a sign and figure, or by his power; let him be accursed.

"2. Whosoever shall affirm, that in the most holy sacrament of the eucharist there remains the substance of the bread and wine, together with the body and blood of our Lord Jesus Christ; and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic Church most fitly terms transubstantiation; let him be accursed.

"3. Whosoever shall deny that Christ entire is contained in the venerable sacrament of the eucharist, under each species, and under every part of each species when they are separated; let him be accursed.

"4. Whosoever shall affirm that the body and blood of our Lord Jesus Christ are not present in the admirable eucharist, as soon as the consecration is performed, but only as it is used and received, and neither before nor after; and that the true body of our Lord does not remain in the hosts or consecrated morsels which are reserved or left after communion; let him be accursed.

"5. Whosoever shall affirm, that remission of sins is the chief fruit of the most holy eucharist, or that other effects are not produced thereby; let him be accursed.

"6. Whosoever shall affirm that Christ, the only begotten Son of God, is not to be adored in the holy eucharist with the external signs of that worship which is due to God; and therefore that the eucharist is not to be honoured with extraordinary festive celebration, nor solemnly carried about in processions, according to the laudable and universal rites and customs of holy church, nor publicly presented to the people for their adoration; and that those who worship the same are idolaters; let him be accursed.

"7. Whosoever shall affirm that it is not lawful to preserve the holy eucharist in the sacristy, but that immediately after consecration it must of necessity be distributed to those who are present; or that it is not lawful to carry it in procession to the sick; let him be accursed.

"8. Whosoever shall affirm that Christ, as exhibited in the eucharist, is eaten in a spiritual manner only, and not also sacramentally and really; let him be accursed.

"9. Whosoever shall deny that all and every one of the faithful in Christ, of both sexes, are bound to communicate every year, at least at

Easter, according to the injunction of holy mother church; let him be accursed.

"10. Whosoever shall affirm, that it is not lawful for the officiating priest to administer the communion to himself; let him be accursed.

"11. Whosoever shall affirm, that faith only is a sufficient preparation for the reception of the most holy sacrament of the eucharist; let him be accursed. And lest so great a sacrament should be taken unworthily, and therefore to death and condemnation, the said holy council doth decree and declare, that previous sacramental confession is absolutely necessary, if a confessor is at hand, for those who are conscious of the guilt of mortal sin, however contrite they may think themselves to be. Whoever shall presume to teach, preach, or obstinately assert the contrary, or to maintain opposite opinions in public disputation; let him be *ipso facto* excommunicated."*

In the thirteenth session of the Council of Trent, and in the chapters

* "*Canon* 1. Si quis negaverit, in sanctissimæ eucharistiæ sacramento contineri vere, realiter et substantialiter corpus et sanguinem unà cum anima et divinitate Domini nostri Jesu Christi, ac proindè totum Christum: sed dixerit tantummodò esse in eo ut in signo, vel figurâ, aut virtute; anathema sit.

"2. Si quis dixerit, in sacro-sancto eucharistiæ sacramento remanere substantiam panis et vini unà cum corpore et sanguini Domini nostri Jesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxàt speciebus panis et vini; quam quidem conversionem Catholica Ecclesia aptissimè transubstantiationem appellat; anathema sit.

"3. Si quis negaverit, in venerabili sacramento eucharistiæ sub unaquaque specie, et sub singulis cujusque specici partibus, separatione factâ, totum Christum contineri; anathema sit.

"4. Si quis dixerit, peractâ consecratione, in admirabili eucharistiæ sacramento non esse corpus et sanguinem Domini nostri Jesu Christi, sed tantùm in usu, dùm sumitur, non autem antè vel post, et in hostiis seu particulis consecratis, quæ post communionem reservantur, vel supersunt, non remanere verum corpus Domini; anathema sit.

"5. Si quis dixerit, vel præcipuum fructum sanctissimæ eucharistiæ esse remissionem peccatorum, vel ex ea non alios effectus provenire; anathema sit.

"6. Si quis dixerit, in sancto eucharistiæ sacramento Christum unigenitum Dei Filium non esse cultu latriæ, etiam externo, adorandum; atque ideò nec festivâ peculiari celebritate venerandum, neque in processionibus, secundùm laudabilem et universalem ecclesiæ sanctæ ritum et consuetudinem, solemniter circumgestandum, vel non publicè, ut adoretur, populo proponendum, et ejus adoratores esse idololatras; anathema sit.

"7. Si quis dixerit, non licere sacram eucharistiam, in sacrario reservari, sed statim post consecrationem adstantibus necessariò distribuendam, aut non licere, ut illa ad infirmos honorificè deferatur; anathema sit.

"8. Si quis dixerit, Christum in eucharistia exhibitum, spiritualiter tantùm manducari, et non etiam sacramentaliter ac realiter; anathema sit.

"9. Si quis negaverit, omnes et singulos Christi fideles utriusque sexûs, cùm ad annos discretionis pervenerint, teneri singulis annis, saltem in Paschate, ad communicandum, juxta præceptum sanctæ matris ecclesiæ; anathema sit.

"10. Si quis dixerit, non licere sacerdoti celebranti, seipsum communicare; anathema sit.

"11. Si quis dixerit, solam fidem esse sufficientem præparationem ad sumendum sanctissimæ eucharistiæ sacramentum; anathema sit. Et, ne tantum sacramentum indignè, atque ideò in mortem et condemnationem sumatur, statuit atque declarat ipsa sancta synodus, illis quos conscientia peccati mortalis gravat, quantumcumque etiam se contritos existiment, habitâ copiâ confessoris, necessariò præmittendam esse confessionem sacramentalem. Si quis autem contrarium docere, prædicare, vel pertinaciter asserere, seu etiam publicè disputando, defendere præsumpserit, eo ipso excommunicatus existat."

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preparatory to the canons already quoted, we find the following declarations respecting the doctrine of transubstantiation. In the first chapter we have this declaration: "In the first place the holy council teacheth, and openly and plainly professeth, that our Lord Jesus Christ, true God and man, is truly, really, and substantially contained in the pure sacrament of the holy eucharist, after the consecration of the bread and wine, and under the species of those sensible objects. Neither is it to be regarded as contradictory that our Saviour should always sit at the right hand of the Father in heaven, according to his natural mode of existence, and yet be sacramentally present with us in his substance, in many other places." In the third chapter of the same session the council declares: "Immediately after the consecration, the true body of our Lord, and his true blood, together with his soul and divinity, do exist under the species of the bread and wine; his body under the species of bread, and his blood under the species of wine, by virtue of the words of consecration; his body also under the species of wine, and his blood under the species of bread, and his soul under each species, through that natural connection and concomitance by which all the parts of Christ our Lord, who has risen from the dead no more to die, are closely connected together, and his divinity, through the wonderful and hypostatical union thereof with his body and soul. Wherefore it is most certain that all is contained under either species and under both; for Christ, whole and entire, exists under the species of bread, and in every particle thereof, and under the species of wine, and in all its parts."

3. To avoid the appearance of misrepresentation, we will farther exhibit the doctrine of transubstantiation, by giving a few quotations from the Catechism of the Council of Trent; and these from the authentic translation of Donavan, reprinted in the United States. The authors of the Catechism say: "The eucharist also contains Christ our Lord, the true grace, and the source of all heavenly gifts," p. 194. "When preserved in a pyxis, (box,) or deposited in a tabernacle, under either species, it ceases not to be a sacrament," p. 197. "In the eucharist, that which before consecration was bread and wine, becomes, after consecration, really and substantially the body and blood of our Lord," idem. "Care must be taken not only to mingle water with the wine, but also to mingle it in small quantity; for, in the opinion of ecclesiastical writers, the water is changed into wine," p. 201. "When, therefore, it is said, 'This is the chalice of my blood,' these words are understood to mean, 'This is my blood which is contained in this chalice,'" p. 204. "As, however, to the body are united his blood, his soul, his divinity, they too must be found to coexist in the sacrament, not, however, by virtue of the consecration, but by virtue of the union which subsists between them and his body; and this theologians express by the word *concomitance*. Hence it is clear that Christ, whole and entire, is contained in the sacrament; for when two things are actually united, where one is, the other must also be. Hence it also follows that Christ, whole and entire, is contained under either species; so that as under the species of bread are contained not only the body, but also the blood and Christ entire, so, in like manner, under the species of wine are contained not only the blood, but also the body and Christ entire. These are matters on which the faithful

cannot entertain a doubt," p. 212. "The pastor will also inform the faithful, that Christ, whole and entire, is contained not only under either species, but also in EACH PARTICLE of either species," p. 213. Thus we have given their doctrine as contained in their own acknowledged standards, which they can neither evade nor deny without the most palpable contradictions.

The following points, with several others, are clearly contained in their doctrine concerning the eucharist.

(1.) That, after the words of consecration are spoken, there is no bread nor wine left on the table.

(2.) That, though there be no bread nor wine, yet the accidents or species, that is, the colour, size, weight, taste, and other qualities of the bread and wine remain. But these accidents, or rather essential properties of matter, do not exist either in the bread or body of Christ, but by themselves. Not in the bread, for bread there is none. Not in the body of Christ, for they will not allow you to say that the body of Christ is round, sweet, has shape, &c.

(3.) That, by virtue of the five words of consecration, *Hoc est autem corpus meum*, there is, in the place of the substance of the bread and wine, the substance of the body of Christ, truly, really, and substantially, together with his soul and divinity. And though they confess that Christ had but one body, and that body is in heaven, yet they maintain that the body of Christ in the eucharist is the same that was born of the virgin, which was crucified, ascended to heaven, and is now in heaven.

(4.) That the body, blood, bones, sinews, &c., of Christ, his soul and Godhead, are contained in either the bread or the wine, or in the smallest particle of bread or the smallest drop of the wine, however small the crumbs or drops may be.

(5.) That the body of Christ is eaten by every communicant, whether good or bad.

(6.) That this body remains in those wafers that are not eaten; so that, should any animal happen to devour any of them, it would as really eat the body of Christ as any Christian. And should one of these wafers be burned in the fire, the body of Christ would be as really burned as it was before eaten.

(7.) This very bread, as Protestants are apt to call it, which they receive and eat, and the wine which the priest drinks, they worship and adore as very God Almighty, and require this worship under pain of damnation.

(8.) That all Protestants, or any others who do not receive all these doctrines, both in faith and practice, or who hold *differently* from these definitions of the Church of Rome, are pronounced ACCURSED with the highest anathema possible.

These are the points on which we accuse the Church of Rome to have grievously corrupted the Christian doctrine and practice as concerns the sacrament of the eucharist. It is readily granted that there are several circumstances, in all the different parts of Christian worship and practice, which do not precisely oblige all Christian churches. There are several circumstances in the receiving of the sacrament which do not enter into the nature of the action, but are indifferent to it, and so may be thus or otherwise, without pervert

the original institution or precept. For instance, the time, the place, the posture, the number of persons joining in the action, or the like, are mere circumstances, about which neither our Saviour nor the apostles gave us any peculiar rules.

5. Barely showing what this doctrine is, and naming the several propositions which express it, are sufficient to prevent every unbiased person from assenting to it. Can any person believe this doctrine unless education, interest, fear, or blind submission has already made it familiar to him? There never was any mystery in any religion in the world so unintelligible, so unconceivable, so loaded with contradictions, and so much both against reason and sense, as this is. We will readily grant that there are many honest and sincere persons who believe this doctrine; for it is well known that education, prejudice, and want of consideration have a powerful tendency to pervert the judgment of good men even in the plainest matters; especially when they are bound by this fatal principle, that they must believe, on pain of damnation, whatever the church teaches, and that the more difficult the thing is to be believed, the more meritorious is their faith. We do not, therefore, call in question the sincerity of those who profess to believe it; but yet it is fit we should reprove it, and show its fallacy. Certainly there is no doctrine in the world that more deserves to be, or is more capable of being exposed, than the doctrine now under consideration. Should we pursue the above propositions to their several consequences, what a multitude of monstrous absurdities and gross contradictions should we find in them! Passing by many of the gross and blasphemous absurdities connected with this doctrine, we will confine ourselves to such as are necessary for the exposure of the profane *heresy* embraced in transubstantiation.

Connected with this doctrine are communion in one kind, sacrifice of the mass, and the adoration of the wafer. On each of these we will treat separately, after we shall have first disposed of transubstantiation.

II. We shall first attempt a confutation of the doctrine of transubstantiation by Scripture and argument.

1. The following are the words of institution as given by St. Matthew: "And as they were eating, Jesus took bread, and blessed IT, and brake IT, and gave IT to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins," Matt. xxvi, 26–28. See also Mark xiv, 22; Luke xxii, 19; 1 Cor. xi, 23.

The principal argument of the Roman Catholics for transubstantiation is from the words, *This is my body. Hoc est corpus meum.* They say, Does not our Saviour most expressly declare, *This is my body?* And if ever it was needful he should speak plain, and without a figure, it certainly must have been when he instituted this Christian sacrament. And what can be more plain than what Christ has spoken concerning it? Every Christian ought to submit his reason to the revelation of Christ, for his reason is infinitely fallible, but Christ can neither deceive nor be deceived. To the word and to the testimony, which is your own Protestant rule. Christ hath said of the bread, *This is my body;* and therefore it certainly is, whatever our senses or reason may suggest to the contrary.

We most cordially consent that whatever Christ said we are to believe, and likewise that he spoke sufficiently plain to his disciples when he instituted this sacrament. But the question is, whether these words, in their most obvious sense, make any thing for transubstantiation? They say they do; we say they do not: here, therefore, we come to join issue.

And here we are ready to prove that the Romish sense is harsh and forced, and against all the rules of speech, and that they not only make nothing for transubstantiation, but quite overthrow it. On the contrary, that our sense is the plainest, easiest, most natural, and proper; nay, that it is impossible these words should be understood in any other sense. They contend for a direct literal sense. We say our Saviour speaks by a figure; but such a figure as is common, and which every person may understand upon examining the words. The figure is this; that the bread and wine are *symbols*, or *emblems*, of the broken body and shed blood of Christ. We are now to examine which of these senses comes nearer to our Saviour's meaning, the literal or the figurative, theirs or ours. We will therefore attempt to show, First, That their sense of the words, and by which alone they can prove transubstantiation, is impossible, and full of nonsense and contradiction. Secondly, That our sense is natural and easy, and agreeable to the common way of speaking; and the only sense in which it was possible for the apostles, to whom our Lord spoke, to understand them.

First, The Roman gloss upon these words supposes things impossible and contradictory.

If we take our Saviour's words in the literal sense, we must make him say to this effect: that the bread which he brake and commanded them to eat was not bread, but truly and really his *dead body*—his body *sacrificed* for them. This is to make our Saviour say and unsay the same thing at the same time. He spoke of the bread which he had blessed and broken when he pronounced the word *this*, and they all knew it to be bread; and yet, according to them, he must be supposed to mean that it was *not bread*, but merely his body.

To evade the foregoing contradiction, they say what was bread before the words of consecration became his body and blood after these words were uttered. But this does not avoid the contradiction; for it makes our Saviour not only to speak against the rules of grammar, but to speak an untruth. For he says, in the present tense, This bread *is* my body, although when he began to speak so the bread was not his body, but, as they say, was presently to be turned into his body. If indeed he had said, This bread *will be* my body as soon as I have pronounced these words, he then might be supposed to have spoken something in favour of transubstantiation. But he speaks in the present time, *this is*, not, this *will be;* and if they will be hardy enough to change the tenses, then they keep not to the *letter* of the words, but to the *figure*, and a figure more unusual than that for which we contend. When, therefore, our Saviour says, *This is my body*, his proposition cannot properly be taken in a literal sense without making him speak a contradiction or a falsehood.

Let us suppose, however, that what he had in his hands was no longer bread, but became his very body; yet there is this question, How came it to be his *dead* body, his body *given*, *broken*, or *sacrificed*

for us? That our Saviour spoke of his body in this condition, none can deny. If, therefore, we understand the words literally, as Roman Catholics would have us, we must admit one of the grossest contradictions in the world. We must believe that Christ's body was both alive and dead at the same time. If we cannot believe this, then it is impossible that our Saviour's words should be taken in a literal sense, namely, that the bread he gave them was truly and really, and without figure, his *dead body*.

Moreover, Romanists say that the *soul* and *divinity* of Christ, as well as his body and blood, bones and sinews, &c., are contained in the bread. If his words are to be taken literally, how can they account for the presence of the soul and divinity of Christ?

They believe that the bread and wine are not changed until the words of consecration, "This is my body," and "This cup is the new testament," &c., are pronounced. Here are several things that make against them. If Christ spoke literally, his words would not imply his identical body, for that of which he spoke was bread. But they tell us that the bread was transubstantiated. Be it so; but that could not be Christ's body, but newly created flesh, which before had no existence. Besides, we may observe, what all before us have observed, that what Christ took he broke, what he broke he blessed, what he blessed was distributed, and what was distributed was eaten. Bread, then, was taken by Christ, therefore bread, and not flesh, was eaten. According to their literal meaning, the *cup* or *chalice* was really the blood of Christ, and he commanded his disciples to drink or swallow down the cup. The cup must also be the new testament, if their mode of interpretation be right. Now unless the cup in which the wine was contained was really the wine poured into it, and unless the same cup was at the same time the new testament or covenant, the interpretation of Roman Catholics is wrong.

Secondly, Our sense is natural and easy, and agreeable to the common way of speaking; and the only sense in which it was possible for the apostles, to whom our Lord spoke, to understand them.

We have shown that the words of our Lord cannot be taken in entirely a literal sense; they must therefore be taken in a figurative sense, which we now come to consider. And the only figure which we could apply would be that whereby we give to the sign the name of the thing signified. Now, according to this figure, we would understand the words thus: that this bread which he had broken, and the wine which he poured out, were apt signs, symbols, emblems, or representations of his broken body and shed blood. No sense can be more easy than this; and to prove it we will advance the following reasons:

(1.) When Christ said, *This is my body*, he had nothing in his hands at that time but part of the unleavened bread which he and his disciples had been eating at supper; and therefore he could mean no more than this, namely, that the bread which he was now breaking *represented* his body, which in the course of a few hours was to be crucified. To suppose that the bread and wine, and every particle of each, contained the body, blood, bones, sinews, &c., and the soul and divinity of Christ, and that Christ held his own body in his hands, and that he and his disciples did eat it, baffles all human and divine faith.

(2.) There is no figure more usual in every language than that

whereby we give to the sign the name of the thing signified. We say concerning a picture of George Washington, This is George Washington. Of a map of the United States we say, This is Pennsylvania. Yet no person is so stupid as to believe that the picture is really Washington, but that it is only a representation of him; or that that part of the map called Pennsylvania is really that state, but only a representation of it. When, therefore, Christ took up a piece of bread, broke it, and said, This is my body, who can suppose he was handling and breaking his own body, any more than that the above-named picture was George Washington, or that the map was truly the state of Pennsylvania? The truth is, there is scarcely any figure more common than *this is*, for *this represents*, or *signifies*.

(3.) As this is an ordinary figure in common speech, so it is peculiarly so in the language of Scripture. Indeed, in the Hebrew, Chaldee, and Chaldeo-Syriac languages, there are either no words which express to *mean*, *signify*, *represent*, or at least such words are of exceedingly rare occurrence. Thus, "The seven kine are (i. e., *represent*) seven years," Gen xli, 26. "This is (represents) the bread of affliction which our fathers ate in the land of Egypt." "The ten horns are (signify) ten kings," Dan. vii, 24. "That rock was (represented) Christ," 1 Cor. x, 4. We also find this idiom running through the Greek language. Thus, "The seven stars are (represent) the angels of the seven churches; and the seven candlesticks are (represent) the seven churches," Rev. i, 20. "I am the vine, ye are the branches," John xv, 5. Our Lord did not say, *Hoc est corpus meum*, as he did not speak in the Latin tongue, though so much stress has been laid upon this quotation from the *Vulgate* version, as if the original had been in Latin. Now as our Lord spoke in the Chaldaic or Chaldaio-Syriac, he spoke according to the idiom of that language. And any man speaking in that language would say, This is my body, This is my blood, when he intended to convey the meaning that the bread and wine represented the body and blood of Christ.

Mr. Milner, however, informs us, that where Christ calls himself the *vine*, and his followers *branches*, the figurative meaning is obvious. This, however, is fallacious; for supposing the meaning to have been literal, their senses, according to the Roman Catholic way of reasoning, would no more have disproved them to be real branches, than it would have disproved Christ to be a real vine. When we say that the senses testify that the bread remains bread, therefore the words of institution are figurative, they will not allow the argument, but discard the evidence of sense. Hence they cannot consistently adduce it to prove that our Lord did not mean that the apostles were vine branches. Therefore the objection is rendered nugatory, and the parallelism stands good.

(4.) It is to be observed that the words of institution were, *This is my body*, το διδομενον, *given for you*, χλωμενον, *broken*; *This is my blood*, το εκχυμενον, *shed*. The words, therefore, *This is my body*, *This is my blood*, are not all the words embraced in the institution; for he spake these words only once, as he instituted the eucharist only once. Therefore the expressions used by St. Luke and St. Paul, namely, *This is my body given for you*, or *my body broken for you*, and *This is my blood shed for you*, embrace no more than what our Lord said at the first

institution of the sacrament. When, then, St. Matthew and St. Mark inform us that he said, *This is my body*, they must say the truth, but not the whole truth, that being, as St. Luke and St. Paul inform us, *This is my body given* or *broken for you; This is my blood shed for you.* From this it is manifest, that since Christ was then actually alive, and so his body was not actually given or broken for us, the bread could not be naturally or really his body, but only by way of figure or representation, as being then instituted and broken to represent that body which was shortly to be given and broken on the cross for us. So also is the wine styled *his blood shed*, as being instituted then as the perpetual representation and memorial of his blood shed and separated from his body on the cross.

(5.) Besides, both the evangelist and St. Paul use the *present*, and not the future tense. Their words are, *This is my body broken* or *given; This is my blood shed.* These expressions were used even while Christ was yet alive; and so his body was not actually broken, or his blood shed; it could not, therefore, be literally his body or blood, but only by way of representation, as being then instituted to represent that body which was shortly to be given and broken on the cross for us. And this was according to the usual sacramental phrase. Thus, before the paschal sacrament was celebrated, it was said, "This is the passover to the Lord," Ex. xii, 11, 13. That is, this is what is instituted to *represent* it. And of circumcision it is said, "This is my covenant," Gen. xvii, 10. And this was before that Abraham was circumcised, Gen. xvii, 23, 24.

The Roman Catholics, in their Latin Vulgate, as well as in their English Douay version, employ the *future* tense instead of the present. This is certainly taking a liberty with the word of God which by no means favours their cause.

(6.) Wine is, by way of figure, called *the blood of the grape*, (Deut. xxxii, 14; and by the heathen, *'αιμα βοτρυων, blood of the branches*, Achill. Tatius, L. 2,) and why not, by a like metaphor, called the blood of Christ? Moreover, bread is a proper emblem to represent those benefits derived from the death of Christ, by which our souls are spiritually fed as our bodies are fed with material bread.

(7.) From the words of institution we learn that the bread and wine remained unchanged after consecration. St. Paul calls that five times *bread* which they did eat, and which was to them *the communion of the body of Christ*, and by eating of which unworthily they became *guilty of the body of Christ, not discerning the Lord's body*, 1 Cor. x, 16, 17; xi, 26, 27, 28. Thus he *five* times calls that bread which was consecrated, and by our Saviour called his body. Now it is surprising that one single passage, mentioned by our Saviour while he was alive, should be deemed sufficient to make us all believe that this bread was his body, and that this *living* Christ was at the same time *dead* and sacrificed; and that the same body which was before the eyes of the disciples was also broken for them at the same time, with many thousand contradictions besides.

(8.) There is another argument to show that our Lord spoke in a figurative sense, and that is, because this was the mode of expression that was used among the Jews in their sacraments, and particularly in the sacrament which our Lord had then celebrated. Two eminent

sacraments God appointed among the Jews, circumcision and the passover; yet to both of these the Holy Scriptures, and the Jews from them, gave the name of the thing to the sign which they signified. Circumcision, which was no more than the sign and seal of God's covenant with the Jews, answering to our baptism, is in Scripture called the covenant itself. Thus twice in one chapter God saith, "This is my covenant; every male child among you shall be circumcised." And again, "My covenant shall be in your flesh," Gen. xviii, 10, 13. And every one knows that circumcision was not God's covenant, but the sign of the covenant, or the sacrament whereby they entered into covenant.

And as for the other sacrament, the paschal feast, in the place of which our Lord instituted the Lord's supper, the very name (*passover*) by which it is called is an instance of that for which we contend. The sacrificed lamb with which the Jews celebrated this sacrament was not the passover itself, but only a sign or memorial of it; for the passover itself, in its literal sense, was God's passing over the Israelites when he slew the first-born of the Egyptians. Yet this feast is called the Lord's passover. "This is the Lord's passover," Ex. xii, 11. And for ever after when this paschal feast was kept, when the lamb was set upon the table, the master of the house spoke to his company in these words: "This is the passover, which we therefore eat because God passed by our houses in Egypt." And we have every reason to believe that our Saviour used the same words when he kept this feast with his disciples. Every one present knew that the lamb was not really the passover, for that was a deliverance which God wrought for them but once; the lamb was only a memorial of that passover or deliverance.

Now since God in Scripture first used the expression, and the Jewish rituals tell us that in all succeeding passovers it was continued, who can doubt but the apostles, when they heard our Saviour say of the bread, *This is my body*, would understand the words in the sense we have been declaring? The apostles at that time were celebrating the paschal feast, which was a commemoration of the past deliverance; yet they heard our Saviour say of the bread, "This is the bread of affliction which your fathers ate in Egypt." They heard him say of the flesh upon the table, "This is the Lord's passover." Having finished the passover, they saw our Saviour take bread, give thanks to God, and then bid them eat of it. He then says, *This is my body broken for you.* I might appeal to every reasonable man, if they would not understand this latter expression in the same sense that they did the former: that is to say, that the bread which Christ now blessed and brake was just as much his body broken, as the bread of affliction which their fathers ate in Egypt, or as the lamb they had before eaten of, was the Lord's passover. And we may as well imagine, that when these words of the Jewish ritual, "This is the Lord's passover," were spoken, the disciples understood that just then the destroying angel was passing over the houses of the Israelites, and slaying the first-born of the Egyptians, as we can imagine that when our Saviour said, "This is my body broken for you," they understood him of his real natural body, which was not then crucified. From all which we infer, they took not his expressions literally, as the Roman Catholics do, but

in the same figurative sense that was customary among them, and according to which all sound Protestants frame their faith.

Besides, the apostles neither hesitated nor objected. Whereas if Christ had, contrary to the custom of all nations, contrary to the custom of the Jewish nation; if he had, contrary to all this, intended the words, "This is my body," to be understood literally, it is certain that some objections, or some queries, would have been put forth by the apostles. This we believe, on the point of analogy, is an insuperable barrier to the Roman Catholic; we have never seen any thing like an attempt to beat it down, and sure we are that it will ever prove impregnable.

(9.) Finally, it is impossible that the apostles could believe that they ate the body of Christ when they saw that body before them; or that they drank his blood, when they knew that blood was still in his veins. Or how could they have been persuaded to drink blood against the express letter of the law, or to eat human flesh, or swallow their Lord and Master down their throats?

Roman Catholics, to get rid of their difficulties connected with the doctrine of transubstantiation, employ the expression, *the real presence*, as a convenient mode of avoiding some of their difficulties. They refer to the Greek Church, the Eutychians, the Jacobites, &c., who hold to the doctrine of the real presence of Christ in the eucharist. But *the real presence* of Christ in the sacrament is not the point in question. Christ has promised that his presence will be with all his people everywhere. He has especially promised that his presence will be with the preaching of the gospel to the end of time. "Lo, I am with you alway, even to the end of the world." There is no doubt but the promise extends to the sacrament of the Lord's supper, which is a significant way of preaching the gospel. Protestants in general believe in the real presence of Christ in the eucharist, not as corporeal, but spiritual. Roman Catholics have assumed the almost exclusive use of the expression, *real presence*, and having it generally conceded to them as peculiarly their own, like the word catholic, have taken advantage of it, so as to make it appear that ancient fathers and churches whose principles differ entirely from theirs are on their side. The thing, as defined by the Council of Trent, is not that Christ is really present with the bread and wine, but that these are truly converted into the whole substance of Christ's humanity and divinity, so that not a particle of the bread and wine remains.

All true Protestants acknowledge that the bread and wine are more than representations or symbols of the broken body and shed blood of our Lord Jesus Christ. They are *means* by which the benefits of Christ's death and sufferings are conveyed to us, and have, on that account, a farther title to be called by their name. Hence, as the words of institution express, they are, 1. A *remembrance* of the death of Christ; and that can never be said of transubstantiation, as that is no remembrance at all. 2. By this sacrament we *show forth*, or *proclaim* the Lord's death till he come. 3. It is the seal of the covenant of grace through Christ.

2. The doctrine of transubstantiation not only has no ground in Scripture in general, nor in the words of institution in particular, but it directly contradicts several passages of Scripture.

In our Lord's notable discourse at Capernaum, on the subject of feeding the church with his flesh and blood, his language was so strong that his hearers exclaimed, *How can this man give us his flesh to eat?* To correct their misapprehension he declared that his language was figurative, in the following words: *It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life*, John vi, 63. Here, on a subject having a near affinity to the eucharist, our Lord teaches us that his style is figurative when such expressions are employed, as, *Christ is the rock; his flesh is bread; his blood is drink;* and therefore the exposition of Roman Catholics is opposed to that of our Saviour.

It was foretold by David that God *would not suffer his* Holy One *to see corruption*, Psa. xvi, 10. St. Peter applies this to the flesh of Christ, (Acts ii, 22–32,) which *saw no corruption*. Now if the doctrine of transubstantiation be true, his body continually undergoes corruption, by the necessary process of digestion.

Again, according to Scripture, the body of Christ was offered but *once*, Heb. ix, 28; x, 10; 1 Pet. iii, 18. But according to the Latin Church, in the celebration of the eucharist the priest offers up really the body and blood of Christ to God, as a propitiatory sacrifice for the living and the dead. By them Christ is *often* offered up. According to Scripture he is offered up only once. Therefore they and Scripture are at variance.

The following text is inconsistent with the doctrine of transubstantiation: "For ye have the poor always with you, but me ye have not always," Matt. xxvi, 11. If Christ were to be in the host, soul, body, and divinity, then he must be *always* with his disciples, contrary to the assertion in the text.

But the most accurate reasoners in the Church of Rome have been aware that Scripture does not support transubstantiation. Accordingly some of them have dwelt principally on the authority of tradition, and the support to be derived from ecclesiastical decisions. When some have striven to maintain it by Scripture, their arguments have manifestly laboured for want of support. Others have candidly acknowledged that it is not among those doctrines which are proved clearly by Scripture.*

3. *The doctrine of transubstantiation contradicts our senses.*

By our senses we can readily discern that what is in the cup is wine, and that the bread in the sacrament is not human flesh. To obviate this difficulty it is said that the species of bread and wine remain, after their change into the body and blood, soul and divinity of Christ. They also teach sometimes, in their manuals, *to renounce utterly the judgment of their senses, and all human understanding.* Now if our senses cannot be trusted, how do we know that these words, *This is my body*, are to be found in Scripture, or on this paper now before our eyes?

The doctrine of transubstantiation contradicts our *senses*, and on this account proves itself to be a false doctrine, contrary to the Scripture, and not originating from Him who gave us our senses for infallible directors. This doctrine, when viewed in reference to the evidence

* See M'Gavin's Protestant, vol. i, p. 419, ch. 57. Also Hughes and Breckenridge, pp. 191, 244.

of sense, is crowded with innumerable difficulties; and, to avoid the shadow of misrepresentation, we will quote their acknowledged standards on this point. Indeed, most readers would put us down for being guilty of slander were we to give the doctrine of the Church of Rome on this point in our own words; as it would be incredible, were we to judge from all analogies of human errors and heresies, that any body of men could possibly hold such glaring contradictions.

The Council of Trent, as quoted before, (sess. xiii, can. 2,) says "that the species of bread and wine only remain in the sacrament, because the substance is changed into the body and blood of Christ." The authors of the Roman Catechism hold the following language in reference to the eucharist: "In its belief human reason experiences the greatest difficulties."* "To explain this mystery in a proper manner is extremely difficult. On the manner of this admirable conversion, the pastor, however, will endeavour to instruct those who are more advanced in the knowledge and contemplation of divine things; those who are yet weak may, it were to be apprehended, be overwhelmed by its greatness."† Speaking of the change affirmed to be effected by transubstantiation, the Catechism says: "The faithful are to be admonished against the danger of gratifying a prurient curiosity, by searching into the manner in which the change is effected. It mocks the powers of conception, nor can we find any example of it in natural transmutations, nor even in the wide range of creation. The change itself is the object, not of our comprehension, but of our humble faith; and the manner of that change forbids the temerity of a too curious inquiry. The same salutary caution should be observed by the pastor with regard to the mysterious manner in which the body of our Lord is contained, whole and entire, under the least particle of bread."‡ "The pastor will, first of all, impress on the minds of the faithful the necessity of detaching, as much as possible, their minds and understandings from the dominion of the senses; for were they, with regard to this sublime mystery, to constitute the senses the only tribunal to which they are to appeal, the awful consequences must be, their precipitation into the extreme of impiety. Consulting the sight, the touch, the smell, the taste, and finding nothing but the appearances of bread and wine, the senses must naturally lead them to think that this sacrament contains nothing more than bread and wine. Their minds, therefore, are as much as possible to be withdrawn from subjection to the senses, and excited to the contemplation of the stupendous power of God."§ "The accidents which present themselves to the eyes, or other senses, exist in a wonderful and ineffable manner without a subject. The accidents of bread and wine we see; but they inhere in no substance, and exist independently of any. The substance of bread and wine is so changed into the body and blood of our Lord, that they altogether cease to be the substance of bread and wine."‖ "Here the pastor will also explain to the faithful that in this sacrament are contained not only the true body of Christ, and all the constituents of a true body, *as bones and sinews*, (*velut ossa et nervos*,) but also Christ whole and entire."¶ In the 217th page of the Catechism we have the following extraordinary contradictory sentiments, uttered

* Roman Catechism, p. 205. † Idem, p. 215. ‡ Idem, p. 216.
§ Idem, p. 206. ‖ Idem, p. 207. ¶ Idem, p. 211.

as the infallible doctrines of truth: "Our Lord is not in the sacrament as in a place: place regards things only inasmuch as they have magnitude; and we do not say that Christ is in the sacrament inasmuch as he is great or small, terms which belong to quantity, but inasmuch as he is a substance. The substance of the bread is changed into the substance of Christ, not into magnitude or quantity; and substance, it will be acknowledged, is contained in a small as well as in a large space." "The body and blood of our Lord are really and truly contained in the sacrament, to the entire exclusion of the substance of the bread and wine: the accidents cannot inhere to the body of Christ; they must therefore, contrary to the physical laws, subsist in themselves, inhering in no subject."

To show still more fully that we do not misrepresent on this subject, we give the following extracts from Dens' Theology: "How do these accidents remain, when the substance of bread and wine does not remain? *Answer.* These accidents subsist in the sacrament without any subject, by divine power. That quantity alone exists without a subject, but that the other accidents exist in quantity, as in their immediate subject. The more recent philosophers say that these accidents have their subjects in the air and in our senses."* Such are the contradictory sentiments given by Dens, whose Theology is the class-book used for many years in the Roman Catholic college of Maynooth in Ireland, and which has received the sanction of his superiors.

We ask from our readers nothing more than a careful examination of the foregoing quotations, to convince them that the doctrine of the Roman Catholic Church, on the point in question, denies the evidence of the senses in the grossest manner. On the absurdity of their faith on this point of doctrine we furnish the following observations.

The testimony of the senses is infallible. We allow that one or more of the senses, through disease or some other cause, may prove fallacious. But we maintain that the *uniform* evidence of the senses is infallible. Such evidence, then, testifying that the bread and wine remain unchanged, must be admitted as demonstrative of the falseness of the doctrine of transubstantiation. The thing in question is not subject to the evidence of one sense only, but to the evidence of four of the senses, namely, *sight*, *taste*, *smell*, and *touch*. What was bread and wine at first, we *see*, *taste*, *smell*, and *feel* to be bread and wine still. The Almighty deals with us as with rational creatures. He never called us to believe any thing that is unreasonable, impossible, or contrary to the evidence of our senses; and whenever he condescended to work a miracle, the senses of men were appealed to as the judges of the reality of the miracle. Moreover, the case now before us is not one that can be ranked among the illusions of sense. For here we have assurance by the exercise of *four* senses; by the senses of *all* men constantly; the object being at a due *distance*, the *medium* fitted, and the *organs* rightly disposed.

If the evidence of sense be denied, we cannot be certain of any thing. If the notices of sense may not pass for certain, then we are liable to be deceived by ten thousand impositions. A man may pass for a bat, or a whale for a winged horse, if bread and wine may be the

* "Quomodo remanent," &c. Dens Theol. Tract. de Euch., No. 26, vol. v, p. 309.

real body and blood of Christ. If our senses cannot be trusted, as the Roman Catechism says, how do we know that these words, *This is my body*, are to be found in Scripture? Unless we *see* them there, or *hear* them read, and can trust to our eyes and ears, all is uncertainty. But if I am not certain that the bread and wine, which I *see*, *feel*, *taste*, and *smell*, are bread and wine, but literally and truly the very body and blood of Christ, then there is no medium whatever by which I can discover that the words, *This is my body*, are in the New Testament. Only let the evidence of sense be denied, and we cannot be certain of any thing. It is said, however, that although the body of Christ be generally invested with improper accidents, that sometimes he hath really appeared in his own shape, and blood and flesh have been pulled out of the mouths of the communicants. It is also stated that on a certain occasion Plegilus the priest saw Christ in the form of a child on the altar, whom he first took in his arms, and then, under the form of a wafer, devoured. This gave occasion for Berengarius to say, "It was but a Judas's kiss, to kiss him with the lip and bite with the teeth." But these are only *some* of the wonders of transubstantiation.

The Scripture receives its principal evidence from the evidence of sense. St. Luke, in the commencement of his gospel, placed unlimited confidence in the evidence of sense, as he receives as from an undoubted source those things which were committed to him from those who were *eye-witnesses and ministers of the word*, Luke i, 2. In like manner John declares that the evidence of the senses was not fallacious, but true. "That which was from the beginning, which we have *heard*, which we have *seen with our eyes*, which we have *beheld*, and our hands have *handled*, of the word of life," 1 John i, 1, 2. Thus the apostles depended on the infallibility of their own senses and of those who gave them information. They heard Christ with their own ears preach those doctrines. They saw with their eyes the miracles he wrought to attest his doctrines. And after they had seen him put to death, they had the testimony of their senses that he was raised from the dead, and conversed with them for many days. Accordingly we find the first arguments of the apostles were founded on this ground, "that our senses do not deceive us." The resurrection of Christ, that cardinal doctrine, without which *our faith is vain*, was proved by the evidence of sense. The angel said to Mary, "Come *see* the place where the Lord lay." Thomas was convinced by *seeing* and *feeling*. The inspired apostles and evangelists considered the evidence of the senses as infallible; but transubstantiation rejects the evidence of sense; therefore it is a false doctrine, and contradicted by the clearest testimony, even that of sense.

If this doctrine be admitted, it will entirely overthrow the evidences of Christianity; so that it would be impossible for us to assure ourselves, or convince others, of the truth of the Christian religion. If the ground of our faith be the truth of our senses, whoever teaches any doctrine that supposes our senses may be deceived does so far overthrow the ground of our faith. Or, to put it plainer, if the principal reason for which we believe the Scripture be founded in this proposition, *that we are to believe our senses;* then that doctrine which supposes that we are not to believe our senses, entirely overthrows the ground of our faith. But the doctrine of transubstantiation takes away the

evidences of our senses, therefore it overthrows the evidences of Christianity. If this doctrine be true, the apostles could not be certain that what they saw and heard concerning Christ was true, nor could they persuade others to whom they preached that what they taught was true. The conclusion therefore is, that if transubstantiation be true, it can never be proved that Christianity is true, because by it the credit of our senses is taken away; and yet upon this credit our belief of Christianity depends.

The humanity of Christ could never be proved if transubstantiation be true. The evidence of the senses is not only needed for the support of the Christian system; it is also needed for the confirmation of an article of the creed. For the Valentinians and the Marcionites thought Christ's body to be only a phantom, and so denied the incarnation. Now how easily could they retort on the apostles, or others who would assert that the appearances of bread and wine only remained in the sacrament! They could say that Christ's body, which was so called in Scripture, only *seemed* to be a body, and that it existed only in appearance. But then the doctrine of transubstantiation is only *one* of the heresies of the Church of Rome.

But Romanists say "that the sacrament is an object of *faith*, and not of sense." We grant it is an object of faith, but it is the inward and spiritual grace that is such. The outward and visible sign is necessarily an object of sense. "Faith cometh by hearing, and hearing by the word of God." If therefore our senses deceive us in one plain case which comes under their inspection, there is no certainty but that we may be deceived in every thing.

It is equally futile to say that the conversion of the elements is *miraculous*. But miracles themselves are an appeal to our *senses*, for the purpose of proving a divine commission. When we read of any miraculous conversion of one thing into another, the fact was an object of sense. When the rod of Moses was changed into a serpent, it ceased to be a rod; it lost all the accidents of a rod, and became, in colour, shape, and quality, a serpent. When our Saviour turned water into wine, it had no longer the appearance or taste of water, but had all the accidents as well as substance of wine. Neither can a corporeal substance exist without accidents, nor accidents without substance; and it is by the former alone that we know the latter.

But they say: "We are not deceived in the object of our senses, but we may be deceived by the substances that are conveyed under these objects." This is a mere quibble. The question is not whether there be really such impressions made upon our outward senses, but whether, when such impressions are made, and we use our senses, not one singly, but all of them together, to try the object by, and we moreover use our reason, we may not form a true judgment of the object; or rather, whether we ought not, all things duly considered, give judgment according to the import of our senses? We say we ought; the Roman Catholics say we ought not. But in saying so they overthrow the credit of all sense; so that no man can be certain that any thing he sees is what he takes it to be, and so of the rest.

They farther say: "It is true, that in all other cases our senses are to be believed; but it is not so in this, for Christ, who cannot lie, has pronounced bread and wine to be his body and blood." To this we

answer, that Christ in no place has properly said so, but his words mean quite the contrary, as we have already sufficiently proved. We will now, however, add the following: That in Scripture it is as plainly affirmed to be bread, as it is called Christ's body. And as it cannot be both in the proper and natural sense only, one of them must be figurative; we ought to give judgment on the side to which we are prompted by common sense. If Christ had said only, This is my body, and no apostle had told us also that it is bread, we had reason to suspect our senses to be deceived, if it were possible they could be. But when it is equally affirmed to be bread, as to be our Lord's body, and but one of them can be true, shall the testimony of our senses be of no use in deciding? Can any thing be more certain than that what you see, and feel, and taste, should be judged to be what you see, feel, and taste, and therefore that the other be taken tropically?

4. The doctrine of transubstantiation is contrary to *reason*, and involves the plainest contradictions and absurdities.

If this doctrine be true, we must believe that Christ's body is both *one* and *many* at the same time, and in the same manner. To assert the presence of Christ's body in several places at once is to *multiply* or *divide*, a consequence which Roman Catholics deny, but to no purpose, seeing they allow of an endless multiplication of wafers in as many separate places as there are wafers. So that, according to them, a body may be divided without division; it may be here and there, and not here and there; that it is one, and yet not one; that it is many, and yet not many; that it is divided, and yet not divided. If these things can be truth, falsehood can be true, and truth may be falsehood; or, rather, truth and falsehood are but empty names. To believe that our Saviour took his own body in his own hands, and gave the whole of that body to each of his apostles, and that each of them swallowed him down their throats, though all the time he continued sitting at the table before their eyes; to believe that the very same body which is now in heaven is in many thousand of different places on the earth—in some standing still upon the altar, in others carrying along the streets, and so in motion and not in motion at the same time; to believe that the same body can come from a great distance, and meet itself, as the sacramental bread doth in their processions, and then pass by itself, and go away from itself to the same distance again; is to believe the most absolute impossibilities and contradictions. That a human body should be contained in an inch or two; that the substance of bread should not be in the sacrament, where they own all the properties of bread are; and that the substance of flesh should be there, and not one of the properties of it appear, is very monstrous. To believe that the body of Christ, which was born of a virgin, suffered, died, arose from the dead, and ascended to heaven, and is now there, should at the same time be on earth in the hand of the priest, lying on the altar, carried about, eaten by vermin, vomited from the stomach, changed by corruption, or the process of digestion, burned in the fire, &c., &c., and under all these various changes multiplied or divided into thousands, is among those things which no faith can reach, nor can a moderate share of presumption profess to believe. If such things can be true, nothing can be false. Roman Catholics may say these things if they will, and believe them if they can. And in order

to it they teach in some of their manuals of prayer: "Herein I utterly renounce the judgment of my senses and all human understanding." Were the doctrine of transubstantiation true, accidents may exist without their subjects, or the qualities of bodies without any bodies of which they are the qualities; so that there may be whiteness without any thing to be white, sweetness without any thing to be sweet, &c. A physician in France of the Roman communion, being pressed with this last difficulty, humorously said: "The fathers of Trent deserved to have been condemned to live upon the accidents of bread as long as they lived, for introducing so great a difficulty into their faith."

5. This doctrine is not only contrary to reason, but it involves absolute *impossibilities*.

When Roman Catholics would attempt to make proselytes, they tell them that Protestants deny God's omnipotence, for so they are pleased to call our denying their absurdities. This device is older than the doctrine of transubstantiation; for it was the custom of the ancient heretics, such as the Manichees, the Eutychians, the Appolinarists, the Arians, &c., to fly to God's omnipotence.* The fathers, referring to this abuse of God's omnipotence, called it the *sanctuary of heretics*. And this was older than the Arians, for it was the subterfuge of the old tragedians, as Plato asserts.† This is explained as follows by Cicero: "Cum explicare argumenti exitum non potestis, confugitis ad deum." "When you cannot bring your argument to a right conclusion, you fly to the power of God."‡

When we say a thing is impossible to be done, we mean that it is naturally or ordinarily impossible. If a thing cannot naturally be so, and without a miracle cannot be so, and the miracle is nowhere affirmed, then to affirm the literal sense is the greatest folly that can be in the interpretation of Scripture. God cannot lie; he cannot deceive or be deceived; he cannot be unjust, &c. God cannot reconcile contradictions. And it is no part of the divine omnipotency to make the same proposition true and false at the same time, and in the same respect. It is absolutely impossible that the same thing should be and not be at the same time. When, therefore, it is said in Luke, "Nothing is impossible with God," the meaning is as we have just now been explaining.

Now to apply this to the present question: our adversaries do not deny but that in the doctrine of transubstantiation there are a great many impossibilities, which are such naturally and ordinarily, but by divine power they can be done; but that they are done they have no warrant but the literal sense of the detached words, *This is my body*. Now this is so far from proving that God does work perpetual miracles to verify the sense of it, that the working of miracles ought to prove that to be the sense of it. It is therefore absurd in Roman Catholics, by continual effort and violence of interpretation, to maintain a proposition against reason, and involving contradictions, thinking it sufficient to oppose against it God's omnipotence; as if the cry of "a miracle" were a sufficient guard against all absurdity in the world; as if the wisdom of God were armed against his power and truth. In transub-

* Nazianz., Orat. 51. Theodor., dial. ατρεπτ. Tertul. contr. Praxeam., c. x. tom. ii, p. 247.

† In Cratylo, p. 274. ‡ Cic. de Nat. Deor., lib. i, 20.

stantiation there are many natural and ordinary impossibilities. Now for the proof of this we maintain that the doctrine affirms "that the essence of a thing remains without the essence; that is, without itself;" and also that "this doctrine makes a thing to be and not to be at the same time and in the same respect."

The doctrine of transubstantiation is against the nature and essence of a body. The body of Christ is not now a natural body, but a spiritual body, agreeably to St. Paul: "It is sown a natural body, it is raised a spiritual body." And in whatever this spirituality consists, it is such as cannot admit of manducation. And here is the first contradiction. The body of Christ, say they, is the sacrament. The same body is in heaven. In heaven it cannot be broken naturally; in the sacrament they say it is broken naturally and properly; therefore, according to their doctrine, the same body is and is not, it can and cannot be broken. All men in their sober senses believe, that what is circumscribed by its proper place is there, and nowhere else. For if it were there and in another place, it would be two, and not one; and therefore the body of Christ would be in a thousand places at once, and yet be but one body. For to be in heaven and upon so many altars, is to make a body to be a spirit, and to make a finite to be infinite; for nothing can be so but an infinite spirit. It is true, God can create a new body; but a body, while it remains such, cannot be a spirit. A body must also be in a place. If these things could be otherwise, then the same thing, at the same time, could be a body and a spirit, limited and unlimited, wholly in a place and wholly out of a place, finite and infinite, a body and yet no body, one and yet many, the same and not the same; that is, it should not be itself. Indeed, the doctrine of transubstantiation attributes to the body of Christ the incommunicable attribute of ubiquity, either actually or potentially.

But let us enumerate some more of the impossibilities of transubstantiation. According to it, the same thing is larger and less than itself, for it is larger in one host than in another; for the wafer is Christ's body, and yet one wafer is larger than another; therefore Christ's body is larger than itself. The same thing is above itself and below itself, within itself and without itself. It is as truly a body as that which is most divisible, and yet it is as indivisible as a spirit; and it is not a spirit, but a body. It is a perfect body, in which the feet are farther from the head than the head from the breast, and yet there is no space between head and feet at all; so that the parts are farther off and nearer, without any distance at all; being farther and not farther, distant and not distant. By this also there is magnitude without extension of parts. By this doctrine the same thing lies still and yet moves; it stays in a place and yet goes away from it; it removes from itself, and yet abides close by itself, and in itself, and out of itself; it is removed, and yet cannot be moved; broken, and yet cannot be divided; it is brought from heaven to earth, and yet is nowhere in the way, nor ever stirs from heaven; it ceases to be where it was, and yet does not move from thence, nor yet ceases to be at all. It supposes a body of Christ "not born of the Virgin Mary," that is, a body made of bread. It supposes that Christ's body is there, without power of moving, or seeing, or hearing, or understanding; he can neither remember nor foresee, nor save himself from robbers or vermin, corruption or

rottenness. It makes that which was raised in power to be again sown in weakness. It gives to it the attribute of an idol, to have "eyes and see not, ears and hear not, a nose and not to smell, feet and yet cannot walk." These are some of the consequences of this most unreasonable doctrine. If the partaker and the thing partaken be naturally the same, then the sacrament did as much eat Christ, as Christ did eat the sacrament. It would also follow from hence, that the soul of Christ entered into his body, though it were there before it entered; and hence it would be there twice at the same time, for it is but one soul. And hence the soul of Christ, which went along with the body, which was then alive, was in his body in two incompatible manners.

If we consider the changes that are incident to the *accidents* of bread and wine, they would furnish numbers of impossibilities. Can accidents be lost or be burned, as Hesychius affirms they used to do the relics of the holy sacrament? Or can accidents make a man drunk, as Aquinas supposes the sacramental wine did the Corinthians, of whom St. Paul says, "One is hungry, and another is drunken?" That which is in the chalice can make a man drunk, but Christ's blood cannot make a man drunk; therefore that which is in the chalice is not Christ's blood. Now if the accidents of wine would make a man drunk, it must be by a miracle he is made drunk, to suppose which is blasphemy. But again; can the species, or, in other words, the colour, shape, &c., kill a man? But the young emperor of the house of Luxemburg was poisoned by a consecrated wafer, and Pope Victor III. had like to have been, and the archbishop of York was poisoned by the chalice, according to Matthew Paris and Malmsbury. If Christ be properly said to be touched and eaten because the accidents are so, then he may be properly made hot, or cold, or mouldy, or venomous by the change of accidents. But we are weary of pursuing these absurdities and impossibilities, to the end of which we could never arrive.

6. Transubstantiation is one of the most distinguishing tenets of the Church of Rome. In consequence of denying this doctrine many have been put to a cruel death. Speaking of it Bishop Tillotson says: "It is scandalous also on account of the cruel and bloody consequences of this doctrine; so contrary to the plain laws of Christianity, and to one great end and design of this sacrament, which is to unite Christians in the most perfect love and charity to one another: whereas this doctrine has been the occasion of the most barbarous and bloody tragedies that ever were acted in the world. For this has been in the Church of Rome the great *burning article;* and as absurd and unreasonable as it is, more Christians have been murdered for the denial of it than perhaps for all the other articles of their religion. And I think it may generally pass for a true observation, that all sects are commonly most hot and furious for those things for which there is least reason; for what men want of reason for their opinions they usually supply and make up with rage. O, blessed Saviour! thou best and greatest lover of mankind, who can imagine that thou didst ever intend that men should kill one another for not being able to believe contrary to their senses; for being unwilling to think that thou shouldst make one of the most horrid and barbarous things that can be imagined a main duty and principal mystery of thy religion; for not flattering the pride and presumption of the priest, who says he can make God, and for not

complying with the folly and stupidity of the people, who are made to believe that they can eat him!"

7. *The doctrine of transubstantiation is blasphemous and impious in itself, and tends to blasphemy, impiety, and superstition.*

The various absurdities and impossibilities already brought to view present but too many instances of the truth of the proposition just now stated. Indeed, Roman Catholics themselves declare, that did their senses perceive what their faith doth oblige them to believe, the horror of it would be so great that all persons would abhor the sacrament. Hence they give these two notable reasons why they eat the body and drink the blood of Christ under the species of bread and wine. 1. That human piety might not abhor the sacrament. 2. That the action should not lie open to the blasphemies of infidels, who would view it as ridiculous, scandalous, inhuman, and execrable. Lanfrank and Algerus assign these reasons.

(1.) And indeed, this being not only *the eating of human flesh, but the eating of their God*, who knows not that on both these accounts the Christian faith was and still is execrable, both to Jew and Gentile, pagan and Mohammedan?

(2.) The apologists of the primitive Christians tell us this was one of the greatest accusations which the heathen made against the Christians, that they did eat human flesh. But the Christian apologists refute this as the vilest calumny, a thing which would be absurd in them did they believe in the doctrine of transubstantiation. But when we advance to the consideration of this doctrine, as it is the eating of that very God we worship, as the Council of Trent hath declared, (sess. 13, c. 5,) this renders it absurd, ridiculous, and blasphemous, because,

(3.) The very heathen considered this as the greatest absurdity. "When we call wine Bacchus, and fruit Ceres," says Cicero, "we use the common mode of speaking; but can you imagine any person so mad as to think that which he eats to be a god?"* "The Egyptians," saith Origen, "think a brute creature to be God, and therefore they abstain from eating its flesh as they do from death."† In like manner Juvenal, the heathen poet, with indignant scorn employs the following cutting satire: "O sanctas gentes, quibus hæc nascuntur in hortis Numina." "O happy nation, whose gods grow in their fields!" Sat. xv.

(4.) The Mohammedans declare that by thus eating of Christ's flesh the Christians treat him worse than the Jews, because it is more savage to eat his flesh and drink his blood than only to procure his death.

(5.) The Jewish sentiments on this subject were the same, as we may learn from Baruch vi, 72.

(6.) The Christian fathers continually ridiculed the heathen for worshipping such deities as could be eaten, and pronounced it the highest absurdity to do so. Now certainly these fathers would not ridicule the heathen for that very thing which made so great a part of their own religion. Could they brand that as the extremity of madness, stupidity, and folly, when done by heathen, which their faith taught them was the highest act of religious worship when performed by themselves?

* De Nat. Deor. [redacted] p. 49.

We should wonder, with Scotus, "why such an interpretation should be put upon this one article as makes our faith contemptible to all who are guided by reason." Nor can we abstain from thinking, with Petrus Clumacenses, "that it is against humanity, against piety, to break with our hands, to tear with our teeth, and to devour as we do common meat, the flesh and blood of Christ; or that God and man should be devoured by man—the Master by his disciples, the Lord by his servants, and Christ by Christians."*

(7.) Roman Catholics tell us that nothing whatever remains of the substance of bread and wine after pronouncing the words of consecration. Therefore whatever may have been mixed with the bread and wine before consecration, provided the mixture does not destroy the bread and wine, or predominate over them, can do no harm to him that receives it. The following anecdote will illustrate what is here meant. It is of no great importance whether it is literally true in all its circumstances or not, as it may be properly applied to the doctrine in question. "A Protestant lady entered the matrimonial state with a Roman Catholic gentleman, on condition he would never use any attempts, in his intercourse with her, to induce her to embrace his religion. Accordingly, after their marriage, he abstained from conversing with her on those religious topics which he knew would be disagreeable to her. He employed the Romish priest, however, who often visited the family, to use his influence to instil his popish notions into her mind. But she remained unmoved, particularly on the doctrine of transubstantiation. At length the husband fell ill, and during his affliction was recommended by the priest to receive the holy sacrament. The wife was requested to prepare bread and wine for the solemnity by the next day. She did so; and on presenting them to the priest said, 'These, sir, you wish me to understand, will be changed into the real body and blood of Christ after you have consecrated them.' 'Most certainly,' he replied. 'Then, sir,' she rejoined, 'it will not be possible, after the consecration, for them to do any harm to the worthy partakers; "for," says our Lord, "my flesh is meat indeed, and my blood is drink indeed; and he that eateth me shall live by me."' 'Assuredly,' answered the priest, 'they cannot do harm to the worthy receivers, but must communicate great good.' The ceremony was proceeded in, and the bread and wine were consecrated; the priest was about to take and eat the bread, but the lady begged pardon for interrupting him, adding, 'I mixed a little arsenic with the bread, sir, but as it is now changed into the real body of Christ, it cannot, of course, do *you* any harm.' The principles of the priest, however, were not sufficiently firm to enable him to eat it. Confused, ashamed, and irritated, he left the house, and never more ventured to enforce on the lady the absurd doctrine of transubstantiation."

(8.) We shall make a few quotations in this place from standard Roman Catholic authors, which will need no comments of ours to show their complete absurdity, blasphemy, and superstitious character. These things rarely appear in English. They are mostly shut out from the common people by their Latin garments.

The Roman Missal says that a consecration is invalid when a priest

* See Whitby on Matt. xxvi, 26.

has before him eleven wafers and intends to consecrate only ten, not determining what ten he intends to consecrate.

Dens, in his Theology, says: "In consecrating the cup, with an ordinary intention, the drops of wine on the outside of the cup are not consecrated; hence these drops may, after consecration, be wiped away without scruple. But concerning the drops on the inside of the cup, and separated from that within, opinions vary; wherefore the priest should be careful to wipe them away before consecration, for after consecration they cannot be wiped away, because they may PROBABLY be consecrated."*

In the sacrament Roman Catholics mix water with the wine. There is much controversy among them about what comes of the water in consecration. Hear Dens on this subject: "A question remains, What becomes of the water mixed with the wine in consecrating? Three opinions are collected from Innocent III. The first teaches that this water is converted into the water which flowed from the side of Christ; but this opinion is supported by no probability. The second is, that this water is not changed into the blood of Christ, but remains circumfused with the accidents of wine; but this opinion is scarcely probable. The third teacheth that this water is changed into the blood of Christ; and this opinion is to be held as certain. But there is a greater controversy yet, namely, whether this water is immediately turned into the blood of Christ, or whether it is converted first into wine, and thus mediately into the blood of Christ. St. Thomas Aquinas holds this latter opinion; so also the Roman Catechism and the Roman Pontifical. Aquinas supposes that Innocent III. was of the same opinion. See the authors generally."†

Concerning the accidents of bread and wine, Dens teaches as follows: "*How do these accidents exist when the substance of bread and wine does not remain? Answer.* St. Thomas saith these accidents exist in the sacrament without a subject, by the power of God. . . . St. Thomas also saith that quantity alone can exist without a subject, but the accidents exist in quantity, as in their immediate subject. . . . More recent philosophers say that these accidents have their subject in the air and in our senses. *What can the species remaining in the sacrament undergo? Answer.* Generally, whatever the substance of bread and wine would undergo and suffer, were it yet in existence; and thus the consecrated species act on other bodies, and are acted on by them; when taken as food they nourish, are changed, are corrupted. But when any thing operates to their corruption, God thus wonderfully disposes and works these things in order to conceal this mystery."‡ "*How long does Christ remain in this sacrament? Answer.* As long as the species remain safe, or as long as they are not corrupted, and that the substance of the bread and wine does not remain under them: but the body of Christ ceases to exist under the species when, on account of corruption, the substance of bread and wine would cease to exist if no consecration had been made. Besides, whether the species are corrupted or detained, Christ does not leave them, and much less is he corrupted; but he simply ceases to be produced under them. But how long the species remain entire, either in the stomach or other-

* Theol. Petri Dens, Tractatus de Euchar., No. 11, tom. v, p. 286.
† Idem, No. 16, p. 294. ‡ Idem, No. 36, p. 309.

wise, is quite uncertain. But especially it cannot be said that they cease shortly after reception. Several corollaries may be inferred from this."*

"*What takes place when another liquor is mixed with the consecrated wine? Answer.* If any kind of liquor in small quantity is poured upon the consecrated wine, the blood of Christ remains present under the species of consecrated wine. . . . If another liquor of a different kind, for instance, water, should be poured in in such a quantity, that if the substance of the wine was present, it would not remain; then when the consecrated species would not remain, the blood of Christ would cease to exist. Nevertheless there are others who hold a different opinion, as Suarez, Sylvius, Wiggers," &c.†

A wicked or heretical priest may consecrate, which, by the way, does not appear to be very favourable to morals. "Every priest may validly consecrate, should he even be wicked, heretical, suspended, excommunicated, degraded," &c.‡

"A mouse or a dog, eating the sacramental species, does not eat them sacramentally; yet this proves that then the body of Christ does not cease to exist under the species as long as they exist. In like manner that some of the ancients erred, in teaching that the body of Christ ceased to exist under the sacramental species as soon as they touched the lips of a sinner."§

"*What if a sick person vomits the sacred host? Ans.* Agreeably to the Roman Missal, if the species appear entire, they are reverently to be collected, and afterward received: but if nausea prevent that, then they are cautiously to be separated from the filth, and thus deposited in some sacred place, and after they are corrupted they are to be put into the sacristy or a sacred fish-pond. For as long as the species are entire, they cannot be burned without sacrilege. Likewise, the same thing is to be done if, in any manner, whether by negligence or otherwise, the species should be found corrupted. But if the species do not appear, and yet it is likely that they are not yet corrupted, on account of the shortness of time which intervenes; then the thing thus vomited ought to be burned, and the ashes put in a sacred place, or buried in a graveyard."

"*What if, in receiving the viaticum, the sick person immediately dies? Ans.* If the sacred host does not appear in his mouth, the sick person, in that case, is to be left untouched, although it may be uncertain whether he has swallowed the host or not; but if it appear in his mouth, let it be modestly taken out, and reverently preserved, until the species be corrupted: and then it is to be disposed of as is directed respecting the vomited host."‖

These quotations need no comments in order to show their absurdity, and even profaneness. They are not the so frequently alleged misrepresentations of Protestants. They are the words of Peter Dens, a teacher of theology in the university of Louvain, a celebrated Roman Catholic college and theological school. The work of Dens is designed for the use of theological students. It has been the text-book of the theological department of the Maynooth college for many years,

* Dens, Tract. de Eucha., No. 28, p. 311. † Idem, p. 313.
‡ Idem, No. 20, p. 314. § Idem, No. 50, p. 347.
‖ Idem, No. 65, p. 373.

and is ranked among the foremost works on dogmatical theology in the Church of Rome. But the above quotations form only a small part of what is contained in the Missal and other Roman Catholic authors respecting these profanations of Christ's sacrament. We must here refer the reader to the extracts from the Missal, respecting the *Defects of the Mass*, quoted in the chapter on the Mass.

III. We shall now proceed to answer the arguments employed by Roman Catholics in favour of transubstantiation.

1. They maintain, "that previous to the institution of the sacrament, bread had never been taken as a sign or symbol of our Lord's body; and therefore the figurative interpretation is not correct." We answer, 1. Allowing that bread was never before used to represent Christ's body, it would not follow that it must not be employed in that sense in the words of institution. For we have no account that Christ, before the gospel was written, was called a *door*, a *way*, a *vine*; yet the figurative application of them is evident; because the metaphorical style is plainly employed. In like manner, when it is said, *This is my body, this is my blood*, we know the metaphorical style is used, because these expressions in their connections possess all the analogies of such style. 2. We have proofs that bread is frequently employed in the metaphorical sense, to express the blessings which Christ bestows upon his people; and eating and drinking often denote the participation of spiritual blessings. Among many examples take the following: "Wisdom crieth in the streets, Come, eat of the bread and drink of the wine that I have mingled," Prov. ix, 5. That is, "Go in the way of understanding," ver. 6. "Eat ye that which is good, and let your soul delight itself in fatness," Isa. lv, 2, 3. Besides, was there ever a sacrament without signs or symbols? Circumcision and the passover had their signs under the law, and we have already shown that our Lord used the figurative language customary at the celebration of these sacraments. Baptism has its sign under the new covenant. But we have already said enough on the words of institution to overturn the doctrine of transubstantiation.

2. It is argued from the sixth chapter of St. John's gospel, that since Christ saith, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" and then adds farther, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed:" what can be more clear, say they, than that in the sacrament of the eucharist the true, real, and natural body of Christ is eaten, and his true, real, and natural blood is drunk, and not bread and wine, as our senses would persuade us?

To this we answer, that our Lord, in this chapter, is represented as feeding the multitudes by a miraculous supply of bread, in consequence of which many followed him, that they might enjoy the same privilege again. From this he took occasion to instruct them in spiritual matters, and informs them that they should not "labour for the meat that perisheth, but for that which shall endure to everlasting life." That this chapter either does not properly belong to the eucharist at all, or, at any rate, gives no just ground for the doctrine of transubstantiation, will appear from the following considerations.

(1.) Some learned and noted men among themselves acknowledge

that the passage does not favour transubstantiation; nay, they contend that it does not respect the sacrament at all. Cardinal Cajetan gives exactly the same gloss that most Protestants do: "To eat," says he, "the flesh of Christ, and to drink his blood, is faith in the death of Jesus Christ; so that the sense is this: If ye use not the death of the Son of God as meat and drink, ye have not the life of the Spirit in you." And he afterward denies that these words are to be understood of eating and drinking in the sacrament.

(2.) The Roman Catholic is confounded in the commencement; for Christ says, that he is the bread which came *down* from heaven. Now this cannot mean his body, for he did not bring it down from heaven, but took it of the Virgin, according both to Scripture and the primitive creeds.

(3.) Nothing was more common among the eastern nations than to use the metaphor of eating and drinking to express spiritual supplies for the soul. This is already proved.

(4.) That it is the same thing in this chapter, to *eat* of the bread that came down from heaven and *to believe* in Christ, (ver. 35, 40, 47.)

(5.) That *the bread which Christ gave* is the same with *his flesh which he shall give for the life of the world*, (ver. 51.) And because eating this bread of life imported only believing on him, (ver. 35,) therefore eating his flesh doth import the same spiritual action. And as the phrases, *giving bread to eat*, and *giving flesh to eat*, mean the same: so also eating the flesh of Christ, and eating bread which he gives, entitle equally to eternal life; the meaning must be precisely the same. And as none could say that Christ could be properly eaten as bread; so neither can we eat his flesh except in a spiritual sense.

(6.) It will be impossible to interpret these words in the Roman Catholic sense, because Christ here speaks of such an eating of his flesh and drinking his blood as was actually necessary at *that* time for every man's salvation. "Except ye eat my flesh and drink my blood, ye have no life in you." This shows that it was necessary for all that heard him even *then* to eat his flesh and drink his blood. But the eucharist was not then instituted, until at least a year after, therefore they could not then partake of it. Either, therefore, the apostles had no life in them at that time, but were in a state of condemnation, or they ate the flesh of Christ and drank his blood even then, when there was no eucharist in use; and consequently they could not eat it in the gross and literal sense which they contend for.

(7.) But should we suppose a *prolepsis* or *anticipation* in these words, that is, that though Christ expressed himself in the present time, yet he meant in the future, after the sacrament should be instituted; it would be impossible to restrain the eating of Christ's flesh and drinking his blood to eating and drinking in the sacrament, as to exclude all other means of partaking of them. For according to this, what will become of those who never have an opportunity of partaking of Christ's body in such a way? What will become of all baptized infants who die before they come to years of maturity, or of mature persons who are cut off by death before they receive the eucharist? If these words must be understood of this sacrament only, all such have no life in them, but are in a state of condemnation and death, notwithstanding they have been baptized and truly regenerated.

(8.) Supposing the words must be taken literally, as they contend; yet so far will it be from favouring them, that it overthrows their doctrine. They say that the bread and wine are changed into the very Christ. But our Saviour's words, if taken literally, will rather prove that his body and blood are turned into bread and wine, than that the latter are changed into the former. He says, (ver. 48,) "I am the bread of life;" and, (ver. 51,) "I am the living bread that came down from heaven." Then he says, that "they must eat his flesh and drink his blood." There is some colour in the literal form by this change, but none for the change the Romanists contend for.

(9.) But taking no advantage of this, let us permit them to hold their contended literal sense; but then they must allow us that Christ's body is *true bread*, and therefore, though we eat his body in the sacrament, yet we eat *true bread* also. Now, how can we eat Christ's very body and eat true bread at the same time? This cannot be answered without overthrowing transubstantiation; for that doctrine will not allow us to believe that we eat Christ's very body and bread at the same time: but, on the contrary, lays it down as an article of faith, that after the bread is made Christ's body it is no longer bread, but the appearance of it.

(10.) According to their interpretation, the laity among them are in a miserable condition, because they are not allowed the necessary means of salvation, since they receive the one part only. For Christ has made the blood as necessary as the flesh: "Except," says he, "ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." He does not say, Except ye eat my flesh *or* drink my blood, ye have no life in you; but, Except you eat my flesh and drink my blood. Both are necessary if the one be so; and yet every person knows that the cup is denied to the lay people in the popish communion.

Their doctrine of concomitancy which they have invented will not help them to get over this difficulty; it is this: That the blood of Christ in the sacrament is so essentially united with the body, that whosoever communicates in one element, whether bread or wine, does, on account of that union, partake of both. But Christ here says expressly, if they do not both eat his flesh and drink his blood, they have no life in them: and they will allow no other interpretation of those words but this, that the flesh of Christ here spoken of is that which formerly was the bread in the sacrament; and the blood of Christ is that which was formerly wine in the sacrament. Admitting this sense to be true, we appeal to all men, if it is not as necessary to partake of the cup, that is, the blood, as it is to partake of the bread, that is, the body; and consequently, what will become of the people that are denied the cup?

(11.) There is another thing to be taken notice of in the passage, which, if what has been said will signify nothing, would alone overthrow the doctrine of transubstantiation, so far as it is grounded on this text. As our Saviour says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" so he says in the next verse, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The Church of Rome not only confesses, but contends, that every person who receives the

sacrament eats Christ's flesh and drinks his blood: the natural conclusion is, that every one who receives the sacrament shall have eternal life, and Christ shall raise him up at the last day. But is this a true conclusion? No, certainly; for St. Paul says that a man may eat and drink damnation or condemnation to himself, as well as life to himself. It is therefore evident, even to a demonstration, that what is eaten and drunk in the sacrament is not always the body and blood of Christ which he speaks of in the passage; and consequently it is far from proving transubstantiation. The sacrament was eaten by Judas, and continually is eaten by millions who are both wicked here and will be lost hereafter. This, therefore, cannot be the import of our Saviour's words. For here observe, 1. That our Lord speaks in the general, *whosoever* eats, &c.; 2. That he speaks not by way of promise, which might be conditional, but by way of certain declaration; and, 3. That the text shows the eating here can never be employed unprofitably, nor without the greatest benefit.

(12.) Our Lord's discourse here is, in style and manner, similar to other figurative expressions, as when, under the figure of *water*, he taught the Samaritan woman, (John iv;) like the apostles themselves, as when they *understood* Christ as meaning *leaven* and not *doctrine*. (Matt. xvi, 7–11.) And so, in John vi, the loaves and fishes were the figures under which he directed them to seek for the bread of life.

(13.) The ancient fathers interpreted the words in the figurative manner as the Protestants do. Our limits would not allow us to enlarge here: but Roman Catholics cannot deny that the fathers give the Protestant interpretation.*

Having shown the inconsistency of the Roman Catholic exposition, we will now give an account of the passage by which we will avoid their absurdities, and which will agree with the whole tenor of our Saviour's discourse.

We think our Saviour gives a key to the passage, and hath in express words forewarned us from taking his words in a gross literal sense, in place of a mystical and spiritual one. The passage is remarkable. In ver. 60 we are told that many of his disciples, when they heard this severe command of eating Christ's flesh and drinking his blood, (taking the words in a carnal sense, as the Roman Catholics now do,) "were much offended, and said, This is a hard saying, who can hear it? Now (ver. 61) when Jesus knew this in himself that his disciples murmured at it, he said, Doth this offend you?" In these words our Lord seems to chide their dulness, and to rectify their mistake about what he had spoken. And lest this should not give them light enough to understand the allegory he had all along been pursuing, he farther adds, "It is the Spirit that quickeneth, the flesh profiteth nothing." That is, though you could really eat my flesh, yet it would do you no good as to the spiritual life of your souls; but it is the Spirit of God that must quicken you at the last day. And then concludes, "The words that I have spoken to you they are spirit and they are life."

* Those who have not time and opportunity to peruse them will find this assertion of ours fully established by consulting the quotations in Whitby on John vi; Brecken-ridge and Hughes, p. 230; Usher's Answer, p. 48, London, 1631; Faber's Dif. of Rom., page 91, where this subject is treated at large.

But what is that spiritual sense of eating his body and drinking his blood that is here intended? To this we answer according to the light that is thrown upon the subject in the context. To eat Christ's flesh and to drink his blood is to come to him, or to believe in him; for by these phrases it is explained in this very chapter. Christ says, (ver. 40,) "This is the will of him that sent me, that every one that believeth on the Son of man may have everlasting life, and I will raise him up at the last day." And, (ver. 44,) "No man can come unto me except the Father draw him, and I will raise him up at the last day." And in verse 54 he says: "Whosoever eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day." So the same promise, in the same words, being made in the same discourse to all that *believe in Christ*, to all that *come to him*, and to all that *eat his flesh and drink his blood*, it is an undeniable argument that both *coming to Christ* and *believing on him*, and *eating and drinking his flesh and blood*, are but several expressions of the same thing. This is a general exposition.

But to speak more particularly. Christ's chief design in the chapter seems to be: The men that now followed Jesus were those who had partaken of the loaves and fishes miraculously multiplied. Jesus takes occasion from this to tell them, that "they did not follow him for the sake of miracles, but for the loaves they had eaten," verse 26; and from thence takes the opportunity, as it was his usual manner, to exhort, "not to labour for the meat that perisheth, but for that which endureth to eternal life." They ask him "how they might do that?" He answers them directly that the way was "to believe on him," verse 29. They ask him "what sign he would give, or what miracle he would work, that they should believe on him," (ver. 30,) and they urge him to do as Moses did, that is, to give bread from heaven, verses 31. 32. Upon this he compares himself with that manna which Moses gave the Israelites; nay, he shows how much he excels that, (ver. 49. 50,) for that only continued a short temporal life, but by believing on him they might get eternal life. They *murmur* at this. He tells them again, "He that believeth on me hath everlasting life; I am that bread of life," (ver. 47, 48,) that spiritual food, that will bring men to it. And lest they should be mistaken as to what kind of bread he meant, he explains himself more fully: "The bread is the flesh which I shall give for the life of the world," verse 51. That is, I will lay down my life for the salvation of mankind, and my death shall procure life for them; and this flesh of mine, thus crucified, shall be the procuring cause of spiritual food to all believers, even such as shall nourish their souls into everlasting life: and whosoever eats this bread shall have everlasting life, and I will raise him up at the last day: which is the same as to say, Whosoever does heartily believe on me, becomes my disciple, and obeys my commandments; to such a one this death of mine will procure eternal life, by the agency of the Holy Spirit, which shall raise him up at the last day. But, on the other hand, he that does not believe on me, and become my disciple, and even turn my death and passion to good nourishment, how scandalous and ignominious soever it be, by a lively faith, so as that upon this account he shall not forsake me, nor be offended at my doctrine, but

still persevere in my faith and service; I say, except a man do so, he hath no life in him, nor will I raise him up at the last day.

This, so far as we can gather from the chapter by comparing one part with another, is its true meaning. Thus we see the text is not to be interpreted in a gross and carnal sense, as if it was necessary to salvation that every one should eat the natural flesh of Christ, or drink his blood. It is enough if he truly believe in Jesus Christ; that he become his disciple; that he so believe his death as to be conformable to it, by his dying to sin and living to righteousness. This is truly feeding on Christ's body and blood. And though we do not deny that one instance of eating Christ's flesh and drinking his blood is through the sacrament, yet it is by no means to be confined to that only. Every true believer that lives according to his belief, does, in every act of religion he performs, eat the flesh of Christ and drink his blood, for he exercises acts of faith on him, and obedience to him, and that is the true eating and drinking here mentioned.

But the Church of Rome will have it that Christ here speaks of literally eating his flesh and drinking his blood. This is the very mistake of the carnal Jews. They "strove among themselves, saying, How can this man give us his flesh to eat?" They said, "This is a hard saying; who can bear it?" And the Church of Rome holds and teaches at this day the very doctrine for which the carnal Jews were condemned. They maintain that, literally, Christ gave his body to be eaten, and his blood to be drunk. They have adopted the construction of the depraved Jews, and maintain it most pertinaciously, though it be absurd and impious.

Those who partake of the Lord's supper unworthily are said (1 Cor. xi, 29) to "eat and drink judgment to themselves, not discerning the Lord's body;" from which some Roman Catholic writers triumphantly exclaim, "How can they discern the Lord's body if it be not there?" To this it may be enough to reply, that it is there under the symbolical representation of the elements of bread and wine, which he appointed to represent his body in that holy ordinance. The believing Israelite discerned the Lord's body in the paschal lamb, which prefigured the sacrifice of Christ; but no Jew ever imagined that the lamb was the real Messiah; so every one who eats the Lord's supper in faith discerns the Lord's body in the symbols which represent and commemorate his death; but it was reserved for the Church of Rome to excel in impiety and absurdity all that had been foolishly maintained by the Jews in times of the greatest apostacy and idolatry, by teaching that the symbols which represent the Saviour are really the Saviour himself.

3. It is argued, from the secret discipline of the early church, that the doctrine of transubstantiation was the chief mystery held in concealment from the catechumens. To this we reply, 1. That this was so far from being the case, that the chief mysteries were the doctrine of the trinity, divinity of Christ, incarnation, and those connected with them. This appears from Cyril of Jerusalem, Jerome, Origen, Augustine, and Philopatris, who all refer to the doctrine of the trinity, &c. 2. The Catholic Church of the first five centuries recognised no change of the elements at all; and a doctrine which did not exist in the early church certainly could not be taught in its secret discipline. 3. Moreover, Julian the Apostate, who had been baptized, and therefore ini-

tiated into all the mysteries of the church, and who also ridicules the doctrines of the incarnation, divinity of Christ, &c., would certainly not pass over so glaring an absurdity as transubstantiation is, provided any such doctrine were taught. 4. Besides, the primitive Christians, who were sometimes accused of eating human flesh, from misapprehensions arising from the figurative language used in the eucharist, uniformly deny the accusation; which they could not do with any show of consistency had they believed the popish doctrine of the eucharist.*

4. From the language of the ancient liturgies, and from the phraseology of the early ecclesiastical writers, Roman Catholics argue in favour of transubstantiation.

Some of the early Christian fathers express themselves respecting the sacrament of the eucharist in the same figurative style in which the Jews were accustomed in their sacraments, and according to the figurative style of Scripture. Hence some of their expressions, detached from their connection, and interpreted according to the modern style, might seem to make for a real presence. But certainly they were far from expressing themselves with accuracy on this, or indeed on many other subjects. For instance, on the divinity of Christ, many of their expressions, by a rigid interpretation, and detached from their contexts, need much qualification.

But when we make this concession we would also remark, that they speak of the consecrated elements of this sacrament as *symbols*, *figures*, *images*, or *types* of the body and blood of Christ. This is a mode of expression which can never be consistent with transubstantiation; but with our views of this sacrament it certainly agrees. However, it is said, in order to shun this difficulty, that *a thing may be a symbol of another thing, and yet be the same identical thing which it is employed to symbolize*. Then, according to this new mode of employing language, the serpent, which was among the Egyptians a symbol of the world, was the very world itself. And Hagar, who allegorically represented Mount Sinai, was really a mountain. And hence, with equal propriety, the wine in the sacrament is both the symbol of Christ's blood, and his blood, at the same time.†

5. They say this doctrine is no more mysterious than the doctrine of the *trinity*, *incarnation*, &c.

When we urge that the doctrine of transubstantiation is absurd and contradictory, they think to awe us into silence, as they do their own deluded hearers, with the following harangue: "Will you be a Christian, or will you not? If you will, then you must be led by faith, and not by sense. You must believe what God hath said, and not what your own carnal fallible reason suggests. You cannot conceive how that which appears bread should be the real body of Christ which is in heaven. Your ideas of many of the Christian mysteries are equally obscure. Is not the incarnation of our Saviour, the manner how God and man can be one person, every whit as unaccountable? Are you not at as much loss when you endeavour to reconcile the doctrine of the trinity with your reason, as you are in the case you object against

* See Faber's Dif. of Rom., pp. 98–120, where this point is fully discussed.

† See this argument, first adduced by the bishop of Meaux, considered at large by Faber, p. 123.

us? Can any man living give a more intelligible account of that mystery than we can give of transubstantiation? Will not the notion of three in one be eternally as great a contradiction as that the body of Christ should be in a thousand places at once? Leave, therefore, these sensual hankerings after reason, and believe whatever God saith is true, how impossible soever it seems to us: it is not our business to dispute God's assertions, but to submit to them."

This, indeed, is said very plausibly, and it is probable that the unwary may sometimes be deceived by it. But if it is duly weighed, the sophistry will appear to the light; because there is a vast disparity between the doctrine of transubstantiation and those of the trinity, incarnation, &c. We shall offer four things whereby the difference will appear manifest.

(1.) The doctrine of the trinity is so clearly revealed in Scripture, that we must deny the very authority of divine revelation if we deny it; and none, from Christ's time till the present, ever denied the doctrines of the trinity or of the incarnation but were esteemed heretics. Whereas transubstantiation has no foundation in Scripture, but is directly contrary to it.

(2.) The doctrines of the trinity and incarnation were contained in the apostles' creed, and were taught assiduously by the primitive church. But transubstantiation was never in any of the primitive creeds, nor taught by the ancient doctors in the church of Christ during the first eight centuries. Indeed it is a perfect novelty, first established by the Council of Lateran. So that it is absurd to associate the doctrine of transubstantiation with that of the trinity or incarnation.

(3.) Another difference between the doctrine of transubstantiation and those of the trinity and incarnation is, that the first comes under the inspection of our senses, but the others do not. It is no wonder we cannot fathom the depth of the trinity, because God is an infinite being, and our understandings are finite. God only knows his own nature, and we know no more of it than what he has been pleased to reveal to us; and though our reason cannot fully comprehend the nature of God, we know there is an infinite disproportion between our faculties and the object that they are employed upon. Yet our not being able to fathom his nature proceeds from the greatness of the object, and the weakness of our understanding, rather than from any thing inconsistent or unintelligible in the thing itself. But when we come to speak of transubstantiation it is quite different, this being an object of sense. If we can judge of the reality of any thing in the world, we can certainly judge concerning a cup of wine or a piece of bread. We are undoubtedly competent judges of those things that fall under our senses, or we must suspend all determinations concerning things to the end of the world.

It is in vain, therefore, for Romanists to say, that our not being able to give an account of the trinity is as much an argument against that mystery, as their not being able to give an account of transubstantiation is an argument against it. If the nature of God fell under our senses, and was to be judged by them, as all bodies are, they would argue right; but it is otherwise; for God is an infinite and incomprehensible Spirit, and therefore cannot be an object that the senses of man can

comprehend, because they can only take cognizance of objects material and finite.

(4.) The Roman Catholics say that the doctrine of the trinity is equally against reason and contradictory as that of transubstantiation. This we deny, because we can show many impossibilities and contradictions in the latter, to every person of common sense, and such as they cannot possibly get clear of by all their distinctions, subtleties, and sophisms. But they cannot show us any such absurdities and contradictions in the doctrine of the trinity, however mysterious it may appear; no, nor in any doctrine of Christianity. There is no doctrine of Scripture but we can give such an account of it that no one can charge it with absurdity. Though we may not be able to prove it by reason, yet, when God has once revealed it, we can prove that it is not *contrary* to reason, although it may be far *above* the power of reason to comprehend it completely.

It is mere sophistry to represent the sublime mystery of the trinity and the absurdity of transubstantiation as equally improbable, or equally easy. The mystery of the trinity is, in fact, a partial revelation, accommodated to the imperfection of our limited capacities. If the gospel declared that there are *three* persons in the Godhead, and that yet there is only *one* person, we must necessarily reject it, as being founded on insufficient evidence. But the case is otherwise. "The Catholic faith is, that we worship one God in trinity, and trinity in unity, neither *confounding* the persons nor *dividing* the substance." The *unity* of the Deity is essential. The *trinity* of the Deity is personal. But in whatever the divine unity may consist, it does not consist in that of person, for we acknowledge a plurality of persons. How this plurality of persons should agree with unity of essence we do not pretend to conceive, because we are ignorant of the *nature* of the divine essence. This truth may probably be mysterious to the loftiest created intelligence. But we can conceive of the difference between a mystery and a contradiction. It is one thing to believe a mystery, though we cannot comprehend it, on the authority of divine revelation; and another thing to believe a contradiction, which we are certain cannot but be false, upon any authority whatever.

6. They say the doctrine of transubstantiation is a mystery. To this we answer, that it is no mystery, but it is as plainly seen to be an error as any thing else is seen to be a truth: because it relates not to an infinite nature, as God, but to what is finite, a piece of bread and a human body.

7. But they say, "God can do all things, and therefore there is nothing impossible to him in the doctrine of transubstantiation." But God cannot do that which is naturally impossible to be done. He cannot make a thing to be this, and not to be this, at the same time, or to be here and elsewhere at the same time. However, this objection has been fully met when we considered the impossibilities which accompanied this doctrine.

8. They sometimes pretend that this doctrine is wholly a speculative point; that our practice is not concerned in it; and though it be an error, it is not a matter of much importance, for it is no bar to our salvation.

(1.) Suppose it to be a speculative error; yet they have made the

belief of it an article of faith, and necessary to salvation. It is one of those twelve articles which the pope, by order of the Council of Trent, has added to the apostles' creed. And wherever that council is received, every clergyman is bound not only to subscribe, but to swear his belief of this and all those other additions. We say nothing but what is true, as any man will be convinced who will take pains to read over the bull of Pius IV., at the end of the Council of Trent, concerning the form of the oath of the profession of faith.

(2.) It is said, if it be an error, it is only a speculative one, and hath no influence upon practice. This is utterly false. For no less follows upon the belief of it than the grossest idolatry. For what greater idolatry can there be than to worship and perform divine adoration to a piece of bread, as if it were God Almighty? Yet the doctrine of transubstantiation does necessarily imply divine worship; and if it be not true, they certainly are idolaters.

(3.) So far is it from being a matter of speculation, that if it is admitted it will entirely overthrow the evidences of Christianity, so that it would be impossible to assure ourselves, or convince others, of the truth of the Christian system. This has been fully made out already.

IV. We shall next adduce the testimony of the ancient fathers respecting the doctrine of transubstantiation. And respecting this we assert, *that this was not the doctrine of the primitive church.*

1. Concerning this head or topic we have some things to premise.

(1.) It is not necessary for us to furnish the testimoneis of all the ancient fathers on this head. The *unanimous* consent of all is necessary to support transubstantiation; but this consent is not necessary to prove the doctrine to be non-catholic or non-universal, as a proposition is not universal if there be one, or two, or ten exceptions.

(2.) None of the fathers speak to the *exclusion* of the sentiments of Protestants; but their sentiments often exclude the doctrine of the Church of Rome on this point.

(3.) Those expressions of the fathers which are general and unexpounded, as the words of institution, make no decision on the subject in question. Thererefore, when the fathers say, "The body and blood of Christ," "There is the body of the Lord," or the like, there is no other change intended than the change of *condition*, *sanctification*, or *usage*. On this account most of the quotations commonly alleged by the Roman doctors prove nothing to their purpose.

(4.) When the fathers, on this question, speak of the change of the symbols in the holy sacrament, they sometimes use the words *conversion*, *mutation*, *transition*, *migration*, *transfiguration*, &c.; but they understand by these sacramental, and not proper, natural, and substantial changes. There is a vast difference between conversion and transubstantiation. The first is not denied, meaning by it a change of *use*, *condition*, or *sanctification*, as a table is changed into an altar, a house into a church, Matthew into an apostle; but this is nothing in favour of transubstantiation. For in this new doctrine there are three strange things: 1. That the natural being of bread and wine ceases. 2. That the accidents of bread and wine remain without a subject. 3. That the body and blood of Christ are brought into the place of bread or wine, which is not changed into it, but is succeeded by it.

(5.) The fathers, contrary to the doctrine of transubstantiation, make

the bread and wine to be the *sacrament*, *sign*, *type*, and *image* of the body and blood of Christ. The fathers, with Scripture, call the figure by the name of the thing figured.

(6.) The fathers speak more than is allowed to be literally true by either side, and therefore declare and force upon us a sense of their words different from the Roman Catholic interpretation. Such are the words of St. Chrysostom: "Thou seest him, thou touchest him, thou eatest him, and thy tongue is made bloody by this admirable blood; thy teeth are fastened in his flesh, thy teeth are made red with his blood."* And the author of the book De Cœnâ Domini, attributed to St. Cyprian: "We stick close to the cross, we suck his blood, and fasten our tongues between the very wounds of the Redeemer."

(7.) It is vain to allege the words of the fathers which speak of the conversion of bread into Christ's body or flesh, and of the wine into his blood; since they say the same thing of us, that we are turned into Christ's flesh and blood. So St. Chrysostom: "He reduces us into the same mass, and in very deed makes us to be his body."† Many such instances might be given.

(8.) Whatever the fathers speak of the eucharist, they affirm the same also of the other sacrament, and of the rituals of the church. Cyril of Alexandria says: "As the bread of the eucharist, after the invocation of the Holy Ghost, is no longer common bread, but it is the body of Christ, so this holy ointment is no longer mere and common ointment." St. Chrysostom says: "The table or altar is as the manger in which Christ was laid." St. Ambrose, speaking of the baptismal waters, affirms, "Naturam mutari per benedictionem." "The nature of them is changed by blessing."‡ Austin affirms that "we are made partakers of the body and blood of Christ, when in baptism we are made members of Christ; and are not estranged from the fellowship of that bread and chalice, although we die before we eat that bread and drink that cup."§ "Tingimur in passione Domini;" "We are baptized into the passion of our Lord," says Tertullian.‖

The testimonies which we will allege from the ancient fathers against transubstantiation will be, 1. Affirmative of the Protestant sense, but exclusive to the Roman Catholic dogma. 2. We may easily suppose that the fathers would use hyperboles, but never that which would undervalue the sacrament.

(1.) St. Ignatius says: "Breaking ONE and the SAME BREAD, which is the medicine of immortality, our antidote that we should not die, but live for ever in Christ Jesus."¶ Again: "Wherefore, putting on meekness, renew yourselves in faith, that is, the flesh of the Lord; and in charity, that is, the blood of Jesus Christ."** Here, certainly, there is no ground for transubstantiation. Speaking of certain heretics he says: "They abstain from the eucharist, and from the public offices, because they confess not the eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Fa-

* Hom. 83 in S. Matt. Hom. 60 and 6 ad Antioch.
† Hom. 38 in S. Matt., ad Cler. Const. ‡ Lib. iv, de Sacr.
§ Ad infantes apud Bedam in 1 Cor. x, lib. de Bap.
‖ See Faber's Dif. of Rom., p. 80, and the authorities quoted.
¶ Epist. to the Ephesians, No. 20, Abp. Wake's English translation.
** Epist. to the Trallians, No. 8.

ther, of his goodness, raised again from the dead."* These heretics denied the incarnation of Christ, therefore they thought it inconsistent to receive the sacrament of the eucharist. What they denied was the incarnation, not the *real presence*. From these three quotations it is evident that Ignatius had no idea that the body and blood, soul and divinity of our Lord Jesus Christ, existed under the *appearances* of bread and wine.

(2.) Irenæus, in the second century, declares: "That cup, which is a creature, he confirmed to be his blood which was shed, whereby he increaseth our bodies. Therefore, when the mixed cup and the broken bread doth receive the word of God, it is made the eucharist of the blood and body of Christ, whereby the substance of our flesh is increased and doth consist."† "The bread which is from the earth, receiving the divine invocation, is now no longer common bread, but the eucharist, consisting of two things; the one earthly, the other heavenly."‡ He says that it is no longer *common bread*, because it is set apart for a heavenly use; but the expression implies that it is still bread, and nothing else.

(3.) Tertullian says: "The bread which he had taken and distributed to his disciples he made his body, by saying, 'This is my body,' that is, the FIGURE *of my body*."§

(4.) Justin Martyr declares, when writing against Tryphon, "Figura fuit panis eucharistiæ, quem in recordationem passionis—facere præcipit." "The bread of the eucharist was a figure, which Christ the Lord commanded to do in remembrance of his passion." Justin in his second apology, says: "We are taught that the sanctified food wherewith our blood and flesh are nourished by conversion is the flesh and blood of Jesus incarnate." The *conversion* or change of bread and wine into our bodies can never agree with transubstantiation, unless our bodies be nourished by mere *accidents*, or by the real body and blood, soul and divinity of Christ, all of which is absurd and blasphemous.

(5.) Origen declares: "There is in the New Testament a letter which killeth him that does not understand spiritually the things there said. For if you take this according to the letter, *Except ye eat my flesh and drink my blood*, THIS LETTER KILLETH."‖ Again: "If, as the Marcionites say, Christ had neither flesh nor blood, of what flesh, or of what blood did he, giving bread and the chalice as the IMAGES, command his disciples, that by these a remembrance of him should be made?"¶ In the dialogues against the Marcionites, collected out of

* Epist. to the Smyrneans, No. 7.

† Advers. Hæres., lib. v, c. 2.

‡ Idem, lib. iv, c. 34.

§ "Acceptum panem et distributum discipulis, corpus suum illum fecit, Hoc est corpus meum, dicendo, id est, FIGURA *corporis mei*."—*Tertul. advers. Marcion.*, lib. iv, c. 40.

‖ "Est et in Novo Testamento litera quæ occidat eum qui non spiritualiter quæ dicuntur adverterit. Si enim secundum literam sequaris hoc ipsum, quod dictum est: *Nisi manducaveritis carnem* meam, et biberitis sanguinem meum, occidit hæc litera."—*Origen*, Hom. 7, in Levit., c. 5, tom. vi, p. 126.

¶ Διδ ως ουτοι φασιν, ασαρκος, και αναιμος ην, ποιας σαρκος, η τινος σωματος η ποιου αιματος εικονας διδους αρτον τε και ποτηριον ενετελλετο τοις μαθηταις δια τουτων την αναμνησιν αυτου ποιεισθαι.

Maximus, in the time of Commodus or Severus, or about A. D. 190, Origen is brought to speak as above.*

(6.) Clemens Alexandrinus, in the second century, says: "The blood of Christ is twofold; the one is carnal, by which we are redeemed from death; the other spiritual, by which we are anointed. And this is to drink the blood of Jesus, to be partakers of the incorruptibleness of our Lord."† In the same chapter he says: "For be ye sure he also did drink wine, for he also was a man, and he blessed wine when he said, Take, drink; this is my blood, the blood of the vine; for this expression (shed for many for the remission of sins) signifies, ALLEGORICALLY, a holy stream of gladness; but the thing that had been blessed was wine, he showed again, saying to his disciples, I will not drink of the fruit of this vine till I drink it new with you in my Father's kingdom."‡

(7.) In the third century Cyprian says: "Because his blood, by which we are redeemed and quickened, cannot SEEM to be in the cup, if the wine that REPRESENTS the blood of Christ be not in the cup."§ Again: "Therefore our Lord, in his table in which he did partake his last banquet with his disciples, with his own hands gave bread and wine; but on the cross he gave to the soldiers his body to be wounded, that, in the apostles, the sincere truth and the true sincerity being more secretly imprinted, he might expound to the Gentiles how wine and bread should be his flesh and blood, and by what reasons causes might agree with effects, and divers names and kinds might be reduced to one essence, and the signifying and the signified might be reckoned by the same words."‖

(8.) The words of Eusebius are very decisive in favour of the doctrine of Protestants: "He gave to his disciples the SYMBOLS of divine economy, commanding the IMAGE of his own body to be made."¶ Again: "They received a command, according to the constitution of the New Testament, to make a memorial of this sacrifice upon the table, by the SYMBOLS of his body and healthful blood."**

(9.) Ephrem, patriarch of Constantinople, declares: "That no man having understanding could say that there was the same nature in that which could be handled and in that which could not be handled, in that which was visible and in that which was invisible. And even

* See Taylor on Real Presence, sec. 12, No. 23.

† Διττον δε το αιμα του Κυριου, το μεν γαρ εςιν αυτου σαρκικον, ω της φθορας λελυτρωμεθα· το δε, πνευματικον, τουτεςιν ω κεχρισμεθα, και τουτ' εςι πιειν το αιμα του Ιησου, της κυριακης μεταλαβειν αφθαρσιας.—*Clemen. Alexand. Pædag.*, lib. ii, c. 2, tom. i, p. 370. Wirceburgi, 1784.

‡ Ευ γαρ ισε, μετελαβεν οινου και αυτος· και γαρ ανθρωπος και αυτος, και ευλογησεν γε τον οινον, ειπων, Λαβετε, πιετε· τουτο εςιν 'αιμα, 'αιμα της αμπηλου· τον λογον, τον περι πολλων εκχεομενον εις αφεσιν αμαρτιων, ευφροσυνης 'αγιον αλληγορει ναμα, 'οτι δε οινος ην το ευλογηθεν, απεδειξε παλιν, προς τους μαθητας λεγων. Ου μη πιω εκ του γενηματος της αμπελου ταυτης, μεχρις αν πιω αυτο μεθ' υμων εν τη βασιλεια του πατρος μου.—*Clemen. Alexandr. Pæd.*, lib. ii, c. 2, p. 386.

§ "Quia non potest videri sanguis ejus, quo redempti et vivificati sumus esse in calice; quando vinum desit calici, quo Christi sanguis ostenditur."—Cypr., Epist. 63.

‖ "Dedit itaque Dominus noster," &c.—Cypr. de Unctione.

¶ Τα συμβολα της ενθεου οικονομιας τοις αυτου παρεδιδου μαθηταις την εικονα του ιδιου σωματος ποιεισθαι παρακελευομενος.—*Euseb. Demonstratio*, lib. viii, c. 1.

** Τουτου δητα του θυματος την μνημην επι τραπεζης εντελειν, δια συμβολων τουτε σωματος αυτου και του σωτηριου αιματος κατα θεσμους της καινης διαθηκης παρειληφοτες.—*Euseb. Demonstr. Ev.*, lib. i, c. ult.

thus the body of Christ, which is received by the faithful, doth not depart from its sensible substance, and yet remaineth undivided from intelligible grace: and baptism being wholly made spiritual, and remaining one, doth both retain the property of the sensible substance, (of water, I mean,) saves, and yet loseth not that which is made."*

(10.) Macarius's words are plain enough: "In the church is offered bread and wine, the ANTITYPE of his flesh and blood; and they that partake of the flesh that appears do spiritually eat the flesh of Christ."†

(11.) Augustine plainly teaches contrary to the doctrine in question: "If a passage forbid something flagitious, or command something good, it is not figurative. But if it seem either to command something flagitious, or to forbid something good, then such passage is *figurative*. Thus, for example, Christ says, *Unless ye eat*, &c. In these words he apparently commands something horrible and flagitious. Therefore, according to the rule I have laid down, the passage is a figure. Hence it must only be interpreted as enjoining us to communicate in the passion of our Lord, and as admonishing us to lay it up sweetly and usefully in our *memory*, because for us his flesh was crucified and wounded."‡ Augustine brings in our Saviour speaking of this matter as follows: "Christ admitted Judas to that banquet, in which he commended and delivered unto his disciples the figure of his body and blood."§ Again: "The Lord did not doubt to say, *This is my body*, when he gave the SIGN of his body."‖ "You are not about to eat this body which you see, nor to drink that blood which they shall shed who shall crucify me. I have recommended to you a certain sacrament, which, if spiritually understood, shall quicken you."¶

(12.) From Cyril of Jerusalem we select the following: "With all assurance let us partake as of the body and blood of Christ. For under the TYPE of bread, his body is given unto thee; and under the TYPE of wine, his blood is given unto thee: that so thou mayest partake of the body and blood of Christ, being one body and one blood with him."**

(13.) Jerome informs us that Christ "did not offer water, but wine, as a TYPE of his blood."††

(14.) Gregory Nazianzen speaks as expressly on this subject as if he had undertaken to confute the doctrine of Trent: "Now we shall be partakers of the paschal supper, but still in a figure, though more clear than in the old law. For the legal passover was a more obscure figure of a figure."‡‡

(15.) Ambrose declares: "Make this ascribed oblation reasonable

* Αλλ' ουδεις αν ειπειν δυναται νουν εχων, 'ως 'η αυτη φυσις ψηλαφητου και αψηλαφητυ και 'ορατυ και αορατυ 'υτως και το παρα των πιςων λαμβανομενον σωμα Χριςυ και της αισθητης υσιας υκ εξιςαται φυσεως, και της νοητης αδιαιρετον μενει χαριτος και το βαπτισμα και πνευματικον ολον γενομενον και 'εν υπαρχον, και το ιδιον της αισθητης υσιας, τυ 'υδατος λεγω διασωζει και 'ὸ γεγονεν υκ απολ εσε.—Ephrem. de Sacris Antioch. Legibus, lib. i, in Photii Bibliothecâ, codex 229.

† Εν τη εκκλεσιᾳ, &c., Hom. 27.

‡ Aug. de Doctr. Chris., lib. iii, c. 24.

§ "Ad habuit ad convivium," &c. August. in Psa. iii.

‖ "Non enim Dominus dubitavit," &c. Idem contra Adimant., c. 12.

¶ "Non hoc corpus quod videtis manducaturi estis," &c. Idem in Psa. xcviii.

** Cyril, Catech. Myst., ac. iv.

†† "In typo sanguinis sui non obtulit aquam, sed vinum."—Hieron., lib ii, advers. Jovinian. See also in Eccles. c. iii, and in Psa. cxlvii.

‡‡ "Jam potestatis participes erimus," &c. Orat. ii, in Pasch.

and acceptable, which is the figure of the body and blood of our Lord Jesus Christ."*

(16.) Chrysostom is brought up on both sides, and his rhetoric sometimes places him on the Roman side, though it bears him beyond it. But his divinity and sober opinions place him on the Protestant side. After stating that Christ is both God and man, and has *two natures* without mixture or confusion, he writes: "For as (in the eucharist) before the bread is consecrated we call it bread, but when the grace of God, by the priest, has consecrated it, it is no longer called bread, but is esteemed worthy to be called the Lord's body, although the *nature* of bread still *remains* in it; and we do not say there be two bodies, but one body of the Son; so here the divine nature being joined with the body, they both make up but one Son, one person. But yet they must be confessed to remain without confusion, after an invisible manner, not in *one nature* only, but in two perfect natures."†

(17.) Theodoret's testimony on this point is decisive on the Protestant side. In his day the Eutycheans denied that the two natures of Christ were united in one person, as they maintained that his humanity was taken into the divinity after his ascension. To this Theodoret, in his Dialogues, answered the Eutycheans under the name of Eranistes, himself taking the name of Orthodoxus. "Inasmuch as He who called his own natural body wheat and bread, and who farther bestowed upon himself the appellation of a vine; he also honoured the visible symbols with the name of his body and blood, not changing their nature, but adding grace to nature."‡ Again: "The mystical symbols, after consecration, pass not out of their own nature, inasmuch as they still remain in their original substance, and form, and appearance; and they may be seen and touched, just as they were before consecration."§

(18.) Gelasius, bishop or pope of Rome, in the fifth century, writing against the same errors against which Theodoret wrote, declares as follows: "Certainly the sacraments of the body and blood of the Lord, which we receive, are a divine thing, because by these we are made partakers of the divine nature. Nevertheless, the substance or nature of bread and wine ceases not to exist; and assuredly the image and similitude of the body and blood of Christ are celebrated in the action of the mysteries."‖ Baronius and Bellarmine maintain that this work does not belong to Pope Gelasius, but to Gelatius Cyzicenus. But the Roman Catholic Du Pin¶ proves that the work on the *two natures* of Christ belongs to Gelasius of Rome.

* "Fac nobis hanc oblationem," &c. De Sacram., lib. iv, c. 5. See also c. 4.

† "Sicut enim antequam sanctificetur, PANIS, PANEM, nominamus, divinâ autem illum sanctificante gratiâ, liberatus est quidem appellatione panis, dignus autem habitus est dominici corporis appellatione, etiamsi natura panis in eo permansit, et non duo corpora sed unum corpus filii prædicatur. Sic et hic divinâ insidente corporis naturâ unum filium, unam personam, utraque hæc fecerunt. Agnoscendum, tamen in confusam et indivisibilem rationem, non in unâ solum natura, sed in duabis perfectis."—Chrysostom. Epist. ad Cæsarium Monachum.

‡ Theod., Dial. i, c. 8. § Idem, Dial. ii, c. 24.

‖ "Certa sacramenta quæ sumimus corporis et sanguinis Christi, divina res est, propter quod, et per eadem divinæ efficimur consortes naturæ; et tamen esse non desinit substantia, vel natura panis et vini. Et certo imago et similitudo corporis et sanguinis Christi, in actione mysteriorum celebrantur."—Gelasius de duabus naturis in Christo contra Eutychen.

¶ See article Gelasius I. in Ecc. Hist.

(19.) Facundus, in the sixth century, writes thus: "The sacrament of adoption may be called adoption; just as the sacrament of the body and blood of Christ, which is in the consecrated bread and wine, we are wont to call his body and blood. Not indeed that the bread is properly called his body, or that the wine is properly his blood, but because they contain the mystery of his body and blood within themselves. Hence it was that our Lord denominated the consecrated bread and wine, which he delivered to his disciples, his own body and blood."*

3. Although we have given the foregoing lengthy list of quotations from the ancient fathers, the number of them could be extended to a much greater extent. But from these that are given we see clearly that transubstantiation was not the doctrine of the early church. The fathers contradict the Church of Rome about the nature and properties of bodies. They deny that the *accidents* can exist without a subject; they deny that our senses can deceive us. The primitive Christians never reserved what remained of the elements, nor held them up for objects of supreme worship, as is the practice of the Church of Rome.† It must be acknowledged, however, that they did not always speak on this subject consistently with Scripture or with themselves.

V. It remains to trace out the rise, progress, and establishment of the doctrine of transubstantiation.

1. That the ancient fathers did not believe this doctrine, nothing can be clearer from their writings. That they employed many expressions which were easily accommodated to favour it in after times, is equally certain. Instead of explaining the lofty and figurative language of Scripture, writers of a warm imagination went beyond them. This gave rise to the doctrine of a physical change. And when once an opinion had taken root that seemed to exalt the sacrament so much, it easily grew and spread; and the more so for its wonderful absurdity, in those times of ignorance and superstition.

As a specimen of the foregoing remark we adduce some quotations in point. In the second century Justin Martyr says: "We receive not the elements as common bread or as common wine; but in what manner Christ our Saviour, being made flesh through the word of God, took flesh and blood for our salvation; in like manner also we are taught that the aliment, from which our flesh and blood are nourished by transmutation, being received with thanks, through the prayer of the word instituted by himself, is the flesh and the blood of that Jesus who was made flesh."‡

Thus also, in the fourth century, Cyril of Jerusalem teaches the catechumens who had been recently baptized: "When Christ himself hath declared and spoken concerning the bread, *This is my body*, who shall henceforth dare to hesitate? And when he hath peremptorily pronounced and asserted, *This is my blood*, who shall venture to doubt, saying that it is not his blood? He once, at the marriage feast in Cana of Galilee, changed the water into wine; shall we not then give

* Facun. Defens. Concil. Chalced., lib. ix, c. 5.

† Those who have not an opportunity of consulting the fathers for themselves, will find them largely quoted in Bishop Taylor's works on Popery, Usher's Answer, Faber's Difficulties of Romanism, as well as Brownlee, Breckenridge, &c.

‡ Justin Martyr, Apol. i, vulg. ii, pp. 76, 77.

him credit for changing the wine into blood? If, when called to a mere corporeal marriage, he wrought that great wonder, shall we not much rather confess that he hath given the fruition of his own body and blood to the sons of the bridegroom?"* Cyril does not compare the one change to the other; but he simply *argues* from the miracle performed at Cana, just as he might argue from any other miracle, that if the Lord could work miracles transcending the power of man, why should we doubt that he could also change the bread and wine into his own body and blood? Such is the *argument*, not the *comparison*; and it leaves the matter still undecided. The foregoing quotation from Cyril furnishes a specimen of the incautious and loose manner in which some of the ancient fathers expressed themselves; and we would at first view suppose that Cyril favoured the doctrine of transubstantiation, did we not meet in his writings such passages as the following: "Ye are anointed with ointment, and ye have become partakers of Christ. But take care lest you deem that ointment to be mere ointment. For as the bread of the eucharist, after the invocation of the Holy Spirit, is no longer mere bread, but the body of Christ; so this consecrated ointment is no longer mere or common ointment, but the free gift of Christ, and the presence of the very Godhead of the Holy Spirit, energetically produced."†

2. The doctrine of transubstantiation seems to have originated in the heresy of Eutyches, who believed that in Christ there was but one nature, that of the incarnate word; and that the human nature was changed into the substance of the divine nature. Availing himself of the phraseology of the ancient liturgies, though abundantly explained as to their real meaning, he made this the premises of his doctrines, which is well expressed by Theodoret by the following declaration of his Eranistes, the spokesman for the doctrine of Eutyches: "As the symbols of the Lord's body and blood are one thing before their consecration by the priest, but after their consecration are physically changed, and become quite another thing; so the material body of the Lord, after its assumption, was physically changed into the divine essence."‡ The heresy of Eutyches was met by Theodoret and Pope Gelasius in the fifth century, and by Ephrem of Antioch in the sixth.

3. The seventh general council, held in Constantinople in the year 754, maintained that "Christ chose no other shape or type under heaven to represent his incarnation by but the sacrament, which he delivered to his ministers for a type and effectual commemoration; commanding the substance of bread to be offered, which did not any way resemble the form of a man, that so no occasion might be given of bringing in idolatry." This council decreed against images. But the second Council of Nice, held in 787, decreed that the sacrament is not the image or antitype of Christ's body and blood, but is properly his body and blood. So that the doctrine of the corporeal presence in the sacrament was first introduced to support image worship. Still, however, though the doctrine received the sanction of a general council, and that, too, in direct contradiction of another general council, it was still

* Cyril Catech. Mystag. iv.

† Cyril Catech. Mystag. iii. See also Greg. Nyssen. de Baptis. opera, vol. iii, p. 368, and for its English, Faber's Diff. of Rom., p. 80.

‡ Theod., Dial. ii.

in a rude and undigested state. The above refers to the introduction of the doctrine into the Greek Church.

4. In the ninth century a warm contest arose in the church concerning the manner in which the body and blood of Christ were present in the sacrament. The sentiments of Christians on this point were various and contradictory, nor had any council determined it with precision. Both reason and folly were hitherto left free in this matter, nor had any imperious mode of faith suspended the exercise of the one or restrained the extravagance of the other.

In the year 831, Paschasius, a Benedictine monk, afterward abbot of Corbie, in France, published a treatise, "Concerning the Body and Blood of Christ," which he presented fifteen years after, carefully revised and augmented, to Charles the Bald. The doctrine advanced by Paschasius may be expressed by the two following propositions: *First, That after the consecration of the bread and wine in the Lord's supper, nothing remained of these symbols but the outward figure, under which the body and blood of Christ were locally present. Secondly, That the body and blood of Christ, thus present in the eucharist, was the same body that was born of the Virgin, that suffered on the cross, and was raised from the dead.* This new doctrine, especially the second proposition, excited the astonishment of many. Accordingly it was opposed by Rabanus, Heribald, and others, though not in the same manner, nor upon the same principles. Charles the Bald, upon this occasion, ordered the famous Bertram and Johannes Scotus, of Ireland, to draw up a clear and rational explication of that doctrine which Paschasius had so egregiously corrupted. In this controversy the parties were as much divided among themselves as they were at variance with their adversaries. The opinions of Bertram are very confused, although he maintained that bread and wine, as symbols or signs, represented the body and blood of Christ. Scotus, however, maintained uniformly that the bread and wine were the *signs* and *symbols* of the *absent* body and blood of Christ. All the other theologians seemed to have no fixed opinions on these points. One thing is certain, however; that none of them were properly inducted into the then unknown doctrine of transubstantiation, as the *worship* of the elements was not mentioned, much less contended for, by any of the disputants. It was an extravagance of superstition too gross for even the ninth century. Bertram and those of his sentiments allowed no material, but sacramental change in the elements. Christ's body and blood were present effectively and really, but not bodily and substantially, or transubstantially, as the Romanists hold; and in this sense it is that we Protestants hold to the *real presence* of Christ in the sacrament, though we deny transubstantiation. At this time, too, no one maintained that the *soul* and *divinity* of Christ were contained in the eucharist, which is another proof that the Roman novelty had not then any real existence. The testimony of Raban Maurus, archbishop of Ments, in the year 847, is worthy of a place here, and is as follows: "Some persons, of late, not entertaining a sound opinion respecting the sacrament of the body and blood of our Lord, have actually ventured to declare that this is the identical body and blood of our Lord Jesus Christ; the identical body, to wit, which was born of the Virgin Mary, in which Christ suffered

on the cross, and in which he arose from the dead. This error we have opposed with all our might."*

The question of Stercorianism arose immediately out of these disputes. Paschasius maintained "that bread and wine in the sacrament are not under the same laws with our other food, as they pass into our flesh and substance without any evacuation." Bertram affirmed that "the bread and wine are under the same laws with all other food." Some supposed that the bread and wine were annihilated, or that they have a perpetual being, or else are changed into flesh and blood, and not into humours or excrements to be voided. These, and various kindred questions and opinions, go to show that the doctrine of transubstantiation was only received in part, even by those who were of the side of Paschasius; while it is equally clear that it was entirely rejected by others.†

5. During the tenth century there was little controversy on the subject of the sacrament of the Lord's supper; but opinion seemed to fluctuate, keeping about the same bounds as in the ninth century.‡ Nevertheless, the dominancy, in consequence of the profound ignorance of the times, was in favour of a crude system, which advanced farther toward the doctrine of transubstantiation.

6. In the year 1045, Berenger, principal of the public school at Tours, and archdeacon of Angers, publicly professed his opposition to transubstantiation. He was a man of profound learning and acuteness, but wanting in moral courage to cling to his profession. He was condemned for heresy by several councils. At a council held at Verceil, in 1050, Berenger durst not appear in person, and two persons whom he sent to maintain his doctrine were forced to be silent as soon as they had commenced. At another council, held at Paris in the same year, it was ordained that he and his adherents should be constrained to recant, under the pain of being put to death. At these councils he durst not make his appearance, because his life would be forfeited; he was therefore condemned unheard and in his absence. By threats, and not by argument or conviction, he was compelled, by a council held in Tours in 1054, to abjure his opinions again; but he soon gave proofs that his abjuration was only in name, and not real. At another council, held in Rome, under Nicholas II., in the year 1058, he was again forced to recant, in the following words, drawn up by Humbert: that "the bread and wine, after consecration, were not only a sacrament, but also the real body and blood of Jesus Christ; and that this body is handled and broken by the priest, and bruised by the teeth of the faithful, (fidelium dentibus atteri,) not only in the sacrament, but also in a sensible manner." This doctrine was so monstrous that no man could or ever did seriously believe it. And it seems the pope and his council were not then skilful enough to express themselves rightly on this matter; for the gloss upon the canon law says, "that unless we understand these words of Berenger in a sound sense, we shall fall into a greater heresy than that of Berenger; for we do not make parts of the body of Christ." Berenger returned to the inculca-

* Raban. Maur. Epist. ad Heribald, c. 33.

† See the above named and many more opinions in *Du Pin, Ecc. Hist.*, cent. ix, chap. 7, vol. ii, p. 85.

‡ See Mosheim's Ecc. Hist., cent. x, part ii, ch. iii, sec. 3, and the note.

tion of his proper opinions as soon as he returned home, and was supported in them by a number of the wisest men of the age. In the year 1078, under the popedom of Gregory VII., in a council held at Rome, Berenger was again called on to draw up a new confession of faith, and to renounce that which had been composed by Humbert, though it had been solemnly approved and confirmed by Nicholas II. and a Roman council. In consequence of the threats and compulsion of his enemies, Berenger confirmed by an oath, "that the bread laid on the altar became, after consecration, the true body of Christ, which was born of the Virgin, suffered on the cross, and now sits on the right hand of the Father; and that the wine placed on the altar became, after consecration, the true blood which flowed from the side of Christ." In a council held at Rome, A. D. 1079, the pope had drawn up for Berenger, in consequence of the clamours of his enemies, a third confession, which he was obliged to confirm by oath. By this assent he professed to believe "that the bread and wine were, by the mysterious influence of the holy prayer, and the words of our Redeemer, substantially changed into the true, proper, and vivifying body and blood of Christ." Berenger had no sooner got out of the hands of his enemies than he maintained his true sentiments, wrote a book in their defence, retreated to the isle of St. Cosme, near Tours, and bitterly repented of his dissimulation and want of firmness, until death, in 1088, put an end to his life and persecutions at the same time.

And here we must observe, that the Roman Church, in the eleventh century, was not come to a fixed determination concerning the *nature* and *manner* of Christ's presence in the eucharist. This appears evident from the three confessions of Berenger, signed by order of three councils, which confessions differed from each other, not only in the terms and turns of expression, but also in the doctrines they contained. Gregory was of the opinion that it was improper to pry too curiously into the mysteries of the eucharist, or the *manner* in which Christ was present there, and that it was safest to adhere to the plain words of Scripture. And as this also was Berenger's opinion, the pope pronounced him innocent; but he was swayed by the clamorous council, and compelled to join outwardly with them. Indeed, there is every reason to believe that the pope was one in faith with Berenger on the article in which the latter was condemned.

In the commencement of the eleventh century, Aelfrick, archbishop of Canterbury, in his Saxon Homily, maintains the doctrine of Bertram, and in nearly his words. In his letter to Wulfin, bishop of Schirburn, he says: "That housel (i. e., sacrament) is Christ's body, not bodily, but spiritually; not the body which he suffered in, but the body of which he spake when he blessed the bread and wine to housel the night before his suffering, and said by the blessed bread, 'This is my body.'" And in writing to the archbishop of York he said: "The Lord halloweth daily, by the hand of the priest, bread to his body, and wine to his blood, in spiritual mystery, as we read in books. And yet notwithstanding, that lively bread is not bodily so, nor the self-same body that Christ suffered in."* From these quotations it appears that transubstantiation had not yet made much progress in England.

* See Usher's Answer, p. 79, and Bishop Taylor on the Real Presence, sec. xii.

7. In the time of Peter Lombard, Master of the Sentences, in the year 1160, it appears that transubstantiation was not properly established. This will be manifest from the following quotation from him: "If it be inquired what kind of conversion it is, whether it be formal or substantial, or of another kind, I am not able to define it; only I know that it is not formal, because the same accidents remain, the same colour and taste. To some it seems to be substantial, saying, that so the substance is changed into the substance, that it is done essentially; to which the former authorities seem to consent. But to this sentence others oppose these things; if the substance of bread and wine be substantially converted into the body and blood of Christ, then every day some substance is made the body and blood of Christ, which before was not the body; and to-day something is Christ's body which yesterday was not; and every day Christ's body is increased, and is made of such matter of which it was not made in the conception."* These words prove that this doctrine was then new, and not the doctrine of the church; and this was written only about fifty years before it was said to be decreed in the Lateran Council. At Lombard's time there appear to have been four opinions permitted and disputed. The first was that of consubstantiation; the second, that the substance of bread is made the flesh of Christ, but ceases not to be what it was; another was, that the substance of bread is not converted, but annihilated; and a fourth was the doctrine of transubstantiation, confusedly held and variously defended and explained.

8. As we have seen, the opinions of Christian doctors concerning the manner in which the body and blood of Christ were *present* in the eucharist were considerably various; nor had the church determined, by any clear and positive decree, her precise doctrine on this point. But Innocent III. pronounced the opinion that is now embraced by the Church of Rome. He summoned a council, consisting of four hundred and twelve bishops in person, about eight hundred abbots and priors, and a large number of deputies of the absent bishops and of the chapters. The council met in the church of St. Saviour de Lateran, November, 1215. The pope read seventy canons or decrees, already drawn up, without any deliberation, debate, or voting on the part of the council; and the pope caused these decrees of his own making to pass for the decisions of the council. To prove that we do not misrepresent in this matter, we quote the words of the Roman Catholic historian, Du Pin, in his account of this council: "It is certain," says he, "that these canons were not made by the council, but by Innocent III., who presented them to the council ready drawn up, and ordered them to be read; and that the prelates did not enter into any debate upon them, but that their silence was taken for an approbation."

The decree on transubstantiation is as follows: "The body and blood of Christ are contained really in the sacrament of the altar, under the species of bread and wine; the bread being transubstantiated into the body of Jesus Christ, and the wine into his blood, by the power of God."†

* Lib. iii, de Euch., c. 23, sec. unum tamen. Sum., lib. iii, c. 20. See Bishop Taylor's Dissuasive, sec. iv, paragraph, *Now for this*, &c.

† "Cujus corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur; transubstantiatis pane in corpus, et vino in sanguinem potestate divinâ."—*Concil. Lateran. IV.*, cap. i.

For this wonderful transubstantiation the following curious reason is assigned: "That we might receive of Christ's nature what he had received of ours." The word transubstantiation was first used by Stephen, bishop of Augustodunum, about 1100. The word so pleased Innocent that he inserted it in his decrees proposed to the council. These decrees or canons, though not ordained by the council, obtained reputation by being inserted among the decretals of Gregory IX., which was done, not in the name of the council, but in the name of Innocent. These canons were first published under the name of the Lateran Council in 1538, by John Cochlæus. But the article was determined at Rome by a council of fifty-four bishops, thirty-six years after the nominal Council of Lateran. And therefore it was the Council of Trent, in 1551, which authoritatively established transubstantiation.

CHAPTER V.

SACRIFICE OF THE MASS.

1. Their doctrine defined. Council of Trent quoted: 2. Use of the word sacrifice: 3. The sacrifice of the mass not authorized by our Lord's institution, or any other passage of Scripture. Case of Melchisedec: 4. It is contrary to Scripture: 5. It is injurious to the sacrifice of Christ: 6. It is barbarous and inhuman: 7. Its celebration in Latin is unscriptural: 8. The Church of Rome makes the mass a matter of gain: 9. Extracts from the Missal.

1. To understand properly what Roman Catholics understand by the sacrifice of the mass, we must consider that they believe, that in the sacrament of the eucharist are contained truly, really, and substantially, the body and blood, soul and divinity of our Lord Jesus Christ; that is to say, the whole Christ. And the sacrifice of the mass is offering him up to God as a propitiatory sacrifice both for the living and the dead, in as true a manner as he was offered on the cross at Jerusalem; and that it is equally meritorious as his first sacrifice was. This doctrine the Church of Rome teaches as an article of faith, and requires all her members to assent to it on pain of damnation. We will quote the canons of the Council of Trent on this subject; and although the first and third canons contain the essence of the doctrine of the mass, we will quote the nine canons entire, as one will aid in explaining the others.

"*Canon* 1. If any one shall say, that a true and proper sacrifice is not offered to God in the mass; or that what is to be offered is nothing else than giving Christ to us to eat; let him be accursed.

"2. If any one shall say, that by these words, 'Do this for a commemoration of me,' Christ did not appoint his apostles priests, or did not ordain that they and other priests should offer his body and blood; let him be accursed.

"3. If any one shall say, that the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities; let him be accursed.

"4. If any one shall say, that the most holy sacrifice of Christ, made on the cross, is blasphemed by the sacrifice of the mass; or that the latter derogates from the glory of the former; let him be accursed.

"5. If any one shall say, that to celebrate masses in honour of the saints, and in order to obtain their intercession with God, according to the intention of the church, is an imposture; let him be accursed.

"6. If any one shall say, that the canon of the mass contains errors, and ought therefore to be abolished; let him be accursed.

"7. If any one shall say, that the ceremonies, vestments, and external signs, used by the Catholic Church in the celebration of the mass, are excitements to irreligion rather than helps to piety; let him be accursed.

"8. If any one shall say, that those masses in which the priest only communicates sacramentally are unlawful, and therefore ought to be abolished; let him be accursed.

"9. If any one shall say, that the practice of the Roman Church, in uttering with a low voice part of the canon and the words of consecration, is to be condemned; or that the mass should be celebrated in the vernacular language only; or that water is not to be mixed in the cup with the wine, when the sacrifice is offered, because it is contrary to Christ's institution; let him be accursed."*

Such is the Roman Catholic doctrine concerning the sacrifice of the mass.

2. In some sense, indeed, we Protestants, with the ancient church, call the sacrament of the eucharist, as well as other things, a sacrifice. The ancient church offered to God, at the celebration of the eucharist, a portion of their substance; they offered up their prayers, their praises, and themselves, as their reasonable sacrifice to God. At the same time they commemorated the death and sacrifice of Christ, by the merits of which they expected to obtain mercy. We offer up our

* "*Canon* 1. Si quis dixerit, in missa non offerri Deo verum et proprium sacrificium, aut quod offerri non sit aliud, quàm nobis Christum ad manducandum dari; anathema sit.

"2. Si quis dixerit, illis verbis, Hoc facite in meam commemorationem, Christum non instituisse apostolos sacerdotes; aut non ordinasse, ut ipsi, aliique sacerdotes offerrent corpus et sanguinem suum; anathema sit.

"3. Si quis dixerit, missæ sacrificium tantùm esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti non autem propitiatorium; vel soli prodesse sumenti; neque pro vivis et defunctis, pro peccatis, pœnis, satisfactionibus et aliis necessitatibus offerri debere; anathema sit.

"4. Si quis dixerit, blasphemiam irrogari sanctissimo Christi sacrificio in cruce peracto, per missæ sacrificium, aut illi per hoc derogari; anathema sit.

"5. Si quis dixerit, imposturam esse, missas celebrare in honorem sanctorem, et pro illorum intercessione apud Deum obtinenda, sicut ecclesia intendit; anathema sit.

"6. Si quis dixerit, canonem missæ errores continere, ideòque abrogandum; anathema sit.

"7. Si quis dixerit, ceremonias, vestes et externa signa, quibus in missarum celebratione Ecclesia Catholica utitur, irritabula impietatis esse magis, quàm officia pietatis; anathema sit.

"8. Si quis dixerit, Missas in quibus solus sacerdos sacramentaliter communicat, illicitas esse ideòque abrogandas; anathema sit.

"9. Si quis dixerit, Ecclesiæ Romanæ ritum, quo summissâ voce pars canonis et verba consecrationis proferuntur, damnandum esse; aut linguâ tantùm vulgari missam celebrari debere: aut aquam non miscendam esse vino in calice offerendo, eò quòd sit contra Christi institutionem; anathema sit."—*Concil. Trid., Sess.* 22. *De Sacrificio Missæ.*

alms, our praises, and ourselves, by virtue of Christ's sacrifice represented before us by way of remembrance; nor can it be proved that the ancient Christians did any thing more than this. This whole service was their Christian sacrifice, and it is ours. Were the Church of Rome content with such sacrifice as this, we would have no complaint against them. But they have invented a new sacrifice which Christ never instituted; which the apostles never thought of but to condemn; which the primitive church would have abhorred; and which we, if we would follow them, must entirely reject. That the sacrifice of the mass is without any foundation in Scripture; nay, that it is contrary to Scripture, is highly derogatory to the sacrifice of Christ, and in itself barbarous and inhuman; we can undoubtedly prove by Scripture and invincible arguments.

3. And first of all, let it be considered, that there is no foundation either in our Lord's institution of the eucharist, or in any other passage of Scripture. Nothing that our Lord says has any reference at all to the sacrifice of the mass. "He took bread and blessed it, he gave it to his disciples, saying, Do this in remembrance of me," &c. In the institution there is not the least hint that he should offer up himself, or command his church to offer him up to God the Father in the sacrament of the eucharist. Did our Saviour, at his last supper, offer up himself, body, soul, and divinity, a true sacrifice to God, or did he not? If he did not, how shall we dare to pretend to offer him up in our sacrament? If he did, as the Roman Catholics say he did, to what purpose did he afterward offer himself upon the cross?

And as to the other writers of the New Testament, though they sometimes mention this sacrament, we cannot conclude, from any thing they have said, that the doctrine of the mass is true. Nay, Paul's whole discourse to the Corinthians about eating things offered to idols is an effectual confutation of the Romish sacrifice. For it plainly shows that Paul's notion is, that the Christian communion was not a sacrifice, as the idolatrous feasts were, but a feast upon a sacrifice.

However, they introduce Melchisedec's bringing forth bread and wine when he met Abraham after the discomfiture of the five kings, as a proof for the mass oblation. Melchisedec, say they, was the priest of the Most High God, and all Christian priests are after his order; and as his priesthood consisted in offering up bread and wine, so must theirs also. This is the sum of the argument, but very little to the purpose, as the following arguments will fully show:—1. They can never show that Melchisedec's bringing forth wine was any act of his priestly function. It was an act of hospitality to those persons, but not an act of sacrifice to God. 2. Supposing he officiated as priest, and offered up sacrifice to God, this is of no use, unless it can be proved that Christian ministers succeed him in his priesthood, which can never be done. We read that Christ was a priest after the order of Melchisedec, but not a word that Christians are such. Nay, the supposition that Melchisedec was a type of Christ will destroy all pretences to the priesthood in gospel ministers. 3. Admitting the Christian clergy are the successors of Melchisedec, yet how does this give authority to them to offer up Christ to the Father in the communion? He offered up only bread and wine; but they profess to offer up the body and blood, the soul and divinity of Christ, which was cer-

tainly none of Melchisedec's offering; and therefore his action gives no sanction to their present practices.

4. The popish sacrifice of the mass has not only no foundation in Scripture, but is as directly contrary to it as any thing can be.

Roman Catholics contend that Christ is offered up *daily* in the mass sacrifice. But the Scripture says that Christ was to be offered but *once*. Paul, in his Epistle to the Hebrews, insists upon this. And herein he places the difference between the law and the gospel, that the sacrifices of the "law being imperfect, and not able to put away sin, were every year to be repeated," chap. x, 1, 2. But Christ, "by ONE offering of himself, hath for ever perfected all those that are sanctified," verse 14. And therefore he saith, "There is no need that he should offer himself often, as the high priest entereth into the holy place every year with the blood of the sacrifice. For then, he must have often suffered since the foundation of the world; but now ONCE in the end of the world hath he appeared unto men once to die, and after that the judgment; so Christ was ONCE offered, to bear the sins of many," Heb. ix, 25, &c. Nothing can be plainer than that, according to St. Paul, Christ was never to be offered but once; and yet the priests offer him a thousand times every day.

Besides, if the sacrifice of the mass be true, then Christ must often *suffer;* against which St. Paul contends in the following words: "It was not needful that he should offer himself often, for then must he have often suffered," Heb. ix, 24. From this passage it is plain that Christ cannot offer himself without *suffering*. Since, then, they dare not say that Christ suffers in the mass, neither can they say that Christ *offers* himself there. Indeed, they must put him to death every day, else their notions of sacrifice and offering are quite different from what the word of God teaches.

Again, from these words, "without shedding of blood there is no remission of sins," (Heb. ix, 22,) it certainly follows, either that the sacrifice of the mass must be a *bloody sacrifice*, and so Christ's blood must be shed as often as he is offered in the mass; or else that it obtaineth no remission of sins. But they tell us "that Christ's oblation on the cross was a bloody sacrifice, but that which is offered in the mass is without blood." To this we answer, 1. That this exposition involves them in contradictions, for they say the sacrifice of Christ in the mass is *without shedding of blood;* and they also say, that in every crumb of the bread, and in every drop of the wine, there is contained *the blood*, as well as the body, soul, and divinity of Christ, and whosoever does not believe these two contradictory doctrines is cursed by the Council of Trent. 2. If their sacrifice of the mass be a bloodless one, how can they affirm that it is *propitiatory* for sin, when St. Paul affirms, that "without the shedding of blood there is no remission of sins?" 3. Furthermore, their affirming that the consecrated wafer contains the whole Christ, embraces so many shocking absurdities, that we cannot possibly describe the extravagance connected with the mass other than by transferring to it all the monstrosities connected with transubstantiation.

The sacrifice of the mass is utterly overthrown by these words: "By one oblation he hath perfected for ever them that are sanctified." For what necessity or advantage is there in doing that again which is

perfectly and fully done already, and that *for ever?* Moreover, "where remission of sins is, there is no more offering for sin." If, after remission is granted to the sinner, his sins are remembered no more; and if Christ, by one sacrifice, "hath perfected for ever the sanctified;" then the sacrifice of the mass, about which the Romish clergy employ themselves so incessantly, and to which the laity trust for the pardon of their sins, in proportion to the number of masses which, either by favour, money, or legacies, they procure to be said for them after their death, hath no foundation in Scripture.

When they say that their mass is only the representation and commemoration of the death of Christ, they virtually give up their cause, and renounce an article of their faith established by the Council of Trent, which declares the mass *to be a true and proper propitiatory sacrifice for sin.* I say they give up the cause: for the representation and commemoration of a sacrifice is not a sacrifice. Of the sacrifice of the mass we can see neither proof nor possibility. For it not only supposes transubstantiation to be true, which we have proved to be false, but it is also inconsistent with two whole chapters of the Hebrews, the ninth and the tenth.

5. In the third place, as the sacrifice of the mass is not only without but against Scripture, so it is also highly injurious to *the complete and perfect propitiation of Christ*, for it takes away from its dignity and value. Because, if the first sacrifice of Christ once offered has all the sufficiency that can be procured by a sacrifice, nothing is left which can be done by the second. And it is entirely superfluous that the priest should offer every day a sacrifice propitiatory for the living and the dead, when all the propitiation was made by the first. But if this second be needful, it must be needful only on this account, that it supposes something that was wanting in the first. Either, therefore, there must be no second oblation of Christ, or that second will be a reproach to the infinite value of the first; for it is grounded on this supposition, that Christ's oblation on the cross was defective.

They attempt to get over this difficulty by saying "that Christ's sacrifice on the cross was sufficient to obtain pardon for the sins of the whole world; but the sacrifice is to be repeated, in order to apply the benefits of the first sacrifice." But this is very little to the purpose. For the notion of a propitiatory sacrifice is, to procure pardon for sin. If, therefore, Christ's first sacrifice did that, what need is there of another? According to their doctrine, they should not have called the sacrifice of the mass a *propitiatory*, but an *applicatory* one. And to assign to it the power of applying to believers the benefits of Christ's passion is a very erroneous principle. The way the Scripture proposes to have the benefits of Christ's passion applied to us, is the performance of several conditions on our part.

6. The sacrifice of the mass is not only derogatory to the one, perfect, and *final* sacrifice of Christ, but it is also *barbarous and inhuman.* For in this sacrifice the priest pretends to offer up every day our Saviour to God, as really as he offered himself upon the cross. But the absurdities that might be mentioned here have been sufficiently pointed out in the chapter where transubstantiation was treated upon.

7. The celebration of mass in Latin, or in an unknown tongue, is contrary to Scripture. St. [illegible]: "In the church I had rather

speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue," 1 Cor. xiv, 19. The testimony of the apostle is in direct contradiction to the custom of celebrating mass in an unknown tongue. The voice of history is to the same purpose. Like the ancient wizards, who "peeped and muttered," the Roman Catholic priest recites a considerable part of the service in a low, murmuring voice, entirely unintelligible to the people. If it be said that they are allowed the use of translations, it may be replied that those translations comprise only detached portions of the service, and that it is obviously impracticable to derive any benefit from them during the time of worship. The rapid succession of ceremonies, the frequent changes of posture, the constant appeal to the senses, cannot but divert the attention, and present an insuperable obstacle to all attempts of the kind; to say nothing of the difficulty of reading to advantage, while at the same time the service is being carried on in another tongue. Of this Roman Catholic instructers are fully aware. Their books of devotion contain no directions for the use of translated Missal, but rather aim to recommend what is termed *spiritual* communion, that is, meditation on what the priest is supposed to be saying.

8. The sacrifice of Christ has this glorious peculiarity, that all the benefits of it are bestowed gratuitously; whereas the Church of Rome makes her members pay immense sums for her mass sacrifice. The priest professes to offer the body and blood of Christ in sacrifice daily, but no sinner shall receive the benefit of it without money. The clergy of Rome profess to have entirely in possession the sacrifice of Christ, and can apply it to the benefit of particular persons, or not apply it, as they please; for if they do not intend to apply it to particular persons, it is not applied; if they do intend to apply it, then it is applied. The efficacy of any mass for the pardon of the people's sins depends upon the intention of the priest. This being the case, it will be found necessary to get the good-will of the priest; and that this can be found, the exactions for saying masses can testify. The language of Scripture is the following: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk, without money and without price," Isa. lv, 1. "Whosoever will, let him take the water of life freely," Rev. xxii, 17. This is in the true character of kindness and mercy, and is therefore worthy of God; but to set up spiritual blessings to sale, and extort money for them, is worthy of a corrupted religion.

9. The following extracts from the Roman Missal will furnish a complete refutation of the mass. We leave this without comment, as the shocking profanation and superstition manifest in this infallible decision of the Roman Church must appear clear to all.

"RESPECTING DEFECTS OCCURRING IN THE MASS.

"Mass may be defective in the matter to be consecrated, in the form to be used, and in the officiating minister. For if in any of these there be any defect, namely, due matter, form, with intention and priestly orders in the celebration, no sacrament is consecrated.

"*Of defects in the bread.*

"If the bread be not of wheat, or, if of wheat, it be mixed with such quantity of other grain that it doth not remain wheaten bread, or if it be in any way corrupted, it doth not make a sacrament.

"If it be made with rose or other distilled water, it is doubtful if it make a sacrament.

"If it begin to corrupt, but is not corrupted; also if it be not unleavened, according to the custom of the Latin Church, it makes a sacrament, but the priest sins grievously.

"If a consecrated host should disappear, either by accident, by wind, or miracle, or be devoured by some animal and cannot be found then let another be consecrated.

"*Of defects in the wine.*

"If the wine be quite sour or putrid, or be made of bitter or unripe grapes, or if so much water be mixed with it as spoils the wine, no sacrament is made.

"If, after consecration of the body, or even of the wine, the defect of either kind be discovered, one being consecrated; then if the matter which should be placed cannot be had, he must proceed.

"*The defects of the minister.*

"The defects on the part of the minister may occur in those things required in him; these are first and especially intention, after that disposition of soul, adjustment of the body, disposition of garments, and disposition in the service itself, as to those matters which can occur in it.

"*The defect of intention.*

"If any one intend not to consecrate, but to counterfeit; also if any wafers remain forgotten on the altar, or if any part of the wine or any wafer lie hid, when he did not intend to consecrate but what he saw; also if he shall have before him eleven wafers and intended to consecrate but ten only, not determining what ten he meant; in all these cases there is no consecration, because intention is required.

"*Defects occurring in the celebration itself.*

"If, after consecration, a gnat, a spider, or any such thing, fall into the chalice, and if it produces nausea to the priest, let him draw it out and wash it with the wine; and when mass is concluded, let him burn it, and let him throw the ashes and the washings into a sacred place. But if there is no nausea, and he fears none, let him swallow it with the blood.

"If poisonous matter should fall into the cup, or any thing that would cause a vomiting, let the consecrated wine be put in another cup, and other wine with water be again placed to be consecrated; and when mass is finished, let the blood be poured on linen cloth or tow, and remain till dry, and then let the tow be burned, and the ashes cast into a holy place.

"If any poisonous matter touches the consecrated host, then let the priest consecrate another and receive it in the proper manner, and let the poisoned one be preserved in a box, in a separated place, until the species be corrupted, and then let the corrupted species be thrown into a sacred place.

"If in winter the blood be frozen in the cup, put warm clothes about the cup; if that will not do, let it be put into boiling water near the altar till it be melted, taking care it does not come into the cup.

"If any of the blood of Christ fall on the ground or table by negli-

gence, it must be licked up with the tongue, the place must be thoroughly scraped, and the scrapings burned; but the ashes must be buried in holy ground.

"If the priest vomit the eucharist, and the species appear entire, they must be reverently swallowed, unless nausea prevent; and in that case the consecrated species must be cautiously separated from the vomit, and laid by in some sacred place until they be corrupted, and afterward they are to be thrown into a sacred place; but if the species do not appear, the vomit must be burned, and the ashes thrown into a sacred place."*

* "DE DEFECTIBUS IN CELEBRATIONE MISSARUM OCCURRENTIBUS.

"Potest autem defectus contingere ex parte materiæ consecrandæ, et ex parte formæ adhibendæ, et ex parte ministri conficientis. Quidquid enim horum deficit, scilicet materia debita, forma cum intentione, et ordo sacerdotalis in conficiente, non conficitur sacramentum.

"*De defectu panis.*

"Si panis non sit triticeus, vel si triticeus admixtus sit granis alterius generis in tanta quantitate ut non maneat panis triticeus, vel sit alioqui corruptus, non conficitur sacramentum.

"Si sit confectus de aqua rosacea, vel alterius distillationis, dubium est an conficiatur.

"Si cœperit corrumpi, sed non sit corruptus; similiter si non sit azymus, secundum morem Ecclesiæ Latinæ; conficitur, sed conficiens graviter peccat.

"Si hostea consecrata dispareat, vel casu aliquo, aut vento, aut miraculo, vel ab aliquo animali accepta, nequeat reperiri; tunc altera consecretur.

"*De defectu vini.*

"Si vinum sit factum penitus acetum, vel penitus putridum, vel de uvis acerbis, seu non maturis expressum, vel ei admixtum tantum aquæ ut vinum sit corruptum, non conficitur sacramentum.

"Si post consecrationem corporis, aut etiam vini, deprehenditur defectus alterius speciei, altera jam consecrata; tunc si nullo modo haberi possit, procedendum erit.

"*De defectibus ministri.*

"Defectus ex parte ministri possunt contingere quoad ea quæ in ipso requiruntur. Hæc autem sunt: in primis intentio, deinde dispositio animæ, dispositio corporis, dispositio vestimentorum, dispositio in ministerioi pso quoad ea quæ in ipso possunt occurrere.

"*De defectu intentionis.*

"Si quis non intendit conficere, sed delusorie aliquid agere: item si aliquæ hostiæ ex oblivione remaneant in altari vel aliqua pars vini, vel aliqua hostia lateat, cum non intendat, consecrare nisi quas videt: item si quis habeat coram se undecim hostias, et intendat consecrare solum decem, non determinans, quas decem intendit, in his casibus non consecrat, quia requiritur intentio.

"*De defectibus in ministerio ipso occurrentibus.*

"Si post consecrationem ceciderit musca, aut aliquid ejusmodi, et fiat nausea sacerdoti, extrahat eam, et lavet cum vino, finita missa, comburat, et combustio ac lotio hujusmodi in sacrarium projiciatur. Si autem non fuerit ei nausea, nec ullum periculum timeat, sumat cum sanguine.

"Si aliquid venenosum ceciderit in calicem, vel quod provocaret vomitum, vinum consecratum in alio calice reponendum est, et aliud vinum cum aqua apponendum denuo consecrandum et finita missa, sanguis repositus in panno linteo vel stuppa tamdiu servetur donec species vini fuerint dessecatæ, et tunc stuppa comburatur et combustio in sacrarium projiciatur.

"Si aliquod venenatum contigerit hostiam consecratam, tunc alteram consecret, et sumat eo modo quo dictum est; et illa servetur in tabernaculo, in loco separato donec species corrumpantur, et corruptæ deinde mittantur in sacrarium.

"Si in hieme sanguis congeletur in calice, involvatur calix in pannis calefactis, si id non proficerit, ponatur in fervente aqua prope altare, dummodo in calicem non intret donec liquefiat.

"Si per negligentiam, aliquid de sanguine Christi ceciderit, seu quidem super terram seu super tabulam, lingua lambatur, et locus ipse radatur quantum satis est et abrasio comburatur; cinis vero in sacrarium recondatur.

"Si sacerdos evomet eucharistiam, si species integræ appareant, reverenter sumantur, nisi nausea fiat; tunc enim species consecratæ caute superentur, et in aliquo loco

CHAPTER VI.

HALF COMMUNION.

1. Their doctrine stated. Council of Constance quoted. Trent quoted: 2. The Church of Rome, by her doctrine, has mutilated the sacrament: 3. Half communion is contrary to the institution of Christ: 4. The very nature of the eucharist requires both kinds: 5. Without the cup there is no sacrament: 6. The primitive church administered in both kinds: 7. Strictures on the reasons which the Church of Rome gives for her practice.

1. TRANSUBSTANTIATION and communion in one kind are ingeniously connected together. Roman Catholics believe that Christ whole and entire, his soul, body, and divinity, is contained in either species, and in the smallest particles of each. Hence they infer, that whether the communicant receive the bread or the wine, he enjoys the full benefit of the sacrament. Thus, to support their monstrous dogma, a Christian ordinance is cut in two: transubstantiation justifies communion in one kind, and communion in one kind proves the truth of transubstantiation. Such is the argument. But in denying the cup to the laity they divide this sacrament of Christ, they pervert his express law in this matter, and recede from the practice of the apostles. And though they confess it was the practice of the primitive church to receive the sacrament in both kinds, they lay it aside, and curse all who say they are wrong; that is, they curse those who follow Christ, his apostles, and his church, and refuse to follow him themselves.

The Council of Constance, in 1414, declares that Christ instituted the sacrament in both kinds; that in the primitive church both kinds were received by the laity as well as the clergy; but for the purpose of avoiding certain *dangers* and *scandals*, half communion was resorted to; and communion in both kinds is called an *error*, and all priests are to be punished for administering in both kinds. But we will give the decree of the council, and let Rome speak in her own words: "Whereas, in several parts of the world, some have rashly presumed to assert that all Christians ought to receive the holy sacrament of the eucharist under both species of bread and wine, and that also after supper, or not fasting, contrary to the laudable custom of the church, justly approved of, which they damnably endeavour to reprobate as sacrilegious: hence it is that this holy general Council of Constance, assembled by the Holy Ghost to provide for the salvation of the faithful against *this error*, declares, decrees, and defines, that although Christ did after supper institute this holy sacrament, and administered it to his disciples in *both kinds*, of bread and wine, yet this notwithstanding, the laudable authority of the sacred canons, and the approved custom of the church, hath fixed and doth fix, that this sacrament ought not to be consecrated after supper, nor received by the faithful except fasting. And as this custom, for the purpose of avoiding certain dangers and scandals, has been rationally introduced, and that, although this sacrament was received by the faithful under both kinds in the primitive church, it was afterward received in both kinds by the officiating priests, and by the

sacro reponantur donec corrumpantur, et postea in sacrarium projiciantur; quod si species non appareant, comburatur vomitus, et cineres in sacrarium mittantur."—*Missale Romanum*, p. li, *De Defectibus Missæ*.

people under the species of bread only, it being believed most certainly, and nothing doubted, that the entire body and blood of Christ are really contained as well under the species of bread as of wine; this, therefore, being approved, it is now made a law. Likewise this holy synod decrees and declares, as to this matter, to the reverend fathers in Christ, patriarchs, lords, &c., that they must effectually punish all such as shall transgress this decree, or shall exhort to communicate the people in both kinds."*

The Council of Trent declares: "Although Christ the Lord did in the last supper institute this venerable sacrament of the eucharist in the species of bread and wine, and thus delivered it to the apostles; yet it does not thence follow that all the faithful in Christ are bound by divine statute to receive both kinds."†

"Moreover, the council declares, that though our Redeemer, as has been before said, did, in the last supper, *institute this sacrament* IN TWO KINDS, *and thus delivered it to the apostles*, it must nevertheless be granted, that the true sacrament and Christ, whole and entire, is received in either kind by itself."‡

The following canons were also enacted by the council:

"1. If any one shall say that all and every one of the faithful are obliged by divine precept, or as necessary to salvation, to receive the most holy sacrament of the eucharist under both kinds; let him be accursed.

"2. If any one shall say that the holy Catholic Church had no just and reasonable causes to give to the laity, and even to the non-consecrating clergy, for the communion of the eucharist under the species of bread alone, or that it erred therein; let him be accursed.

"3. If any man shall deny that Jesus Christ, the author and fountain

* "Cum in nonnullis mundi partibus quidam temerariè asseverere præsumant populum Christianum debere eucharistiæ sacramentum sub utraque panis et vini specie suscipere. Etiam post cœnam, vel non jejunum contra laudabilem ecclesiæ consuetudinem, rationabiliter approbatam, quam sacrilegam damnabiliter reprobare conantur. Hinc est, quod hoc præsens Concilium sacrum generale Constantiense, in Spiritu Sancto legitime congregatum, adversus hunc errorem saluti fidelium providere satagans, declarat, discernit, et diffinit, quod, licet Christus post cœnam instituerit, et suis discipulis administravit sub utraque specie panis et vini hoc venerabile sacramentum, tamen, hoc non obstante, sanctorum canonum auctoritas laudabilis, et approbata consuetudo ecclesiæ servavit et servat, quod hujusmodi sacramentum; non debet confici post cœnam, neque a fidelibus recipi non jejunis.

"Et sicut consuetudo hæc ad evitandum aliqua pericula et scandala est rationabiliter introducta, quod, licet in primitiva ecclesia hujusmodi sacramentum a fidelibus sub utraque specie reciperetur; postea a conficientibus sub utraque specie, et a laicis tantummodo sub specie panis suscipiatur; cum certissime credendum sit, et nullatenus dubitandum, integrum Christi corpus et sanguinem, tam sub specie panis quam sub specie vini veraciter contineri; igitur approbata, nunc pro lege habenda. Item ipsa sancta synodus decernit et declarat, super ista materia, reverendis in Christo patribus, et patriarchis, et dominis, ut effectualiter puniant eos contra hoc decretum excedentes, qui communicandum populum sub utraque specie panis et vini exhortati fuerint."—*Conc. Constan.*, A. D. 1414, sess. 13.

† "Etsi Christus Dominus in ultima cœna venerabile hoc sacramentum in panis et vini speciebus instituit, et apostolis tradidit; non tamen illa institutio et traditio eo tendunt, ut omnes Christi fideles statuto Domini ad utramque speciem accipiendam astringantur."—*Conc. Triden.*, sess. 22, c. 1, A. D. 1562.

‡ "Insuper declarat, quamvis Redemptor noster, ut antea dictum est, in suprema illa cœna hoc sacramentum in duabus speciebus instituerit, et apostolis tradiderat; tamen fatendum esse, etiam sub altera tantum specie totum atque integrum Christum, verumque sacramentum sumi."—*Idem*, c. 3.

of all graces, is received whole and entire under the species of bread alone, because he is not received under both species, according to the institution of Jesus Christ, as some falsely maintain; let him be accursed."*

2. It was not enough for the Church of Rome "to make the commandment of none effect by tradition;" she has also *mutilated* an express ordinance. The Council of Trent, imitating the example of the Council of Constance, confesses that Christ instituted the sacrament in both kinds, and delivered it so to the apostles, and that the apostles and the primitive church practised accordingly; and then it asserts that the church had *weighty and just causes* for altering the divine institution, as if the church was wiser than Christ. Thus Christ ordains communion in both kinds; the Church of Rome forbids it. It was the custom of the primitive church to obey Christ in this; a later and contrary custom is introduced by the Church of Rome; and this novel custom she has passed not only into a law, but also into an article of faith. If this be not teaching for doctrines the commandments of men, nothing else can be. The question is not whether this doctrine and practice be an innovation, but whether it be not better it should be so; whether it be not better to obey man than Christ. But although the Council of Constance, and that of Trent also, confesses the Scriptural authority as well as antiquity of communion in both kinds, yet since the times of these councils the doctors of the Church of Rome have endeavoured to maintain that half communion was always more or less the practice of the most ancient times. They even go so far as to adduce Scripture testimony for half communion, when they cannot deny the doctrine of the present Church of Rome is, that the Scriptural institution was in both kinds. But this is only *one* out of the *many* instances in which she rejects the testimony of Scripture.

3. The usage of half communion is evidently contrary to the institution of Christ himself. "Drink ye ALL of this," is the language of our Saviour, according to St. Matthew. And Mark says, "And they ALL drank of it." Luke represents our Saviour as saying, "Divide it among yourselves." Here, then, when Christ himself instituted the eucharist, he himself alone consecrated the bread and wine, and his disciples received it in both kinds; but in the *modern* Church of Rome none of the priests, how many soever may be present, except the one who consecrates, receive in both kinds; and therefore the Church of Rome is opposed to Christ's institution. Again: that the eucharist was administered, according to our Saviour's institution, in both kinds to the people by the apostles, we have the authoritative declaration of St. Paul: "Let a man examine himself, and so let him eat of that bread and drink of that cup," 1 Cor. xi, 28. But Roman Catholics acknow-

* "*Canon* 1. Si quis dixerit, ex Dei præcepto, vel necessitate salutis, omnes et singulos Christi fideles utramque speciem sanctissimi eucharistiæ sacramenti sumere debere; anathema sit.

"2. Si quis dixerit, sanctam Ecclesiam Catholicam non justis causis et rationibus adductam fuisse, ut laicos, atque etiam clericos, non conficientes, sub panis tantummodò specie communicaret, aut in eo errasse; anathema sit.

"3. Si quis negaverit, totum, et integrum Christum omnium gratiarum fontem et auctorem sub una panis specie sumi, quia ut quidam falsò asserunt, non secundùm ipsius Christi institutionem sub utraque specie sumatur; anathema sit."—*Conc. Trid.*, sess. 21.

ledge that our Saviour administered in both kinds, and that he commanded *all* those to whom he administered to drink of the cup. Yet now this is called an ERROR, and for *weighty and just causes* communion in one kind is preferable. The following are their weightiest arguments:—

They say, "that the apostles were commanded to take of the cup as well as the bread, because they were clergymen." To this we answer, that it was to the apostles only he gave the bread also; therefore the laity should have neither bread nor cup, if the objection be true. Besides, the apostles, though not officiating, received the cup; hence the non-officiating clergy are to have the cup also. Thus their doctrine has no support from the foregoing argument of theirs. But they have a strange quibble which they introduce in this place. They grant, indeed, that the apostles were laymen, and represented the whole body of Christians, when they received the bread; but when our Saviour said these words, *Hoc facite, Do this*, by these words he ordained them priests; and these words were spoken before he gave them the cup. So that when he came to dispense the other part of the sacrament to them, that is, the wine, they then did not receive as laymen, and the representatives of the people, but as clergymen. It appears the Council of Trent had reference to this quibbling sophism when they made the following canon: "If any one shall say that by these words, *Do this in remembrance of me*, Christ did not institute his apostles priests, or did not ordain that they and other priests should offer his body and blood; let him be accursed."*

But it is said, "Our Saviour himself, after his resurrection, administered the sacrament in one kind. For St. Luke says, that sitting down with his two disciples at Emmaus, he took bread, and blessed it, and brake, and gave to them." But this was not administering the sacrament at all. It was a thanksgiving to God, as was usual at every meal, and as he did when he fed the multitudes with the loaves and fishes, according to the manner of the Jews, both at that time and since.

They also argue, that in the Acts of the Apostles it is said "that the disciples met together to break bread on the first day of the week," Acts ii, 42. This, say they, refers to the eucharist, and the cup is not once mentioned as given." But it is not certain that this refers at all to the sacrament. And supposing it does; as in Scripture language common feasts are expressed by the single phrase of eating bread, which certainly does not prove that the guests drank nothing; so neither does it prove, by a religious feast being expressed in the same manner, that the guests drank nothing. Besides, if there is no mention of the laity receiving the cup, there is none of the priests receiving it. Yet they think this absolutely necessary; and if one may be taken for granted without being particularly mentioned, so may the other also. Add to all this, that where St. Paul speaks in form of this sacrament, he mentions the cup as a necessary part thereof.

They also plead, "that the laity, by receiving the body of Christ, receive his blood also; for the blood is contained in the body." But

* "Si quis dixerit, illis verbis, Hoc facite in meam commemorationem, Christum non instituisse apostolos sacerdotes; aut non ordinasse, ut ipsi, aliique sacerdotes offerrent corpus et sanguinem suum; anathema sit."—*De Sacrificio Missæ*, can. 2.

they ought to consider that the wine was intended to be a memorial of the blood *shed* out of the body; and therefore they who do not receive the cup, do not make this memorial which Christ commanded. Besides, why did Christ institute the cup? If his disciples, in receiving the bread, had received both the body and blood, what need was there afterward in giving them the cup, and calling it the new testament in his blood? Again: if partaking of the bread be the communion both of the body and blood of Christ, why did Paul make such a distinction between the bread and the cup, calling one the communion of the body of Christ, and the other the communion of his blood? Lastly, if both the body and blood are received in the bread, what does the priest who administers receive when he takes the cup?

They also urge, "If any man eat of this bread, he shall live for ever," John vi, 51. But they must first show that this verse, and indeed the context at large, relates to the Lord's supper. And this they cannot do, according to the principles of their church, which require that they "receive and interpret Scripture not otherwise than according to the unanimous consent of the fathers." Now the Council of Trent (sess. 21, c. 1) acknowledge that the fathers and doctors gave *various interpretations* (varias interpretationes) of this portion of the sixth of John. We also insist that bishops of Rome, cardinals, bishops, and other doctors of their church, upward of thirty in number, deny that their doctrine with respect to the eucharist is to be collected from this chapter.

From the phrase, *as often as ye drink it*, they argue that the cup in the eucharist may sometimes be omitted. But it should be remembered that the same phrase, *as often as*, is applied to the bread as well as to the cup.

From the passage, "Whosoever shall eat this bread AND drink this cup unworthily," (1 Cor. xi, 27,) Roman Catholics complain that the Protestants have corrupted the text, as both the Greek and Vulgate, instead of και and *et*, AND, have η and *vel*, OR: "Whosoever shall eat this bread OR drink this cup unworthily." To this we reply, 1. This criticism gives no countenance to communion in one kind, because their own Greek, Latin, and English Testaments (1 Cor. xi, 26, 28, 29; x, 16, 17) no less than five times use και, AND, in joining the bread and cup together, to be both received in remembrance of Christ. Therefore, to say the cup is not necessary, is to make the apostle contradict himself, as well as our Lord's institution. 2. That και, *and*, is the true reading, and not η, *or*, both MSS. and versions sufficiently prove; and that *et*, not *vel*, is the proper reading of the Vulgate, original editions formed by Roman Catholics themselves prove. See these points established by Dr. A. Clarke on 1 Cor. xi, 27, at the end of the chapter. 3. Besides, whatever may be the true reading, the doctrine of half communion gains nothing; because the apostle plainly teaches that EITHER to eat OR drink unworthily was wrong. And that the Corinthians *did drink* of the cup, and that some of them did drink *unworthily*, or in an irreverent manner, is plainly declared in the context.

4. The very intention and nature of the sacrament require that both kinds should be employed in order properly to celebrate it. Two reasons are obvious for the distribution of the cup to the whole body of the church. 1. Because it is *the blood of the new covenant*, which

belongs as much to the laity as to the clergy. It is the blood *shed* for the remission of sins, not only of the *priests*, but of the *laity*. 2. By the drinking of the cup, they *remembered Christ's blood shed* for them, and which *showed forth his death*. Now since these reasons do equally concern all Christians, the drinking of the cup, by which this commemoration is to be made, must equally concern them, for certainly the means which Christ appointed for such an institution ought to be pursued by all who are obliged to pursue that end. And if St. Paul reproved the Corinthians for varying from the original institution in their manner of celebrating it, what would he have said to them had they varied as the Romanists do, in leaving out altogether one half of this sacrament?

5. Without the cup there can be no sacrament at all, and therefore the eucharist is not, strictly speaking, celebrated in the Church of Rome. The following admirable quotation from Dr. Adam Clarke on the eucharist will set this in a very clear light: "With respect to the *bread*, he had before simply said, *Take, eat, this is my body;* but concerning the *cup* he says, *Drink ye all of this;* for as this pointed out the very *essence* of the institution, namely, the blood of atonement, it was necessary that each should have a particular application of it; therefore he says, *Drink ye* ALL OF THIS. By this we are taught that the *cup* is essential to the sacrament of the Lord's supper; so that they who deny the *cup* to the people, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could, without mortal prejudice, be omitted, it might be the bread; but the cup, as pointing out the blood poured out, that is, the life, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven who denies the cup to the people (and they all do this) that can be said to celebrate the Lord's supper at all; nor is there one of their votaries that ever received the holy sacrament! All pretension to this is an absolute farce, so long as the cup, the emblem of the atoning blood, is denied. How strange it is, that the very men who plead so much for the bare literal meaning of, *This is my body*, in the preceding verse, should deny all meaning to, *Drink ye all of this cup*, in this verse! And though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it! O what a thing is man! a constant contradiction to reason and to himself. The conclusion, therefore, is unavoidable. The sacrament of the Lord's supper is not celebrated in the Church of Rome. Should not this be made known to the miserable deluded Catholics over the face of the earth?"

6. As it regards the practice of the primitive church, nothing is more clear than that this sacrament was constantly administered in both kinds. We might except, however, the Manichean heretics, who considered the wine in the sacrament as abominable, because they believed that wine was not created of God, but was made by the devil. It therefore appears that the corrupted Church of Rome, with all their claims to infallibility, have adopted at least a part of the Manichean heresy.

The first introduction of this innovation in the Church of Rome, and that is the only church in which it is tolerated, was in the year 1415,

by the Council of Constance. But properly it was Innocent III. who made it a law, for the Council of Constance, as we have seen, did not even act upon the decrees drawn up by the pope, and this candid Roman Catholics acknowledge, though some of them may deny it, and others are ignorant of the fact. Afterward the Council of Trent decreed in favour of half communion. The pope's faction was so powerful at that council, that, contrary to the institution of our Lord, they carried that measure which the Council of Constance had introduced. But members of the Church of Rome in modern times have had recourse to various expedients to meet the arguments brought against them. Some of them maintain, contrary to the decree of their councils, and contrary to Scripture, that the Scriptures authorize communion in one kind. Others maintain that it is a mere *disciplinary* regulation; while others still assert that *church authority* can regulate this matter; and as the Church of Rome has determined on communion in one kind, the word of God, which sanctions that authority, gives them a right to reject the cup. So they teach.

Now since some of them deny the doctrine to be a novelty, we will adduce testimonies concurrent with the Council of Constance. Cassander affirms "that in the Latin Church, for above a thousand years, the body of Christ and the blood of Christ were separately given, the body apart and the blood apart, after the consecration of the mysteries."* So Aquinas also affirms: "According to the ancient custom of the church, all men, as they communicated in the body, so they communicated in the blood; which also, to this day, is kept in some churches."† Indeed, there was a law for communion in both kinds; for Pope Gelasius says: "We find that some, having received a portion only of the holy body, do abstain from the cup of the holy blood: who doubtless (because they are bound by I know not what superstition) should receive the entire sacraments wholly, or should be driven from the entire wholly; because the division of one and the same mystery cannot be without very great sacrilege."‡ But this case is so plain, and there are such clear testimonies out of the fathers recorded in their own canon law, that nothing can obscure it, except using too many words in its proof.

7. We shall now produce some of those reasons which the Church of Rome gives for her doctrine, and pass some strictures upon them.

They said those who desired the cup were disaffected persons, and not true Catholics; and if they would condescend to them in this, they would be for farther encroachments, and would be for having their prayers in a known language, the marriage of the clergy, and such other things as the Roman Church would not allow.

They thought the clergy were already in sufficient contempt; and if they would allow the people to enjoy the same privilege in the sacrament with them, it would make way for farther contempt; for it would make the people and priest equal.

* Consult., sec. 22. † Com. in 6th Jo., sec. 7.

‡ "Comperimus quod quidam, sumpta tantummodo corporis sacri portione, a calice sacri cruoris abstineant: qui proculdubio (quoniam nescio qua superstitione docentur abstringi) aut sacramenta integra percipiant, aut ab integris arceantur. Quia divisio unius et ejusdem mysterii sine grandi sacrilegio non potest provenire."—*Dist.* 2 *De Consecratione*, A. D. 492.

Alphonsus Salmeren, as pope's divine, at the Council of Trent, said: "It was certain that the church could not err, because it is the basis and pillar of truth; and consequently, since the cup has for a considerable time been forbidden to the laity, pursuant to the Councils of Constance and Bazil, it was certain that communion under both kinds was not of divine obligation." Thus, in order to maintain the infallibility of their church, they have divided the institution of Christ.

The Council of Trent says there were *weighty reasons* for administering this sacrament in one kind: "Wherefore, though from the beginning of the Christian religion the use of both kinds was not unfrequent, yet when in process of time that practice was, for weighty and just causes, changed, holy mother church, recognising her acknowledged authority in the administration of the sacraments, approved the custom of communion in one kind, and commanded it to be observed as law: to condemn or alter which, at pleasure, without the authority of the church itself, is not lawful."*

The following are the *just reasons* which the Roman Catechism gives for *half* communion: "The church, no doubt, was influenced by numerous and cogent reasons, not only to approve, but confirm by solemn decree, the general practice of communicating under one species. In the first place, the greater caution was necessary to avoid accident or indignity, which must become almost inevitable if the chalice were administered in a crowded assemblage. In the next place, the holy eucharist should be at all times in readiness for the sick; and if the species of wine remained long unconsumed, it were to be apprehended that it might become vapid. Besides, there are many who cannot bear the taste or smell of wine; lest, therefore, what is intended for the nutriment of the soul should prove noxious to the health of the body, the church, in her wisdom, has sanctioned its administration under the species of bread alone. We may also observe, that in many places wine is extremely scarce, nor can it be brought from distant countries without incurring very heavy expense, and encountering very tedious and difficult journeys. Finally, a circumstance which principally influenced the church in establishing this practice, means were to be devised to crush the heresy which denied that Christ, whole and entire, is contained under the species of bread without the blood, and the blood under the species of wine without the body. This object was attained by communion under the species of bread alone, which places, as it were, sensibly before our eyes the truth of the Catholic faith."†

Thus, lest the clergy should not be honourable enough, and for fear of impeaching the infallibility of the church, to put a stop to the inquiring laity, the Council of Trent presents mere fanciful reasons for withholding the cup from the laity; and that too in opposition to Christ's institution, the apostles' practice, and the usage of the Catholic Church for so many ages; and have ordered that "none, in a public sacrament, shall communicate in both the elements of bread and wine, but only the priest that consecrates."

* Conc. Trid., sess. 21, c. 2. † Catechism, p. 228.

CHAPTER VII.

WORSHIP OF THE HOST.

1. Their doctrine stated. Council of Trent quoted: 2. The primitive church had no such worship: 3. It is idolatry to worship that for God which is not God: 4. All the marks and reproaches of idolatry apply to the adoration of the host. Minutius Felix cited: 5. The adoration of the host is peculiarly absurd: 6. Their eating their supposed God in the wafer is notably absurd: 7. Their plea, that they worship only Christ, is not valid: 8. They say their good intention screens them from idolatry. Absurdity of this: 9. Their practice in this adoration. Mode of adoration. Processions. Practice in Spain. Litany of the sacrament: 10. The feast of Corpus Christi.

1. We come now to inquire, whether Roman Catholics have not greatly erred, and are not guilty of a gross corruption, when they worship the wafer in the sacrament with the same honour with which they worship God, and oblige all the members of their church to do the same. That this is their practice, none can deny; that it is the doctrine of their church, the Council of Trent plainly declares. After that council hath declared, that after consecration the bread and wine in the sacrament are changed into our Lord Jesus Christ, true God and man; and that though our Saviour always sits at the right hand of God in heaven, he is, notwithstanding, in many other places sacramentally present, we have the following decision: "There is, therefore, no room to doubt but that the faithful of Christ should adore his most holy sacrament with that highest worship due to the true God, according to the constant usage in the Catholic Church. Nor is it the less to be thus adored, that it was instituted by Christ our Lord to be eaten." "If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in procession, nor held up publicly to the people to adore it, or that its worshippers are idolaters; let him be accursed."* This worship they give the host (the round wafer) not only at the time of receiving it, but whenever it is carried about in the streets. All persons are, by the sound of a bell, admonished to worship the passing God: and if any refuse to do so, and say the practice is wrong, he is pronounced accursed. So all are accursed who do not offer supreme adoration to the host, which a mouse may run off with and eat, or the priest himself may eat and vomit, and eat again!!

2. The Catholic Church of Christ, in the first ages, had no such worship. That it is a novelty, not known till 1216, is plain: 1. Because it was in 1215 that transubstantiation, by the Council of Lateran under Pope Innocent III., was made an article of faith, as Scotus, Tostat, and others write. 2. In the Roman canon law we find that it was Pope Honorius who ordered, in the following year, that the priests, at a certain part of the mass service, should elevate the host, and cause the people to prostrate themselves in worshipping it.

Besides a profound silence of antiquity concerning it, we have this

* "Nemo negare potest, quin in missarum celebratione, ad quam omnes Christi fideles pro munere a Catholica Veritate sanctis receptis, atque traditis ritu vere Deo ferendum, hoc sanctissimum sacramentum sumendum, recte sanctumque usurpandum est adorandum, quod hac [illegible] Christo Domino [illegible] institutum." "Si quis dixerit non statuendum aliquem [illegible] celebrandum, et non [illegible] adorandum, ac eos [illegible] anathema sit."—Con. Trid., sess. xiii. c. 5, can. 6.

undeniable argument: that the pagans would have objected it to the Christians, when they reproved them for their many idols; but we do not find they ever did. All the writings of the Christian fathers are full of invectives against the heathen idolatry. But how could they do this if they had been guilty of the same practices? And should the Christians say that what the pagans worshipped were idols and false gods, but that which they worshipped was Jesus Christ; yet, though this might satisfy themselves, it would not satisfy the heathen. By them a piece of bread would be thought such, however the Christians might fancy it to be Almighty God. If a pagan had seen a Christian worship the host, would he not think that he had as good reason to reproach him for adoring a piece of bread, as the other had to reproach him for adoring the sun, moon, or an image? And since there are no such reproaches, we have every reason to infer that there was no such practice among the first Christians.

But let the practice of the church be what it may, they who adore the consecrated bread with the worship that is due to God only, are idolaters as much as the heathen.

3. For, first of all, is it idolatry to worship that for God which is no God? If it be, then they who worship the host with divine worship are idolaters; for certainly that which they worship is no God, is not our Saviour, but a wafer, a piece of bread. It is true, they do not think so, but we are certain it is nothing else; as certain as we can be of any thing, of the evidence of which we have the testimony of our senses, our reason, and of Scripture. If ignorance or mistake will excuse Roman Catholics, it will also excuse the pagans; and if it did not excuse those, it will not excuse these.

4. But, secondly, all the marks that the Scriptures give us of an idol, and all the reproaches they cast upon it, do as well suit the popish god in the sacrament, and as heavily light upon it, as any thing that was worshipped by the heathen. It is the mark and reproach of a heathen idol that it was made by men. And is not the god in the mass as much the work of men's hands as any of the pagan idols were? Let none be offended when we say the Romanists *make* their god, or make the body and blood of Christ, for it is their own word, and solemnly used by them. And one of the greatest reasons for which they deny the validity of Protestant ministers is, because in their ordination they do not pretend to confer a power of MAKING *the body of Christ*.

Moreover, the Scripture not only describes an idol, but also exposes it to laughter and contempt, by reckoning up the many outrages and ill usages it is obnoxious too, and from which it cannot rescue itself. Now there is no abuse of this kind which they reckon up, but the god which the Roman Catholics adore in the mass is as subject to as any pagan idol ever was. If Laban be laughed at for serving *gods which were stolen away*, (Gen. xxxi, 30,) are they not as much to be laughed at whose god has been so often in danger of being stolen by thieves, that they have been forced to make a law for his safe custody? If men are reproached for worshipping what at last may be *cast to the moles and bats*, (Isa. ii, 20,) are not the Romanists equally censurable for worshipping that which may become the prey of rats and mice, &c.? If it was a sufficient proof that the Babylonian gods were idols because they were *carried away captive*, will it not be as good an argument to

prove the host of the mass to be an idol? For they carry it about from place to place to be worshipped, and there is one day in the year set apart for that purpose, namely, Corpus Christi day. And if we may believe history, this host has been likewise taken from the Christians and carried away captive by the Mohammedans.

In the forty-fourth chapter of Isaiah we have the following description of an idol: "The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms. The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He burneth part thereof in the fire; with part thereof he eateth flesh: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." The parallel between this and making the host and its worship is very striking.

The farmer soweth wheat, it grows, it ripens, is reaped, and *is* thrashed; it is ground at the mill, it is sifted with a sieve; with a part thereof the fowls and cattle are fed; another part is taken and baked by the baker, yet it is no god; it is brought forward and laid on the altar, and yet it is no god; the priest handles and crosses it, and yet it is no god; he pronounces over it a few words, when instantly it is the supreme God. He falls down before it and prays to it, saying, "Thou art my God." He lifts it up to the people, and cries, "Ecce Agnus Dei, qui tollit mundi peccata—Behold the Lamb of God, that taketh away the sin of the world." The whole congregation fall down and worship it, crying, *Mea culpa, mea culpa, mea maxima culpa—My fault, my fault, my very great fault.* How exact the parallel between popish and heathen idolatry!

The following from Minutius Felix, in the year 230, may be presented as furnishing an excellent parallel to the worship of the host: "Now would any one be pleased to consider the pains taken and engines that are employed in the formation of images, he would be ashamed to stand in such fear of a thing that the hand of the artist had been so long playing upon to make a god. For this wooden god, taken, perhaps, out of some old fagot pile, or a piece of some forsaken stump, is hung up, hewn, planed, &c.; or if it be a god of gold or silver, it is ten to one but it derives its pedigree from a dirty kettle, as happened with the Egyptian king: it is melted, hammered, and beat on anvils. But if it happen to be a god of stone, then the mallets and chisels are set to work upon him; but as he is not sensible of any hardships in making, so neither of your divine honours when made, unless, perhaps, when you have named it a god, it ceases to be stone, or wood, or silver any longer. But when, pray, does it become divine? Behold it is cast, fashioned, and filed; well, it is no god yet: behold it is soldered, put together, and set upon its legs; well, it is no god yet: behold it is decked, consecrated, and prayed to; then, then at last, behold a complete god, after man has vouchsafed to make and dedicate him."*

* "Quod si in animum quis inducat, tormentis quibus, et quibus machinis simulacrum omne formetur, erubescet timere se materiam ab artifice, ut deum faceret, illa—

5. There is another thing that may be said concerning the popish host that will prove it to be more properly an idol or a false god than any pagan idol can be. The pagans made gods of silver, gold, wood, and stone; yet they were never so foolish as to think, after they had formed them into such or such figures, and by consecration made them gods, that these materials, by consecration, lost their substances, and were turned into the nature and substance of that god they intended to worship. No; they believed that what was thus consecrated still retained its former nature and substance, and was no more an object of their worship, except as it was a representation of the god whom they worshipped or became his receptacle. And if this idol happened to be stolen, broken, defaced, or carried captive, they were far from thinking that the object of their worship was stolen, defaced, or carried captive. They thought such affronts might be offered to the image, but the god himself was above these injuries. This was the pagan notion. But the Romanists teach that *that* bread of which the priest, by consecration, makes Jesus Christ, is turned into the very substance which they adore. By consecration it is not made a representation of our Saviour, or his receptacle, but is turned into his very self. So that if this which they worship (we call it a *wafer*, they call it Christ entire) should be stolen or burned, trodden under foot or devoured by vermin, they cannot deny but it is their very Saviour whom they worship that suffers all these abuses and indignities. For according to them, after the words of consecration are said, and thereby the substance of the bread is turned into the body and blood of Christ, it will continue so, as long as any of the accidents of bread remain; that is, until it is decomposed, or so long as we can distinguish the shape, colour, taste, &c., of bread.

6. Another particular we shall add, which is the following:—That though all the reproaches that Scripture casts upon heathen idols fall equally upon the worship of the host, yet there is one thing from which the former is exempt, but which falls heavily on the latter. The Romanists no sooner make a Saviour out of bread, and worship him, than they presently eat him. Most commonly, indeed, the priest only eats Jesus Christ, but at the most solemn times the people also eat him as well as he. Did ever any pagan make a god, consecrate him, then worship him, and afterward eat him? But this is done in the Church of Rome every day. Cicero, who was a pagan himself, and knew as much of the pagan religion as any man, expressly says, "That among all the religions of his time, there was no man so foolish as to pretend to eat his god."[a] The Egyptians, who worshipped the vilest creatures, never dared to eat what they had once worshipped; but the Romanists cast this indignity on the adorable Jesus every time

sem. Deus enim ligneus, rogi partasse vel infelicis stipitis portio, suspenditur, cæditur, dolatur, runcinatur: et deus aureus vel argenteus, de immundo vasculo sæpius, ut factum Ægyptio regi, conflatur, funditur malleis, et incudibus figuratur: et lapideus, cæditur, scalpitur, et ab impurato homine lævigatur; nec sentit suæ nativitatis, injuriam, ita ut nec postea de vestra veneratione culturam: nisi forte nondum deus saxum est, vel lignum, vel argentum. Quando igitur hic nascitur? Ecce funditur, fabricatur, scalpitur, nondum deus est: ecce plumbatur, construitur, erigitur; nec adhuc deus est: ecce ornatur, consecratur, oratur; tunc postremo deus est, quin homo illum valuit et dedicavit."—*Minutius Felix*, c. 23. *Vide Cypri. Opera*, tom. ii, p. 583.

[a] De Nat. Deorum, lib. iii.

the sacrament is administered. Either, therefore, let them cease to worship the sacrament, or let them not render themselves more ridiculous by eating it. If they will do both these against sense and reason, against Scripture and the doctrines and customs of the purest and best Christians, let them never persuade reasonable men to become Christians. Such may answer, as the Arabian Averrhoes, the Mohammedan, said, "Since the Christians adore what they eat, it is better for us to be of the religion of the philosophers."*

7. But to this charge of idolatry in the adoration of the host, the Roman Catholics answer, "That they do not worship any thing in the sacrament but Jesus Christ. Do we think they would worship the host if they thought it was nothing but a piece of bread? No: they would abhor it as much as we. But being convinced that Christ is there under the form of bread, they think it not only lawful, but their duty, to give divine worship to Christ thus visibly present." We verily believe they would not worship the host, unless they believed it to be the real body of Christ, and not a mere wafer. And we likewise think, that if it were certain that Christ's real body were present, together with his soul and divinity, they ought to worship him. But having granted this, it does not favour their cause, nor release them from the guilt of idolatry, for the two following reasons:

First of all; by their own confession, all that can render the worship of the host lawful is the transubstantiation that is made of the bread into the body of Christ. But should the doctrine of transubstantiation be true, yet they are not certain that every time they adore the host they are free from idolatry. For, according to the doctrine of their church, the bread and wine are never transubstantiated but by a due consecration; and for this purpose three things are necessary: "That the words of consecration be properly spoken; that he who speaks them be a lawful priest; and that the priest speaks the words with the intention of making the body of Christ." If any one of these be wanting, there is no consecration; and if no consecration, no transubstantiation; and if no transubstantiation, no body of Christ; and if no body of Christ, then what is worshipped is no more than a piece of bread; and consequently the worship that is given to it is idolatrous. Now, how can a man be certain that the consecration is performed with these requisites? It is impossible for a man to know that the priest speaks the words right, because he cannot hear them pronounced; for by the laws of their church, the priest is required to speak the words in a low voice, so that the standers by cannot distinctly apprehend him. Can he be assured, in the second place, that the man who consecrates is a true priest? Before he can know this, he must know a hundred things which are impossible for him to know. For instance, that the person who consecrates was lawfully baptized; that is, with the right form of baptism, and with a true intention in the administrator; as also that he had his orders from a true bishop, and that *that* bishop observed the essential form of ordination, and did intend also to make him a priest; and to make this bishop truly such, he must likewise have been baptized and ordained with due form, with due intention, and by him that had proper power. And to ascertain him who had due power, the

* Dionys. Carthus. 4, dist. 10, art. 1.

same question must be asked concerning those who ordained him; and so on till we come to the apostles' times. But, thirdly, how can a man be assured that the priest who consecrates had due intention? Suppose the priest to be an infidel or atheist, which is not uncommon; or suppose he did not believe transubstantiation, as many who have become Protestants declared that they did not believe it, even while belonging to the Church of Rome; how can a man be certain, under these circumstances, whether what he worships is a wafer or our Lord Jesus Christ; even upon the supposition that the doctrine of transubstantiation be true? Did ever God require men to worship him at random? It cannot be certain they do not commit idolatry every time they worship the host.

But secondly, all this is upon the supposition that the doctrine of transubstantiation be true. If it be false, are they not plainly idolaters? Do they not in this case give divine worship to a creature? Certainly they do; and according to the notion that the Scriptures attach to idolatry, and as it has been defined by the primitive church, they are idolaters who worship the host. Now, we are certain the doctrine of transubstantiation is not true; since it is contrary to the joint testimony of Scripture, reason, and sense.

8. But for the worship of the host the following apology may be offered: "Suppose they are mistaken in their belief, their good intention would excuse them from the crime of idolatry, as they intend only to worship Christ, who is a proper object of worship." To this we answer:

In the first place, this excuse supposes that idolatry cannot be committed where the man is mistaken in the object he adores. This supposition is not only false, but the contrary is true. There never was any idolatry but what is founded on mistake; for no serious man was ever so foolish to adore that for the supreme God which he did not believe to be such; yet if what he worshipped was not God, he was, notwithstanding his good intention, an idolater. The Roman Catholics do not more firmly believe in transubstantiation and the worship of the host, than millions formerly believed that the sun was the great and eternal God; yet their mistake did not acquit them of the charge of idolatry in worshipping the sun; and for the same reason we cannot exculpate the Roman Catholics in worshipping the host.

But secondly, we will readily grant that ignorance and mistake, so far as they are not contracted by our own fault, will excuse in all cases; and therefore in this case of idolatry. But as it is certain that idolatry proceeds from mistake and ignorance, so it is also certain that the idolatry will be inexcusable when there is sufficient evidence given that it is idolatry. What plea can Roman Catholics have, when their senses tell them that a piece of bread cannot be God? Their reason assures them, by way of mathematical demonstration, that transubstantiation is impossible. They have many convincing arguments from Scripture to convince them, that the sense they put on our Saviour's words, *This is my body*, is not that which he meant, but quite the contrary. And lastly, they have had means enough afforded them to convince them of their error by the Protestants, who have continually, since the Reformation, given undeniable proofs both of its falsehood and its absurdity.

9. Having considered the adoration of the host as it is taught by the Church of Rome, we shall now consider the *practice* which obtains in this department of their worship. According to their Missal, the priest in every mass, as soon as he has consecrated the bread and wine, with bended knees adores the sacrament. He worships that very thing which is before him, upon the paten and in the chalice; and gives the supreme worship both of body and mind to it, as he could to God or Christ himself. For with his head and soul bowing toward it, and his eyes and thoughts fixed on it and directed to it, he prays to it as to Christ: "Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, give us peace."* The following is the English of the very words in their Missal: "Having uttered the words of consecration, the priest, immediately falling on his knees, adores the consecrated host: he rises, shows it to the people, places it on the corporale, and again adores it."† When the wine is consecrated, the priest, in like manner, "falling on his knees, adores it, rises, shows it to the people, puts the cup in its place, covers it over, and again adores it."

The priest, rising up, after he has adored it himself, lifts it up as high as he conveniently can, and, with eyes fixed upon it, shows it, to be devoutly adored by the people, who, having notice also by ringing the mass bell, as soon as they see it, fall down in the humblest adoration to it, as if it were the very appearance of God himself. If Christ were visibly present, they could not bestow more acts of worship than they do to the host. They pray to it, and use the same form of petition and invocation as they do to Christ himself, of which we have already given a specimen.

Thus both the priest and the people are to adore the host and the cup in the celebration of the eucharist. They direct and terminate their prayers upon the sacrament which is before them; and it is become a common form of doxology among them to say, "Praise be given to the most holy sacrament," instead of saying, "Praise be given to God."

This adoration is not only in the time of communion, but at other times also, in the church, whenever it is placed on the altar with the candles burning and the incense smoking before it, or hung up in its rich shrine and tabernacle, with a canopy of state over it. They say the church is sanctified with it as with the presence of God himself.

They also worship this sacrament when it is carried through the street in solemn and pompous procession, either before the pope, or in its conveyance to some sick person, or on the feast *Corpus Christi*. In all these times it is to be worshipped as God himself, as it passes by. All, on these occasions, bow their heads to the earth and worship. The person who, in great churches, is to carry the sacrament to the numerous communicants, is called *Bajulus Dei*, the *porter* or *carrier* of God. In Spain, when a priest carries the consecrated wafer to a dying

* "Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, dona nobis pacem."—*Missale Romanum*, p. 219. Baltimore, 1835.

† "Prolatis verbis consecrationis, statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, iterum adorato."—*Idem*, p. 212.

man, a person with a small bell accompanies him. At the sound of the bell, all who hear it are obliged to fall on their knees, and to remain in that posture till they hear it no longer. "Its sound operates like magic on the Spaniards. In the midst of a gay, noisy party, the word, '*Sa Majestad*,' (*his Majesty*, the same expression being applied both to God and the king,) will bring every one upon his knees until the tinkling dies in the distance. Are you at dinner? you must leave the table; in bed? you must, at least, sit up. But the most preposterous effect of this custom is to be seen at the theatres. On the approach of the host to any military guard, the drum beats, the men are drawn out, and, as soon as the priest can be seen, they bend the right knee and invert the firelocks, placing the point of the bayonet on the ground. As an officer's guard is always stationed at the door of a Spanish theatre, I have often laughed in my sleeve at the effect of the *chamade* both upon the actors and the company. *Dios, Dios,* (*A God, A God,*) resounds from all parts of the house, and every one falls that moment upon his knees. The actors' ranting, or the rattling of the castanets in the *fandango*, is hushed for a few minutes, till the sound of the bell growing fainter and fainter, the amusement is resumed, and the devout performers are once more upon their legs, anxious to make amends for the interruption."*

The idolatry of the mass will be more fully exhibited by the "Litany of the blessed Sacrament," which is to be found in most of their books of devotion. I quote from the "Christian's Guide," published "by the permission of the Most Reverend Archbishop Whitfield," Baltimore, 1832, p. 221.

"O living bread, which came down from heaven,
O Saviour of Israel, who art truly a hidden God,
O wheat of the elect,
O wine, which makest virgins to spring forth,
O bread which is fat, and yieldeth dainties to kings,
Continual feast,
Clean oblation,
Lamb without blemish,
Food of angels,
Hidden manna,
Memorial of the wonders of God,
Supersubstantial bread,
Word made flesh and dwelling among us,
Holy victim,
Chalice of benediction,
Mystery of faith,
Most high and venerable sacrament,
Most holy sacrifice, truly propitiatory for the living and the dead,
Heavenly antidote, by which we are preserved from sin,
Most stupendous of all miracles,
Memorial of the most sacred passion of our Lord,
Gift of God exceeding all fulness,
Singular pledge of divine love,
Overflow of divine liberality,

Have mercy on us.

* Doblada's Letters from Spain, p. 13; also Cramp, p. 166.

Most holy and august mystery,
Remedy which confers immortality,
Awful and life-giving sacrament,
Bread, by the omnipotence of the word, changed into flesh,
Unbloody sacrifice,
Our food and our guest,
Delicious banquet, at which ministering angels are present,
Sacrament of piety,
Bond of union,
Offerer and oblation,
Spiritual sweetness, tasted in its very sauce,
Refection of the holy souls,
Pledge of the glory to come,

Have mercy on us!

10. *The feast of Corpus Christi.*

The annual festival of the holy sacrament, or Corpus Christi day, was instituted by Urban IV. in 1264, and the institution was confirmed at a council held at Vienna in 1311. It is held on Thursday after Trinity Sunday. Its origin is variously related. Some say that a woman named Juliana, residing at Liege, had a vision, to the following effect: "That as often as she addressed herself to God or to the saints in prayer, she saw the full moon, with a small defect or breach in it and that having long studied to find out the signification of this strange appearance, she was inwardly informed by the Spirit, that the moon signified the church, and that the defect or breach was the want of an annual festival in honour of the holy sacrament." This induced the pope to institute the feast. Others say that a certain priest was performing mass who doubted the dogma of the real presence, and that blood flowed from the host which he held in his hands, which, of course, completed his conviction. This being reported to the pope, he instituted the festival.*

Such was the rise of this great festival, and so late was its institution in the Roman Church, to which alone it is confined to this day. The whole practice of the adoration of the host is novel, and was unknown to the primitive church and to ancient writers; as can be abundantly shown, against the following unsupported canon of the Council of Trent, in these words: "If any one shall say that the sacrament is not to be worshipped by a peculiar feast, nor to be solemnly carried about in processions, according to the laudable and universal manner and custom of the holy church; nor to be publicly proposed to the people, that it may be adored by them, and that the worshippers are idolaters; let him be accursed."

Thus the Roman Catholics address prayers and hymns to the sacrament as if it were the living God. They profess to believe, not only that God is in it, but that it is God. As such, they pray to it, and trust in it. To honour it, they believe is to honour God; and to contemn it, is to contemn him. In their estimation, there is no impiety equal to that of slighting the consecrated wafer; and no punishment too great for those who reject such worship, or who refuse to join in it.

* See Mosheim Ecc. Hist., cent. xiii, part ii, ch. iv, sec. 2. Also M'Gavin's Protest., vol. i, pp. 439, 445.

CHAPTER VIII.

PENANCE—ABSOLUTION.

Remarks on the sacrament of penance. It comprises absolution, contrition, confession, and satisfaction. Absolution considered. 1. They invest the priest with the power of forgiving sins. Council of Trent quoted. Dens cited. Roman Catechism cited. The form of absolution. The precatory form invalid. Dens cited. Bishop Hay cited. Milner cited: 2. Examination of the passages of Scripture which are quoted to establish it. Matt. xviii, 18, considered; John xx, 23: 3. The first preachers never exercised such power: 4. No man can be qualified for exercising such an act as absolution, especially immoral priests: 5. God only can forgive sins: 6. The primitive church never believed in it: 7. In the exercise of it there is no proper distinction between the righteous and wicked: 8. The Scripture way of obtaining pardon is different from the popish mode.

REPENTANCE embraces a great part of what the gospel requires of us; for the whole conditions of the gospel are reduced to these two parts, namely, repentance toward God, and faith in our Lord Jesus Christ. Acts xx. Although this doctrine is very plain, there is scarcely any that is more obscured, misrepresented, or more corrupted by the Church of Rome than this is. Their innovations on this part of the Christian system perplex the consciences of the more scrupulous, and give encouragement to the vices and excesses of the more profligate part of mankind. The Roman Church has been pleased to term *repentance, penance;* they have also made it a sacrament. Hear their own definition of it by the Council of Trent, in their fourteenth session, canon 1: "If any one says that in the Catholic Church penance is not truly a sacrament, instituted by our Lord Jesus Christ, to reconcile the faithful to God, as often as they sin after baptism; let him be accursed." Canon 4: "If any one denies that three acts are requisite in a penitent for the entire and perfect remission of sins, which are, as it were, the matter of the sacrament of penance, namely, contrition, confession, and satisfaction, which are called the three parts of penance, &c.; let him be accursed."

Besides, they believe that the clergy are endowed with the power of retaining and remitting sins. There are therefore four points included in or connected with this sacrament of penance, as it is called, namely, absolution, contrition, confession, and satisfaction; each of which will require a separate consideration.

1. We will state the doctrine of the Church of Rome on this point from their own acknowledged standards. In the fourteenth session of the Council of Trent we have the doctrines of penance fully laid down in nine chapters and fifteen canons. The council teaches unequivocally that the priest has the power of forgiving sins, not ministerially, but judicially; not by praying to God for forgiveness, but as a judge or governor, pronouncing him pardoned. In commenting on, "Receive ye the Holy Ghost," the council says, chapter 1: "The power of forgiving and retaining sins, in order to reconcile the faithful who have sinned after baptism, was communicated to the apostles and their lawful successors. Wherefore this holy synod, approving and receiving the above most evident sense of these words of our Lord, condemns the vain interpretations of those persons who falsely restrict them to the power of preaching the word of God and publishing the gospel of

Christ, in opposition to the institution of this sacrament." Speaking of baptized persons, the council says, c. 2: "If these afterward defile themselves by any transgression, it is not his will that they should be cleansed by a repetition of baptism, which is on no account lawful in the Catholic Church, but they should be placed as offenders before the tribunal of penance, that they may be absolved by the sentence of the priests, not once only, but as often as they flee thereto, confessing their sins." Again it is declared by the council, c. 5: "Though the priest's absolution is the dispensation of a benefit which belongs to another, yet it is not to be considered as merely a ministry, whether to publish the gospel or to declare the remission of sins, but as the nature of a judicial act, in which sentence is pronounced by him as judge; and therefore the penitent ought not to flatter himself on account of his faith, for faith without penance cannot procure remission of sins."

The two following canons expressly ascribe the power of absolution to be invested in the priest. Canon 3: "Whoever shall affirm that the words of the Lord our Saviour, 'Receive ye the Holy Ghost,' &c., are not to be understood of the power of forgiving and retaining sins in the sacrament of penance, &c.; let him be accursed." Canon 9th says: "Whoever shall affirm that the priest's sacramental absolution is not a judicial act, but only a ministry, to pronounce and declare that the sins of the party confessing are forgiven, so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest; let him be accursed."

The absolution of a wicked priest is as valid as that of a pious one. "The council farther teaches, that even those priests who are living in mortal sin exercise the function of forgiving sins, as the ministers of Christ, by the power of the Holy Spirit conferred on them in ordination; and that those who contend that wicked priests have not this power hold very erroneous sentiments," c. 6. "Whoever shall affirm that priests living in mortal sin have not the power of binding and loosing, or that priests are not the only ministers of absolution, &c.; let him be accursed," c. 10. Dens says: "A wicked priest can validly absolve, because Christ is the principal minister."*

We will also quote a few sentences from the Catechism of the Council of Trent, by which it will appear that the clergy of the Church of Rome claim to themselves the power of forgiving sins: "Our sins are forgiven by the absolution of the priest. The voice of the priest, who is legitimately constituted a minister for the remission of sins, is to be heard as that of Christ himself, who said to the lame man, 'Son, be of good cheer; thy sins are forgiven thee,'" p. 239. "The absolution of the priest, which is expressed in words, seals the remission of sins, which it accomplishes in the soul," p. 240. "Unlike the authority given to the priests of the old law, to declare the leper cleansed from his leprosy, the power with which the priests of the new law are invested is not simply to declare that sins are forgiven, but, as the ministers of God, really to absolve from sin; a power which God himself, the author and source of grace and justification, exercises through their ministry," p. 242. "There is no sin, however

* Tract. de Sacr. Penit., No. 108.

grievous, no crime, however enormous, or however frequently repeated, which penance does not remit," p. 243. "Without the intervention of penance we cannot obtain, or even hope for pardon," p. 244. "The penitent must also submit himself to the judgment of the priest, who is the vicegerent of God, to enable him to award a punishment proportioned to his guilt," p. 245.

From the form of absolution it will appear that the power claimed by the priest is as stated above. The form is as follows: *Ego te absolvo a peccatis tuis, in nomine Patris, et Filii, et Spiritûs Sancti: I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.* But the essential part of the form is, *te absolvo, I absolve thee.* The forms, *Absolvat te Christus, May Christ absolve thee,* or, *Absolvat te Deus, May God absolve thee,* are allowed to be invalid by most Roman Catholic divines, because the priest does not pray for pardon, but, on the contrary, bestows pardon authoritatively and officially.

In confirmation of the doctrine of the Roman Catholic Church, as teaching that the priest has the power of remitting and retaining sins, we will quote the opinions of some of their acknowledged sound divines. From Dens we make the following quotation: "What is the sense of the sacramental form, *Ego te absolvo,* &c.? *Ans.* The sense is this: I judicially bestow on thee the grace of the remission of all thy sins, or grace of itself remissive of all thy sins, as far as is in the power of my ministry. This sense of the form cannot be admitted. *I declare thee absolved,* because it is condemned by the Council of Trent, sess. 14, can. 9."* Bishop Hay declares as follows: "Jesus Christ gave to the pastors of his church the power of forgiving and retaining sins, and passed his sacred word that when they forgive a penitent's sins, by pronouncing the sentence of absolution upon him, they are actually forgiven, that is, are washed away from his soul by the grace of God then poured down into it."† Bishop Milner says: "This church has uniformly taught that confession and the priest's absolution, where they can be had, are required of the penitent sinner, as well as contrition and a proper purpose of amendment."‡

2. We will now examine the passages of Scripture which are usually quoted to establish this doctrine.

For this purpose Matthew xviii, 18 is adduced: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." The words *bind* and *loose* are employed in the sense of *obliging* and *dissolving,* according to the customary phraseology of the Jews, when they would refer to an thing that was *lawful* or *unlawful* to be done. These phrases of *bir ing* and *loosing* occur nowhere in the New Testament except in M thew, who is said to have written originally in Hebrew, which acco for the use of these Hebraisms, and gives them peculiar force. passage gave the apostles authority to declare what was obligat dispensed with in the Jewish law; and thus, by the authority Holy Spirit, of declaring what was to be retained or omitte Christian church.

The following text is also brought forward for the purpo

* Tract. de Sacr. Penit., No. 14. "Quis est sensus," &c.
† Sincere Christian, vol. ii, p. 69. ‡ End of Controversy, letter

blishing priestly absolution: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained," John xx, 23. From this passage we gather that the apostles received from our Lord the doctrine of reconciliation and condemnation. They who believed on the Son of God, according to their preaching, had their sins remitted; and they who would not believe were declared to lie under condemnation. This is in accordance with Christ's commission, "He that believeth shall be saved, and he that believeth not shall be damned." And the ministers of Christ in every age have this authority of proclaiming, according to the Scripture, the terms of reconciliation and of condemnation.

That this is the Scriptural view of this subject will appear if we consider that this is the way in which the apostles and first ministers of Christ actually exercised this commission; that, according to Scripture, no human being is qualified to exercise the power claimed by the Church of Rome; that God only can forgive sins; that the primitive church, in its purest and best days, never referred the power of remitting or retaining sins, except declaratively or ministerially, to any except God alone.

3. That no such power as the Romish priests claim was ever invested in the apostles of Christ, or in the first ministers of Christianity, by the above cited commission, we have this indubitable proof: that they *never pretended to exercise such power*, but always ascribed the forgiveness of sins to God alone. After the resurrection our Lord commanded his apostles to declare, "that repentance and remission of sins should be preached in his name among all nations," Luke xxiv, 27. On the day of pentecost Peter preached, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," Acts ii, 38. And in his preaching on the occasion of the restoration of the blind man to sight, he instructs them in the same manner as before: "Repent ye therefore, and be converted, that your sins may be blotted out," Acts iii, 19. In the opening, therefore, of the Christian dispensation, we find nothing like priestly absolution. When Peter opened the door of faith to the Gentiles he declares: "To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins," Acts x, 43. To the same purpose is every other place where the forgiveness of sins is mentioned in the Acts of the Apostles. We will present only one text more, where Paul is represented to be sent to the Gentiles: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," Acts xxvi, 18.

In the apostolical epistles there is certainly no countenance given to the modern doctrine of priestly absolution.

The accounts too which we have in the Old Testament respecting the pardon of sin ascribe it to God alone, without any such ministry of man as that which is employed in the absolution of the Church of Rome. The passages of Scripture which declare this are too numerous to quote, and for the most part too plain to be misunderstood.

From all this the conclusion is inevitable, that no such power as that embraced in priestly absolution has any countenance from Scri-

ture. For since God only, under the dispensations which preceded Christianity, forgave sins, without any such ministry as that claimed by Roman Catholics in their sacrament of penance; and since neither the apostles of Christ nor his first ministers have left us any examples for the practice, or any rules for the management of priestly absolution, we must infer that no such power is bestowed on the gospel ministry.

4. No human being is or can be qualified for such an act as priestly absolution claims to be. If we consider the work of pardon, and the proper character of man, we may safely infer that no human being is capable of transacting it. The work or act of forgiveness is so solemn, the parties concerned being an offended God and offending man, such an undertaking as pardon is utterly beyond what can be done by man. If we consider the ignorance of man, he is utterly unqualified for this work; for he must know the hearts and thoughts of his fellow-creatures before he can pronounce absolution in their case. This he never can know. Besides, every man needs the pardon of his own sins. He is therefore utterly at a loss to undertake such an act as that of absolving a sinner. This reasoning will come with more force, when we consider that the Church of Rome calls the absolution of the priest a *judicial* act, and not a ministerial or declarative one. The priest is *judge*, although he is unqualified to judge, both from ignorance, and from his being a party concerned.

But the Church of Rome is not at all scrupulous about even the moral character of the absolver. It is true, they generally *recommend* their clergy to be pious; but then this is not insisted on as an indispensable part of the clerical character. The priest may be guilty of mortal sin, and still be a dispenser of pardons to his fellows. The Council of Trent declares in one of her canons, quoted already, that "if any one says that priests under mortal sin have no power to bind or loose; let him be accursed." Thus, however wicked a priest may be, his pardons, pronounced officially, are as valid as those of the most holy man in the world. How great encouragement this gives to the commission of sin, both among the clergy and laity, must be obvious to every person of common understanding.

5. Furthermore, *none can forgive sins but God alone*, Mark ii, 7; Luke v, 21. This was the doctrine of the Jews, which our Lord confirms when he declares that the Son of man hath power upon earth to forgive sins. He did not contradict their doctrine, but establish it; but he proved his divinity in forgiving sins. That God alone can and does forgive sins, we have the most ample proofs from Scripture. The following passages will show that this is a prerogative that belongs to God *alone*, and which can never be exercised by any human being:—Exod. xxxiv, 7; Psa. cxxx, 4; Dan. ix, 9; Eph. iv, 32; Col. iii, 13; 1 John i, 9.

6. The primitive church of Christ never believed that such power as is claimed by Roman Catholic priests was ever given by Christ to his ministers. They looked to God alone for this, as they thought him alone qualified to bestow it.

7. In the exercise of priestly absolution, there is no proper distinction made between the righteous and the wicked. The main ground on which auricular confession is maintained is, that the priest, having heard the particulars respecting the penitent's sins, he may be able to

judge whether the person is to be bound or loosed. But the business is so transacted, that every man commonly goes away with his absolution, and all sorts of people receive usually the same sort of judgment. "If thou separate the precious from the vile, thou shalt be as my mouth, saith the Lord," Jer. xv, 19. Whose mouth are they who make it their ordinary practice to pronounce the same sentence of absolution on the precious and the vile? It is true there are penances sometimes enjoined; but these are of such a character, and so little distinction is made between the good and bad, that the good and bad fare nearly alike.

8. The Scripture way of obtaining pardon or justification is very different from the popish mode of absolution.

The Scripture plan is, to believe in the Lord Jesus Christ, in order to obtain pardon and peace. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," John iii, 16. "What shall I do to be saved?" said the jailer; to whom the apostle answered, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi, 31. The truth concerning Christ, when believed, establishes its residence in the heart, and becomes the means of regeneration. He sees sin in such a light as he never did before; he therefore humbles himself before God in deep and unfeigned repentance. His repentance is not the effect of abstinence or bodily mortification, but the effect of the operation of the Holy Spirit, by means of the word of truth. Such a one is enabled to believe in the Lord Jesus Christ with a heart unto righteousness, and, in believing, he is justified freely. For him to think of another than God who could pardon, would be the same as to think of another God. This was the feeling of the prophet Micah on this subject: "Who is a God like unto thee, that pardoneth iniquity, delighting in mercy?" chap. vii, 28.

The manner in which the Church of Rome affects to impart the same benefits of pardon and peace is very different from the Scripture mode. She professes to impart pardon by means of her sacraments of baptism and penance; the former of which is confessedly founded on divine institution, and the other is of mere human invention. Baptism, though of divine origin, is much perverted in the Church of Rome. It was meant as a representation of the work of the Holy Spirit in renewing and sanctifying the soul; but they ascribe to baptism itself the power of regeneration. They admit the doctrine of original sin: but then they assert that baptism takes it all away, and procures pardon for all sins committed before its reception. Independently of its opposition to the divinely appointed way of giving peace to the conscience, their method contains in itself that which must ever render it insecure. The whole virtue of every sacrament depends on the good intention of the priest. No man can be secure that the priest had such intention when he baptized him; and therefore, upon their own principles, they can never be secured that they are regenerated. It cannot be shown that the external rite of baptism makes a man more holy than he was before. If the thing signified accompany the sign, a holy character is undoubtedly imparted: but the experience of many centuries has proved that this is not always the case; for we find that persons who have been baptized are, on growing up, as unholy as those who have not.

This, however, is a matter which does not give the Church of Rome any concern, for she has in reserve the sacrament of penance, by which she can take away all the sins which a man has committed after baptism. Persons may live in the practice of every sin; yet, by confessing to a priest as often as they please, they can get all their sins forgiven; and it is required that they do this once a year at least; and once a year they receive absolution, which absolution by a priest is understood to be as effectual, and it satisfies the sinner as completely, as if he were favoured with a voice from heaven, assuring him that he was absolved in the court above.

CHAPTER IX.

CONFESSION.

1. Doctrine of Protestants concerning confession: 2. Auricular confession of the Church of Rome. Council of Lateran quoted. Council of Trent cited. Roman Catechism. The *confiteor* cited: 3. Their proofs for it considered. James v, 16. Confession of the Jews to John the Baptist. "Whose sins ye remit." They say that it is necessary in order to ascertain the disposition of the sinner. It is without Scripture authority: 4. Scripture is against it: 5. Their argument from antiquity. The confession in use different from that of the Church of Rome. *First*, Private confession was not in use till nine hundred years after Christ; *Secondly*, It was only advisable, not necessary; *Thirdly*, The fathers taught contrary thereto: 6. It perplexes the consciences of the pious: 7. The *secrecy* of confession. The Roman Catechism cited. Dens quoted: 8. It gives men license to commit sin. It is put as a substitute for reformation. Specimens of questions asked: 9. It corrupts the clergy. Bull against solicitants quoted: 10. Their arguments in favour of it considered.

1. THE Scripture declares, that "whosoever confesseth and forsaketh his sins shall find mercy," Prov. xxviii, 13. Now, all the sins that can be confessed fall under these three heads, viz.:—Those whereby God is offended, and he only; or those whereby some particular man is offended, as well as God; or such whereby scandal is given to the public society of Christians where we live, though no particular man be injured.

As to sins whereby God is offended, we think it proper and agreeable to God's word that men should confess, even privately, to pious men, and more especially to a pious minister. Such a confession is commendable to a sinner who needs direction to overcome some particular sin; or when he is so overwhelmed with the burden of his sins, as to need some well-informed Christian to explain to him the terms of the gospel.

In regard to sins of the second class, viz., whereby we have injured particular persons, we are certainly bound not only to confess them to God, but to the offended person also, and, as far as in our power, make restitution to him. This we are bound to by the natural laws of justice and equity, and by the law of the gospel. Matt. v, 23, 24. In which case we see, it is not sufficient, when we have offended any one, to ask forgiveness of God alone, but we are also to make reconciliation with our brother; otherwise we are incapable of offering up our prayers to the Almighty.

In reference to those sins which injure the public society of Chris-

tians, although no particular person is offended; we are bound to confess such sins to men as publicly as our sins are. Such confession is highly necessary, that the offending person may, as far as in him lies, do away the mischief which his bad example occasioned. And such was the practice of the primitive church. For when a man became immoral, if, upon admonition, he did not reform, he was immediately cast out of the communion of the faithful; and there was no way to obtain readmission into the Christian church but by a confession and repentance as public as his crime was.

Such is the doctrine of Protestants concerning confession, and it is such as may be justified to all the world. But the popish doctrine is quite different from this, and serves quite different purposes. After stating their doctrine, we will consider the arguments and Scripture passages which they bring to support it, and then give our reasons for rejecting their kind of confession.

2. By confession they mean, not confession to God, nor confession to an injured person; nor confession to the church in cases of public offence or scandal; but *private confession to a priest*, which they call *auricular confession*, because it is whispered in his ear. The person is bound to confess all his sins, especially mortal sins, as they call them, as far as he can remember them, together with all their circumstances. This kind of confession they make a necessary part of repentance, and indeed necessary to obtain pardon and salvation. We will give their doctrine on confession, as it was established by two of their general councils; the decisions of which they hold to be infallible and unalterable. The Council of Lateran decrees: "That every man and woman, after they come to years of discretion, should privately confess their sins to their own priest, at least once a year, and endeavour faithfully to perform the penance enjoined on them; and after this they should come to the sacrament at least at Easter, unless the priest, for some reasonable cause, judges it fit for them to abstain for that time. And whoever does not perform this is to be excommunicated out of the church, and if he die, he is not to be allowed Christian burial."

The Council of Trent decrees, sess. xiv.:—

"*Canon* 6. Whoever shall deny that sacramental confession was instituted by divine command, or that it is necessary to salvation; or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention; let him be accursed."

"*Canon* 7. Whoever shall affirm that, in order to obtain forgiveness of sins in the sacrament of penance, it is not necessary by divine command to confess all and every mortal sin which occurs to the memory after due and diligent premeditation—including secret offences, and those which have been committed against the two last precepts of the decalogue, and those circumstances which change the species of sin; but that such confession is only useful for the instruction and consolation of the penitent, and was formerly observed merely as a canonical satisfaction imposed upon him; or shall affirm that those who labour to confess all their sins wish to leave nothing to be pardoned by the divine mercy; or finally, that it is not lawful to confess venial sins; let him be accursed."

"*Canon* 8. Whoever shall affirm that the confession of every sin, according to the custom of the church, is impossible, and merely a human tradition, which the pious should reject; or that all Christians, of both sexes, are not bound to observe the same once a year, according to the constitution of the great Council of Lateran; and therefore that the faithful in Christ are to be persuaded not to confess in Lent; let him be accursed."

From the Catechism of the Council of Trent we make the following extracts:—"Mortal sins, as we have already said, although buried in the darkest secrecy, and also sins of desire only, such as are forbidden by the ninth and tenth commandments, are all and each of them to be made matter of confession." . . . "With the bare enumeration of our mortal sins we should not be satisfied; that enumeration we should accompany with the relation of such circumstances as considerably aggravate or extenuate their malice."—Pp. 258, 259. After censuring those who justify or extenuate their sins, the Catechism declares:—"Still more pernicious is the conduct of those who, yielding to a foolish bashfulness, cannot induce themselves to confess their sins. Such persons are to be encouraged by exhortation, and to be reminded that there is no reason whatever why they should yield to such false delicacy; that to no one can it appear surprising if persons fall into sin, the common malady of the human race, and the natural appendage of human misery."—P. 264. If this quotation is not itself an apology not only for the commission of sin, but also the repetition thereof, it will be difficult to say what an apology for sin is.

This is the avowed doctrine of the Church of Rome, given from their infallible standards. But we affirm it to be erroneous, and injurious to the souls of men.

But before we enter into the formal examination of auricular confession, we will give the *confiteor*, or form of confession, which is as follows:—"I confess to Almighty God, to blessed Mary, ever a virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my most grievous fault: therefore I beseech the blessed Mary, ever a virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, father, to pray to the Lord our God for me."

3. We object to auricular confession, because they make it to be Christ's institution and necessary to salvation, although it has no foundation in the word of God. Several passages of Scripture are, however, adduced by the maintainers of this doctrine.

The principal passage, and that on which they most insist, is, "Confess your faults one to another, and pray one for another," James v, 16. But the plain import of this passage is, that all Christians should mutually confess their faults to one another; because, 1. It is not said, Confess your faults to the *elders;* but to one another. 2. This passage requires as much the priest to confess to the people, as the people to the priest. 3. There is no mention made here of absolution by a priest, or by any other person. For these reasons, auricular confession to a priest alone has no support from the passage.

The confession of the Jews, on the occasion of John the Baptist's

preaching, though sometimes adduced for the purpose, gives no proper ground for establishing auricular confession to a priest. Their confession was widely different from that practised now by the Church of Rome. Theirs was a confession of sins, not to John, but to God; it was not a particular but a general confession, as was frequent in the Old Testament, (Ezra ix, Neh. ix, Dan. ix,) and such as the high priest made on the day of *atonement of all the iniquities of the children of Israel;* it was not a confession required by the Baptist, but one voluntarily made by themselves; in all of these circumstances it differs from the auricular confession practised by the Church of Rome.

The Council of Trent, indeed, makes their new doctrine depend on the words of Christ recited by St. John: "Whose sins ye remit, they are remitted," &c. But then we may remark, 1. The class of doctors called the canonists, as Aquinas, Bonaventure, Cajetan, and Jansenius, do not allow that confession was instituted by Christ, and that precisely from the words of Christ confession to a priest cannot be inferred. 2. Among those who do infer their doctrine from these words, there is a great difference in the manner in which they make their inferences, thereby showing great confusion of sentiment. Therefore, since so many learned men of the Roman Catholic Church maintain that this doctrine is not contained in this place of St. John; and others, who allow this doctrine is found there, are endlessly divided about the manner of exposition; we must conclude that this passage gives no sure ground on which to build confession.

They say, however, that auricular confession is necessary in order to ascertain the disposition of sinners, for the purpose of properly administering absolution. But this argument is confuted by confuting their doctrine of absolution, which has, we think, been already done. And for administering the absolution spoken of in the gospel, viz., declaring the terms of salvation, the dispositions of a penitent may as truly be ascertained without as with a particular confession. A man may fully confess all the sins he can recollect, and express the greatest sorrow for them, with full purposes of amendment, yet in the real dispositions of his heart he may be truly a hypocrite. On the other hand, he may manifest the fullest sorrow for sin, without particularly detailing his sins.

In short, they cannot produce one text of Scripture wherein auricular sacramental confession of sins to a priest is recommended either by our Lord or his apostles; or one text wherein it appears that it was practised by any Christian, either of the clergy or laity, in any instance; or lastly, one text in which it was so much as mentioned. And therefore, to impose private confessions, as a necessary condition of repentance, on the Christian world, under pain of damnation, is an excessive assumption without any just ground.

4. As there is no command, no practice, no mention of this sacramental private confession in Scripture, so there is much against it.

According to Scripture, we find that the confession which the penitent sinner makes to God alone has the promise of forgiveness annexed to it; which no priest on earth hath power to make void, on pretence that himself, or some one of his fellows, was not first particularly acquainted with the business. "I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgres-

sions unto the Lord; and thou forgavest the iniquity of my sin," Psa. xxxii, 5. And lest any should say that this was some peculiar privilege vouchsafed to himself, the psalmist draws this general conclusion in the next verse: "For this shall every one that is godly pray unto thee, in a time when thou mayest be found." Solomon, in his prayer for the people at the dedication of the temple, treads in his father's steps. "If they turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart, and with all their soul, &c., forgive thy people, which have sinned against thee," 2 Chron. vi, 37, 39. The publican cried, "God be merciful to me a sinner," and went to his house justified. St. John assures us, "If we confess our sins, [to God certainly,] he is faithful and just to forgive us our sins," 1 John i, 9. Let us examine with ordinary attention the instructions given to the first Christian churches in the Acts of the Apostles, and in the apostolical epistles of St. Paul, James, Peter, and John, and we shall find that the condition of repentance toward God and faith in our Lord Jesus Christ are the terms of remission of sins; not only of those committed before, but also of those committed after baptism.

It appears from what has been said, and much more might be said, how little evidence there is for saying that sacramental confession was instituted by Christ and made necessary to salvation, since from the Scriptures we see quite the contrary was the case. But the strength of the Romanists, in this point and several others, does not lie in Scripture, but in the multitude of vouchers which they pretend to bring from antiquity. They affirm that this was the doctrine of the fathers, and the practice of the primitive church.

5. We will make some remarks before we enter on the discussion of their argument for antiquity. We grant that public confession of sins in the face of the church, especially of notorious, scandalous sins, was much in use in the primitive church; and that private confession of sins to a discreet minister, in order to obtain direction and comfort, was both frequently recommended and frequently practised in all times, but more especially after public confessions grew into disuse. But having granted thus far, we assert that this makes nothing for the popish confession.

It is, furthermore, to be observed, that the dispute is not concerning the existence or lawfulness of confession, whether general or particular, but concerning the religious obligation of it on the conscience, and whether it is, as they maintain, necessary to obtain pardon and salvation. Having premised these things, we assert that private confession of sins to a priest is not supported at all by the earliest antiquity of the church.

First, Because private confession in all cases was never thought of as a command of God for nine hundred years after Christ; nor determined to be such till the Council of Lateran in 1215 decreed it; which was the same council that established transubstantiation, and the doctrine of depriving princes in case they were heretical, or did not extirpate heretics. Even this council enjoined it only as an ecclesiastical constitution. But the Council of Trent, in the year 1545, decreed private confession to a priest to be an ordinance of Christ, and necessary to salvation. So that whatever may be said of auricular confession as

it now stands, it was not considered as a law of the church, or necessary to salvation, till modern times.

Secondly, It cannot be proved by any testimony of the fathers that private confession to a priest was looked on as any thing more than advisable and useful in several cases.

Thirdly, The fathers taught quite the contrary of the popish doctrine. "What have I to do with men," says Augustine, "that they should hear my confession, as though they could heal my disease?" Chrysostom says: "It is not necessary that thou shouldest confess in the presence of witnesses; let the iniquity of thy offences be made in thy thoughts; let this judgment be made without a witness; let God only see thee confessing. Therefore I entreat and beseech you that you would continually make your confession to God; for I do not bring thee to the theatre of thy fellow-servants, neither do I constrain thee to discover thy sins to men. Unclasp thy conscience before God, and show thy wounds to him, and from him ask a medicine." This testimony is so far from favouring the Romish doctrine, that it directly contradicts it. The Council of Trent decrees, "That whosoever shall affirm that confession of all our sins to a priest is not necessary to our obtaining forgiveness of them, shall be accursed." St. Augustine and Chrysostom affirm that this confession is not necessary, but that forgiveness may be had without it. Either the Roman anathemas are of no force, or these fathers are involved as deeply as we Protestants are.

6. The doctrine of auricular confession perplexes the consciences of the conscientious and pious.

For since they bind every man to confess all his mortal sins, even the most secret, after the most diligent search; and seeing also it is most difficult to know what sins are mortal and what are not, and when a person hath made a sufficiently diligent search; what a multitude of endless scruples and perplexities is every man led into by this doctrine! This is so true, that according to the cases, conclusions, and inquiries that casuists have made in this matter, it seems impossible to make a right confession. But let us descend to some particulars.

There are no certain distinctions between mortal and venial sins; there being no catalogues of the one and the other, except that they usually reckon but seven deadly sins; and even there are many ways of changing their mortality into veniality. The consequence is, that they are either led to slight most sins, or be troubled with almost perpetual disputes concerning every thing.

There is also no definite rule concerning the examination of conscience. It is difficult to know when this examination is done sufficiently; and yet if it be not sufficient, then the sins which are forgotten by carelessness, and not properly called to mind, are not pardoned. There are some confessions imperfect, but valid; some invalid for their imperfection; some perfect, and yet invalid. Hence arise scruples beyond the power of remedy; because there is no certain principle from which to derive peace.

There are also several *reserved cases* which an ordinary priest cannot pardon. Some are reserved to the bishop, some to the archbishop, and some to the pope. Yet any priest can absolve from any of these, provided the person be at the point of death. The *weighty causes and cases* reserved are such as the following, viz., heresy, simony, assault

on an ecclesiastic, robbery of a church, attempts to tax the clergy, and generally all offences against that privileged order. If the person attempt to obtain absolution from an inferior priest in any of these cases, he must be referred to the higher tribunal; for the first absolution, in such a case, would be of no effect. And among these reserved cases there is also great difference; some are reserved by reason of ecclesiastical censures, some by reason of the greatness of the sins. These things may be hidden from the penitent; and though at first supposing himself absolved, will be deceived, and will find himself but half absolved. But the cases of uncertainty and doubt would be of endless enumeration.

There are also many difficulties in the confession of such things in which the sinner had *partners*. For if he confess the sin so as to accuse another, he commits sin; if he does not, in many cases he cannot confess the circumstances that alter the nature of the crime. Some will tell him he may conceal such crimes till a more fit opportunity; others say he may omit them altogether; and others say he may get another confessor. But then there is a scruple whether he may do this with or without leave; or if leave be denied him, whether he may take leave in such an accident. Other questions will then arise respecting the iteration of his first confession; for if the first one be by any means made invalid, it must be done over again. But here the penitent must be sure that his former confession was invalid; for if it was, he cannot be pardoned unless he renew it; and if it was valid, he must beware not to confess the same thing twice, and be twice absolved, for this would not be lawful.

There are also many cases in which the confession is to be *repeated;* and though it was done before, it must be done again; as if there was no contrition. There are many cases concerning contrition. Though imperfect, it is not to be repeated. But what is and what is not contrition, what is perfect and what is imperfect, and what is the first degree and makes the confession valid, can never be told. There are divers cases in which a confession materially half may be reduced to one which is formally half. Sometimes, too, the church is satisfied when God is not satisfied, as in the case of the *informal confession*, (informis confessio,) and then the man is absolved, but his sin is not pardoned.

And yet this is but the beginning of scruples. For suppose the penitent hath done his duty, examined himself strictly, repented thoroughly, confessed fully, and is absolved formally; yet this may avail nothing, because there may be some invalidity in the ordination of the priest, by crime, by irregularity, by direct deficiency in the ordination or succession of the priest; or he may have no jurisdiction, which is carefully to be inquired into, especially in those places which abound in friars and unbeneficed priests. Or if the confessor has order and jurisdiction, yet the use of this power may be suspended for a time, and then his absolution is worth nothing. But, by the constitution of the Council of Constance, the confession is not to be repeated, though the priest be excommunicated. Here is a new source of trouble to a pious mind. But I go to number the sands of the sea. There would be no end of cases did we follow out their theology in all its cases.

We must therefore leave this topic before we have properly entered upon its endless varieties.

7. The *secrecy* observed in confession will be worth a brief survey, as it prepares, in part, for producing the evils of confession. In the primitive church there was no such thing as private confession, since practised in the Church of Rome. The Catechism of the Council of Trent declares: "Secrecy should be strictly observed, as well by penitent as priest; and hence, because in such circumstances secrecy must be insecure, no one can, on any account, confess by messenger or letter," p. 260. Again: "But as all are anxious that their sins should be buried in eternal secrecy, the faithful are to be admonished that there is no reason whatever to apprehend that what is made known in confession will ever be revealed by any priest, or that by it the penitent can at any time be brought into danger or difficulty of any sort. All laws, human and divine, guard the inviolability of the seal of confession, and against its sacrilegious infraction the church denounces her heaviest chastisements. 'Let the priest,' says the great Council of Lateran, 'take especial care, neither by word, nor sign, nor by any other means whatever, to betray, in the least degree, the sacred trust confided to him by the sinner,'" p. 262.

The instructions on this point given to Roman Catholic priests in some of their seminaries train them to falsehood; yea, more, their theology, as a system, insists upon *perjury*, and demands it of their confessors. This is a heavy charge, and the *proof* ought to be called for and produced. Here is the proof: Peter Dens, in his Theology, which is the class-book in the Maynooth College, in Ireland, and is generally used in most Roman Catholic theological schools, and is approved of by the dignitaries of the Church of Rome, teaches as follows what the duty of confessors is in reference to what is communicated to them in confession:—

"*Can a case be given in which it is lawful to break the secrecy of confession? Ans.* None can be given; although the LIFE or SALVATION of a man, or the DESTRUCTION of the commonwealth, would depend thereon. For the pope himself cannot dispense with it; because the secrecy of the seal of confession is more binding than the obligation of an oath, a vow, a natural secret, &c.; and it depends on the positive will of God.

"*What then ought a confessor to answer when interrogated respecting any truth which he knows only by sacramental confession? Ans.* He ought to answer that HE DOES NOT KNOW IT; and, if necessary, TO CONFIRM THAT BY AN OATH.

"*Obj. It is not lawful to lie in any case; but the confessor lies, because he knows the truth; therefore,* &c. *Ans.* The minor proposition is denied: because such a confessor is interrogated AS A MAN, and answers AS MAN; but he does not know this truth as man, though HE KNOWS IT AS GOD; as St. Thomas Aquinas says, q. ii, art. 1, ad. 3: and this sense properly exists naturally in the very answer; for when he is interrogated or answers in other cases than confession, he is considered AS A MAN.

"*But what if the confessor is directly asked whether he knows that by sacramental confession? Ans.* In this case he ought to answer nothing: so says Steyart with Sylvius. But such an interrogation is to

be rejected as impious: or the confessor can say absolutely, not relatively, to the inquiry, (*Ego nihil scio,*) *I know nothing;* because the word (*Ego*) I refers to human knowledge. In like manner, if a confessor should be cited before a court for trial, that he might give a reason for the denial, he ought to *contend* that in this matter HE KNOWS NO SUPERIOR BUT GOD."*

From the foregoing it follows that the Church of Rome teaches and practises, 1. That what a priest knows in confession, he knows it not as man, but as God. 2. Hence, also, if a priest hears a thing in confession, and if, being asked and sworn, he shall say he never heard such a thing, he neither lies nor is perjured. 3. It is not lawful to reveal any thing that is told only in confession, though it be to avoid the greatest evil, such as the death of a man, his damnation, the destruction of the commonwealth, &c. 4. Hence we infer, that should the life of the president of the United States be in danger, or should the states themselves be in danger of destruction, a priest must not reveal a secret obtained through confession, should the discovery save the life of the chief magistrate, or preserve the whole Union from ruin.

Indeed, it would be difficult to find, in so many words, such a total disregard to truth, and such blasphemous assumptions, as are contained in this quotation from Dens. Here *blasphemy* is unblushingly taught; for the priest here affects to act *as God*, thereby making himself equal with God, and manifesting the marked character of antichrist, who, "AS GOD, sitteth in the throne of God." Here, too, a *known and deliberate lie*, according to this veracious Român Catholic writer, may be told, and told by a preacher of religion, connected, too, with administering a sacrament, as they call it. To this is to be added PERJURY, in order to make the deliberate lie pass for truth. Besides, the LIFE of a man, or even his SALVATION, or the DESTRUCTION, *interitus reipublicæ, the overthrow of our republican government*, (to use the very words of Dens,) are considered small matters, if necessary to keep up the authority of the Roman Catholic priesthood! It is useless to inquire what kind of citizens Roman Catholic priests will make, when they are taught such horrible principles.

A multitude of quotations from standard Roman Catholic authors might be given, who teach such doctrines on the seal of confession as Dens doth. Those who have not the opportunity of consulting them can see several specimens in Bishop Taylor,† who refers to and quotes from Bellarmine, Binet, &c. Nor is it marvellous that some Roman Catholics will suppose that their church is misrepresented by the foregoing, especially those who live among Protestants, from whom they imbibe better principles. Yet no consistent member of the Church of Rome can deny that inviolable secrecy is enjoined on the clergy and laity, even at the expense of truth and the sacred obligation of an oath.

8. As this confession is managed by the Church of Rome, it is so far from being a check upon men in the commission of the same sins again—which is the greatest utility it claims—that, on the contrary, it gives a great encouragement to sinners to continue in sin. It will be readily admitted, indeed, that in some instances the effect of confession

* Theol. ad Usum. Semin. De Sigillo Confessionis, No. 159, vol. vi, p. 239. Mechlin, 1830.

† Dissuasive, book i, sec. 10. Works, vol. ii, p. 916.

has been beneficial to society; that sinful dispositions have been repressed and crimes prevented; but as a *system* of morality, the periodical absolution connected with confession is calculated to corrupt morals, and has actually corrupted them.

According to their doctrine, not he that most truly repents, and endeavours to forsake sin, is best prepared to receive pardon, but he that most accurately repeats his sins to a confessor, and enumerates their several circumstances. For let a man be ever so sorry for his sins, and ever so much forsake them, yet, if he does not perform this part of the sacrament of penance, he is not in so safe a condition as he who is less sorry for his sins, and less careful to forsake them, provided he only confesses well to the priest, and receives his absolution.

Besides, according to them, when a man confesses his sins, is sorry for them, and thereupon receives absolution, upon the promise of performing the penance enjoined, he that moment receives remission as to the eternal punishment of his sins, and is put into a state of God's favour. The consequence is, that a man may, without scruple of conscience, go on again in his old course of life. For if he repeat his confession, and receive a new absolution, he is as safe as if he never had sinned. This is one of the natural consequences of this doctrine: and that the great majority of the Roman community labours under it is too evident to be denied by them, or to need proof from us.

We shall give a specimen of the manner in which a penitent is taught to catechise himself, with a view of being interrogated by the priest when he goes to cŏnfess. The Garden of the Soul furnishes an "Examination of Conscience on the ten Commandments," from which we will give a few extracts as a sample. Some of the questions are not fit to meet the eye of a modest man or woman, and yet they hold a conspicuous place in this popular book of devotion. On the first commandment: "Have you been guilty of heresy, or disbelief of any article of faith, or of voluntary doubting of any article of faith? How often? And for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often? Have you, by word or deed, denied your religion, or gone to the churches or meetings of heretics, so as to join with them any way in their worship? Or to give scandal? How often?"

On the third commandment (or what they call the second, for they omit in their catechisms, for the most part, the second) such questions as these are asked: "Have you sworn falsely, or what you did not certainly know, whether it was true or false? Or have you sworn to do any thing that was wicked or unlawful? Or broken your lawful oaths? How often? Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation on yourself? How long have you had this custom?"

On the fourth commandment: "Have you neglected to hear mass upon Sundays and holy days of obligation? Or have you read it with wilful distraction? Or not taken care that your children or servants should hear it? How often? Have you spent those days in idleness or sin? Or been the occasion of others spending them so? How often? Have you done any servile work without necessity on those days? Or set others on doing so? How often? Have you broken the days of abstinence commanded by the church? Or eaten more than one meal

on fasting days? Or been accessory to others' doing so? How often? Have you neglected to confess your sins once a year? Or to receive the blessed sacrament at Easter?" &c. The reader will perceive that there is scarcely a word that relates to the spirit and meaning of the divine precepts, while the fasts and feasts of the church are put in their place. The above is sufficient to show what sort of a thing auricular confession is, so far as regards the things confessed and the questions put.

And here there is one thing which must, I think, deeply affect the reader's mind. The interrogatories are all formed on the supposition that the penitent may be a great and habitual transgressor. He may be one who has had a custom of swearing rashly by the name of God, by his soul, and by way of imprecation on himself; and who has been in the habit of doing so many times in a day. Now, in order to make a good confession, it is not necessary that he have actually forsaken his wicked habit. It is enough that he confesses his fault, and *resolves* to forsake it, or makes a *firm resolution* of forsaking it; and the priest, on this *confession*, and *resolution*, and *promise*, grants him absolution. In this the Church of Rome is directly opposed to the Bible. True Christianity knows nothing of good resolutions distinct from good practice. There is not in the whole Bible a promise of pardon to him who only resolves to forsake sins. This, however, in ordinary cases, is as much as the priest exacts from the penitent. For when a man comes to the priest, and makes profession of amendment, the priest must grant him absolution, though both priest and penitent be unpersuaded of any change in the character of the latter, and though both expect he will immediately return to the practice of all manner of wickedness, trusting to the efficacy of a new confession and a new absolution. And though he should have confessed annually fifty times, his exercise in his fiftieth year of confession embraces only a purpose of amendment—a purpose that is never expected to be put into practice. It is true he *resolves* henceforward to flee occasions of sin. He *resolves* to perform such good devotions as are necessary for obtaining this grace; and he *resolves* to flee idleness, and to set himself a regular method and order of life for the time he has yet to come; but his reformation generally terminates with a periodical resolution of doing better, without any real reformation. And indeed there seems to be a provision in their church for this continual postponement of reformation of life, for they seem to calculate on a return to sin, by the provision they make by absolution for the continual pardon of sins repeated and persisted in. This repetition and perseverance in sin are even excused and provided for, which appears from the following declaration of the Trent Catechism: "To no one can it appear surprising if persons fall into sin, the common malady of the human race, and the natural appendage of human infirmity," p. 264.

Nor does confession serve as a *restraint* on sin, as is maintained by the Church of Rome; but, on the other hand, as they manage it, it proves a license to commit almost every species of sin. It is true, young persons, before they become habituated to sin and hardened in it, may have fears respecting going to confession, which may serve for a short time to restrain them from sin. But when they learn that their going to confession and their receiving absolution give them encourage-

ment to commit greater sins, and repeat their former ones, in the place of a restraint it will serve as an *encouragement* to commit sin. This is its true practical effect, whatever may be the plausible theories invented to give a different colouring. Although persons may live in the practice of every vice, yet by confessing once a year at least they receive absolution, which is understood to be as effectual, and satisfies as well the deluded Roman Catholic, as if he were favoured with a voice from heaven, assuring him of his acceptance with God.

Seldom have we seen so much misrepresentation and untruth as is to be found in the following quotation from the Roman Catechism:— "Confession contributes powerfully to the preservation of social order. Abolish sacramental confession, and that moment you deluge society with all sorts of secret crimes—crimes too, and others too of still greater enormity, which men, once that they have been depraved by vicious habits, will not dread to commit in open day. The salutary shame that attends confession restrains licentiousness, bridles desire, and coerces the evil propensities of corrupt nature."* The very reverse is the fact, as might be shown by a comparative view of the state of morals in popish and Protestant countries. History fully warrants the assertion, that priestly absolution, as practised in the Romish Church, offers a large bounty to crime, and that the confessional is the school of vice. This will appear more fully by taking into consideration the following.

9. Auricular confession is not only useless or corrupting to him who makes it, but is extremely pernicious to him who hears it.

The mind of a priest must become the common receptacle of all the filth in his parish. There is, as the word of God says, a desperate wickedness in the heart of man. God only can know the depth of this depravity. Nor can the wickedness of the heart be safely made known to any but God alone, who, being infinitely holy, is incapable of pollution. To tell all the evil that is in one's heart to a fellow-creature would corrupt the most innocent, and increase the wickedness of the most wicked. This, however, is what every priest exacts of his flock, without exception; and thus, by becoming familiar with the depravity of others, his own must be fearfully augmented. Nay, the priest himself becomes frequently so hardened in sin as to become the corrupter of the young and the comparatively innocent. He insinuates the poison into the hearts of the inexperienced, and effects their seduction under the pretext of promoting their salvation. M'Gavin, in his Master Key, says: "To the discovery of mortal sins, the father confessor doth very much help the penitent; for he sometimes, out of pure zeal, but most commonly out of curiosity, asks them many questions, to know whether they do remember all their sins, or not. By these and the like questions the confessors do more harm than good, especially to the ignorant people and young women." "And when they come to that tribunal, with a sincere, ignorant heart, to receive advice and instruction, they go home with light and knowledge, and an idea of sins unknown to them before." Such is the testimony of one who was conversant with the course pursued in confession. To give a clearer view of the corrupting influence which the hearing of confession must have

* Catechism, p. 263.

on a priest, we quote the very words which all, both male and female, are instructed to catechise themselves previous to confession, in reference to the seventh commandment: "Committed adultery, fornication, or incest. Procured pollution on one's self or others. Wanton words, looks, or gestures. Lascivious dressing, colours, or painting. Lewd company. Lascivious balls or revellings. Dishonest books. Unchaste songs. Kissing, or unchaste discourses. Took carnal pleasure, by touching myself or others, of either sex. Showed some naked part of your body, to entice others."* After the priest has asked a variety of sifting questions on such points as those enumerated above, and thoroughly examined his female penitents with many others too obscene to print, what will be the result? And more especially when the penitent, after reciting the confiteor, and raising herself up from her prostration, "touches with her lips either the ear or cheek of the spiritual father;" and this in *private*. Surely comment is unnecessary here. The facts brought before the public by Roman Catholics themselves convict their sacrament of penance of gross licentiousness.

Time would fail and modesty forbid to give even half the well attested facts that could be adduced to prove the immoral tendency of auricular confession. In Spain, Pope Paul IV. uttered his bull against the crime of *solicitants*, or of those priests who, in the act of confession, solicit the person confessing to indecent acts.† When this bull was introduced into Spain, every person who had been solicited was instructed, within thirty days, to report to the inquisitors. So great a number of females went to the palace of the inquisitor in the city of Seville only, to reveal the conduct of their infamous confessors, that twenty notaries, and as many inquisitors, were appointed to note down their several informations. But these being found insufficient, several periods of thirty days were appointed, and the matter was finally given up, and the whole matter terminated where it began. Indeed, in Roman Catholic countries, the corruption arising from confession alone sets chastity at defiance, and serves to introduce a flood of every species of sin. In Protestant countries, a sounder morality, even among Catholics, prevails. But we cannot endure the disgust of even writing these abominations. Those who desire to read extended discussions on such topics we refer to those authors who have treated on the corruptions of the Church of Rome in this respect.

We have now before us two bulls of two different popes, condemning this accursed practice of soliciting, which seems to have extensively obtained in the Church of Rome. Gregory XV. issued a bull on this in 1622, with the title, *Universi Domini*, from which we give the following extract:—"Whoever shall attempt to solicit or provoke any persons, whoever they may be, to the performance of vile acts, either between themselves or any other person whatsoever, in the act of sacramental confession, either before, or immediately after, or at the time, or under the pretext of confession, though the confession should not accompany, or without the occasion of confession, in the confessional, or in any other place where sacramental confessions are heard, or a place chosen to hear confession, and pretending there to hear con-

* Path to Paradise, p. 46.

† See an extract from this bull in M'Gavin's Protest., vol. i, p. 648.

fessions; or if they have used unlawful or vile conversation or touching, let them be severely punished. And let their ordinaries decree their suspension from the execution of their ministerial office, the privation of benefices, dignities, and offices of every description, and a perpetual incapacity of filling them, either actively or passively; and if they are regulars, let them be condemned to exile, and to the oars and prisons for ever, without hope of any favour..... We command to all confessors, that they should admonish their penitents whom they know to have been solicited by others as above, respecting the obligation of reporting *solicitants* to the inquisitors or the ordinaries of the place."*

Benedict XIV. confirmed or explained the bull of Gregory, by issuing another in June, 1741. Another bull was issued by Benedict in 1745, repeating and enforcing the former regulations on this point.†

In the same bull severe enactments were made against those who solicited the confessors to criminal acts. Thus it appears that the confessional has been a scene of corruption both to penitents and confessors; otherwise these enactments were useless. Indeed, such is the privacy of confession, that no laws, however severe, can reach it; and consequently the popes were compelled to permit all the evil practices of the confessional to remain unchecked.

The absolution of an accomplice in guilt presents a very curious case in Roman Catholic casuistry. It is briefly this: that a confessor cannot absolve or pardon a female penitent who has been his accomplice in crime, except in the article of death.‡ But then he can pardon at this solemn hour, though he has lived in sin till that period!

10. Notice the arguments by which they support auricular confession.

The Council of Trent, in her sixth, seventh, and eighth canons, already quoted at the commencement of this article, declares that sacramental confession was instituted by Christ, is necessary in order to obtain pardon, was always observed in the Catholic Church, and is no human invention. In accordance with these views, they bring forward several arguments to support their assumption. The Scripture proof from St. James has been sufficiently met; and all we intend now is to consider those arguments of theirs which have any show of proba-

* "Qui personas, quæcunque illæ sunt, ad inhonesta, sive inter se, sive cum aliis quomodo libet perpetranda, in actu sacramentalis confessionis, sive anteà, vel post immediatè, seu occasione, vel prætextu confessionis hujusmodi, etiam ipsâ confessione non secutâ, sive extra occasionem confessionis, in confessionario, aut in loco quocunque ubi confessiones sacramentales audiantur, seu ad confessionem audiendam electo, simulantes ibidem confessiones audire, solicitare, vel provocare tentaverint, aut cum eis illicitos et inhonestos sermones, sive tractatus habuerint... severissimè,... puniantur. Ordinarii decernant in eos suspensionem ab executione ordinis, privationis beneficiorum, dignitatum, et officiorum quorumcumque, ac perpetuæ inhabilitatis ad illa, necnon vocis activæ et passivæ, si regulares fuerint, exilii, damnationis, ad triremes et carceres etiam in perpetuum, absque ulla spe gratiæ... Mandamus omnibus confessariis, ut suos pœnitentes, quos noverint fuisse ab aliis ut suprà solicitatos, moneant de obligatione denuntiandi sollicitantes inquisitoribus seu locorum ordinariis."—Bulla Gregor. XV., *Universi Domini*, anno 1622. Vide *Dens de Casibus Reservatis*, No. 216, vol. vi, p. 313.

† See Bullarium Benedict XIV., Constitut. XX., anno 1741, vol. i, p. 101. Also Dens, vol. vi, p. 435.

‡ Dens, *de Casis Reservatis*, No. 215, vol. vi, p. 311.

bility, from which the reader will see how slenderly those doctrines of the Church of Rome are supported, by which they are distinguished alike from primitive Christianity and from sound Protestantism.

(1.) They say, "the antiquity of confession proves it to be a divine institution, seeing it was used from the beginning of the Christian church." To this we answer, 1. That auricular confession has not existed from the organization of the Christian church. This they can never prove. They can give no institution of Christ for this practice, no example from him or his apostles, nor any early usage of the primitive church. They can produce no practice of the church for several hundred years after Christ by which it could be proved. 2. But, secondly, there was no public constitution for auricular confession before the *twelfth* general council, which was the fourth Lateran, held in the year 1215, under Innocent III., so that from this it takes its commencement.

(2.) It is affirmed, "that auricular confession is so difficult, that the people would never submit to it if it were not of divine appointment." It is acknowledged that it hath something in it grievous to be borne; nevertheless, this is no certain proof that it is of divine appointment, or even useful. It was a hard thing that the idolatrous Israelites should sacrifice their children to idols; and that Baal's priests should cut their flesh with knives. The Pharisees, too, laid heavy burdens, and grievous to be borne, upon the people. Nevertheless, none of these things were of God. There are, indeed, many things hard in popery, such as the following: That the pope should tread on the necks of kings and make them his vassals; and that he should, with his annates, Peter pence, and taxes, burden the people. These were hard things; and yet the people for a while submitted to them; but not by divine authority.

(3.) They say, too, that auricular confession produces good effects. To this we reply, that we have already proved that its tendency is to corrupt the clergy and people. And the *practical* proof of this is known and read by all men.

CHAPTER X.

CONTRITION AND ATTRITION.

1. Their doctrine stated. Council of Trent quoted. Explanation of the Roman Catechism. Forsaking sin is overlooked: 2. Their doctrine contradicts Scripture: 3. It produces immorality: 4. Attrition considered. Roman Catechism cited. Bishop Hay's opinion. Two determinations of Trent on this. Dens cited. This doctrine is taught by their greatest divines. The imperfect sorrow of attrition is considered sufficient for pardon: 5. Objections against attrition; (1.) The attrite person may retain his *love of sin;* (2.) It is an insufficient condition of pardon; (3.) It proceeds on a false principle; (4.) It renders pardon unnecessary; (5.) It cannot do more than contrition; (6.) Absolution cannot render it perfect; (7.) Absolution cannot change the disposition: 6. It is grossly absurd to substitute this for reformation of life: 7. One gross error of theirs is, that men are not bound to repent presently. Council of Lateran cited. The Roman Catechism. Bishop Jer. Taylor cited. Obj. "The church requires men to repent at least once a year." And this is the doctrine of their church: 8. They err concerning the *kind* of sins which call for repentance. Distinction into *mortal* and *venial* sin. Hence men are careless about repenting: 9. True repentance is itself sufficient in order to obtain pardon. Their error in affirming that absolution must be added to repentance; and that attrition with absolution will answer.

1. The Council of Trent, in its fourteenth session, chap. iv., defines contrition thus: "Contrition is the sorrow and detestation which the mind feels for past sin, with a purpose of sinning no more."* In the same chapter the council declares, "That this contrition contains not only the cessation from sin, and a purpose and commencement of a new life, but also hatred of the former life."† The council, in the same chapter, farther teaches, "That although it may sometimes happen that this contrition is perfect in charity, and reconciles a man to God before the sacrament of penance is actually received; nevertheless the reconciliation is not to be ascribed to contrition without the desire of the sacrament, which was, in fact, included in it. But that imperfect contrition, which is called attrition, commonly arising from a consideration of the turpitude of sin, and a fear of hell and punishment, (if it excludes the desire of committing sin, with the hope of pardon,) not only does not make a man a hypocrite and a greater sinner, but is really a gift of God and an impulse of the Holy Spirit; not that the Spirit does as yet dwell in the soul, but merely excites the penitent, who, thus aided, prepares his way to righteousness."‡

The Council of Trent has also passed the following canon on contrition:—"Whoever shall affirm that that contrition which is produced

* "Contritio animi dolor ac detestatio est de peccato commisso, cum proposito non peccandi de cætero."—*Concil. Trident.*, sess. xiv, cap. 4.

† "Hanc contritionem, non solùm cessationem à peccato, et vitæ novæ propositum et inchoationem, sed veteris etiam odium continere."—*Idem.*

‡ "Etsi contritionem hanc aliquando charitate perfectam esse contingat, hominemque Deo reconciliare, priusquam hoc sacramentum actu suscipiatur; ipsam nihilominùs reconciliationem ipsi contritioni, sine sacramenti voto, quod in illo includitur, non esse adscribendam. Illam vero contritionem imperfectam quæ attritio dicitur, quoniam vel ex turpitudinis peccati consideratione, vel ex gehennæ et pœnarum metu communiter concipitur, si voluntatem peccandi excludat, cum spe veniæ; declarat, non solùm non facere hominem hypocritam, et magis peccatorem, verùm etiam donum Dei esse, et Spiritùs Sancti impulsum, non adhuc quidem inhabitantis, sed tantùm moventis, quo pœnitens per se ad justificationem perducere peccatorem nequeat; tamen cum ad Dei gratiam in sacramento pœnitentiæ impetrandam disponit."—*Idem.*

by examination, enumeration, and hatred of sins, and in the exercise of which the penitent recounts his years in the bitterness of his soul, pondering the weight, multitude, and baseness of his offences, the loss of eternal happiness, and the desert of eternal condemnation, with a resolution to lead a better life—that such contrition is not sincere and useful sorrow, and does not prepare for grace, but makes a man a hypocrite and a greater sinner, and that it is, in fact, a forced sorrow, and not free or voluntary; let him be accursed."*

The following *explanation* of contrition is given by the Trent Catechism: "Penance is, as it were, A COMPENSATION FOR OFFENCES which proceed from the free-will of the person offending, and is appointed by the will of God, to whom the offence has been offered. On the part of the penitent, therefore, a *willingness to make this compensation* is required, and in this willingness chiefly consists contrition. The penitent must also submit himself to the judgment of the priest, who is the vicegerent of God, to enable him to award a punishment proportioned to his guilt," p. 245. "It (contrition) supposes, first of all, a hatred of sin, and a desire of atoning for past transgression," p. 246. On the *qualities* of true contrition the Catechism says: "1. We must, in the first place, detest and deplore all our sins; if our sorrow and detestation extend only to some, our repentance cannot be sincere or salutary. 2. In the next place, our contrition must be accompanied with a desire of confessing and satisfying for our sins. 3. The penitent must form a fixed and firm purpose of amendment of life. 4. True contrition must be accompanied with forgiveness of the injuries which we have sustained from others," p. 250. On the efficacy of contrition the Catechism says: "Other pious exercises, such as alms, fasting, prayer, and the like, in themselves holy and commendable, are sometimes, through human infirmity, rejected by Almighty God; but contrition can never be rejected by him, never prove unacceptable to him: 'A contrite and humbled heart, O God,' exclaims the prophet, 'thou wilt not despise.' Nay, more; the same prophet declares, that as soon as we have conceived this contrition in our hearts our sins are forgiven: 'I said, I will confess my injustice to the Lord, and thou hast forgiven the wickedness of my sin,'" p. 251. Here an inquiry naturally arises. If sin is forgiven as soon as contrition is experienced, what becomes of the assertion that the sacrament of penance is *necessary to salvation?*

It must be acknowledged, that from the foregoing quotations we learn that the Church of Rome teaches that we are to be truly *grieved* or *sorry* for our sins; that we are to *hate* them, and that we must *purpose* or *resolve* to forsake them. All this is excellent. But there is one essential element or mark of true repentance which is entirely *omitted*, or so slightly dwelt on that sorrow and hatred of sin, as well as good purposes of amendment, are generally counteracted, or receive a substitute in more *resolutions* to do better, in priestly absolution, in penances, and in the doctrine of *attrition* or *imperfect* contrition. The

* "Si quis dixerit, eam contritionem, quæ paratur per discussionem, collectionem et detestationem peccatorum, quâ quis recogitat annos suos in amaritudine animæ suæ, ponderando peccatorum suorum gravitatem, multitudinem, fœditatem, amissionem æternæ beatudinis, et æternæ damnationis incursum, cum proposito melioris vitæ, non esse verum, et utilem dolorem, nec preparare ad gratiam, sed facere hominem hypocrytam, et magis peccatorem: demum illum esse dolorem coactum, et non liberum, ac voluntarium; anathema sit."—*Concil. Trident.*, sess. xiv, can. 5.

deficiency referred to is *forsaking* sin. This practical part is overlooked, counteracted, or rendered unnecessary, by resolutions of amendment, absolution, penances, and what pertains to them. All we have to say on their doctrine of contrition will principally refer to the practical use to which it is applied.

2. In the first place, then, we affirm that their doctrine of contrition contradicts the Scripture notion of repentance, which includes not only a sorrow for sin, a hatred of it, and a resolution against it, but a *forsaking* of it also. Only "he that confesseth and FORSAKETH his sins shall find mercy." Let a man be ever so much grieved on account of sin, and purpose ever so much to forsake it, yet, if he continue in the same vicious course, he is not a true penitent. The word μετανοια, by which true evangelical repentance is expressed, signifies not a transient passion for having offended God, or a sudden purpose to change our lives, but it signifies an actual change of the mind and will—a transformation of the soul from bad principles to good. And where this change is made, there must of necessity follow a new life—a habit of such actions as are agreeable to the laws of God. Godly sorrow for sin, which is what Roman Catholics mean by contrition, is not repentance, and cannot procure pardon; but it is only a good disposition, or right preparation or expression of true repentance. This the apostle tells us: "Godly sorrow worketh repentance to salvation not to be repented of," 2 Cor. vii, 10. If this godly sorrow worketh or produceth repentance, it certainly cannot be repentance itself.

3. But this doctrine, that contrition, with confession and absolution, places a man in a state of salvation, is not only against Scripture, but it is also productive of immorality in conduct; for it gives a person that believes it encouragement to continue in sin during his life, because it puts him off from thinking there is ever any necessity he should reform his life. According to this doctrine, it is but being sorry for sin when a man comes to confession, and resolving to do so no more, and presently, upon the priest's pronouncing a few words, he is absolved from the guilt of sin, put in the favour of God, and if he die that moment he shall finally be saved. Well, but what if he do not perform his resolutions, but return again to sin? It is only to repeat the same medicine, be sorry again, resolve again, take absolution again, and then he becomes as righteous as ever he was before; and so often as he thus repents, so often are his sins forgiven. And at last, though the man may have continued all his life in sin, this repentance and this absolution shall as certainly bring him to heaven as if he had lived a holy and innocent life; except the punishments of purgatory, which he must endure, unless they are done away by satisfactions and indulgences. Upon these principles, how can a sinner that is in love with his sins ever think himself obliged to reform? What man can be persuaded to break off his sins by righteousness, when he can find pardon and salvation on such easy terms?

4. We have given hitherto, as it respects this part, the most favourable representation of their doctrine of contrition, and such as their greatest casuists maintain. But it is generally thought to be too strict and severe for the sinners they have to deal with; they have therefore easier conditions for penitents than those mentioned. Contrition is too heavy a burden; therefore they have found an easier way, (still sup-

posing the man confesses and receives absolution,) and that is by means of ATTRITION, or *imperfect contrition*, as the Council of Trent calls it. Even this, with the sacrament of penance, will procure pardon.

Let the Church of Rome here speak her own sentiments: "Contrition, it is true," says the Roman Catechism, "blots out sin; but who is ignorant that, to effect this, it must be so intense, so ardent, so vehement, as to bear a proportion to the magnitude of the crimes which it effaces? This is a degree of contrition which few reach, and hence, through perfect contrition alone, very few indeed could hope to obtain the pardon of their sins. It therefore became necessary that the Almighty, in his mercy, should afford a LESS PRECARIOUS and LESS DIFFICULT means of reconciliation and of salvation; and this he has done in his admirable wisdom, by giving to his church the keys of the kingdom of heaven. According to the doctrine of the Catholic Church, a doctrine firmly to be believed and professed by all her children, if the sinner have recourse to the tribunal of penance, with a sincere sorrow for his sins, and a firm resolution of avoiding them in future, although he bring not with him that contrition which may be sufficient of itself to obtain the pardon of sin, his sins are forgiven by the minister of religion, through the power of the keys," p. 252. Though the authors of the Catechism obviously refer to attrition, they seem studiously to have avoided the use of the term itself.

Bishop Hay, in his Sincere Christian, (vol. i, p. 287,) says: "A sorrow for sin which arises from these motives (fear of hell, loss of heaven, &c.) is therefore called *imperfect contrition* and *attrition*. How do contrition and attrition differ in their effects? Perfect contrition, as it arises from a perfect love of God for himself alone, is so pleasing in his sight, that the moment a person has it God is reconciled to him and forgives his sins. Attrition, on the other hand, in no case attains, of itself, the remission of sin, but only disposes the soul for receiving that grace by means of the sacrament of penance." We will say nothing of the gross *heresy* contained in this quotation, in ascribing the remission of sins to the perfect contrition of sinful man in the place of the atonement of Jesus Christ. In the quotation from the Catechism, as well as that from Bishop Hay, attrition, with confession and absolution, is plainly introduced as serving the place of genuine repentance.

We may easily learn the meaning of the word *attrition* from the meaning of the word contrition; for if contrition be a hatred of sin and a resolution against it, then attrition, or imperfect contrition, must be an imperfect resolution against it. So that whosoever shall affirm that attrition, with the priest's absolution, shall be available before God to procure justification, affirms that though a man be not sorry for his sins as he should, nor does perfectly resolve against them, but only has some imperfect purposes to forsake them, yet such a man shall, upon this slight repentance, have his sins remitted.

Whatever some Roman Catholics may say, that this is not the doctrine of their church, but of private men, to any one who understands a consequence, it will appear to be a professed established doctrine of the church, and that too by the Council of Trent. For the proof of this compare the two following determinations of this council: "That attrition, or imperfect contrition, though it cannot bring a man to justi-

fication without the sacrament of penance, yet it disposes men for obtaining the grace of God by the sacrament of penance." But in another place it is decreed, "that all the sacraments confer grace on all who rightly receive them."* Upon comparison of these two determinations, let any one judge whether it does not follow from thence that all those who have but imperfect contrition, or bare attrition for their sins, are by this sacrament of penance put in a state of salvation, according to the doctrines of the Council of Trent. For they decree that all sacraments confer the grace for which they are ordained, to all that are rightly disposed; but bare attrition, or imperfect sorrow for sin, and imperfect purposes against it, dispose a man to receive grace by the sacrament of penance. Both these propositions are laid down by the Council of Trent. Therefore we must necessarily conclude, according to that council, *that attrition, with the sacrament of penance, puts a man into a state of salvation.* So Dens, in his Theology, says: "Qualis contritio requiritur," &c.: "What contrition is required for the proper reception of the sacrament of penance? *Answer.* Imperfect contrition is required, and it is sufficient. Perfect contrition, though best, is not absolutely required, because this justifies without the sacrament."†

This dangerous doctrine is taught by their greatest doctors, and not by one or two, but by many; not only by Jesuitical casuists, but by all other sorts; nay, books have been published among them to show this is the prevailing doctrine of their divines. But when they are urged with it they usually reply that this is the judgment of particular men, and that the whole church ought not to be charged with it, since it was not established by any general council. But this is a frivolous pretence, because persons of their communion never strictly examine the decrees of councils, but rather give themselves up entirely to their spiritual guides. Their confessors manage their penitents, and instil such notions into them; and even avow to all the world, in their printed books, that they are true. Nor is it true that no council has taught so, since, as we have seen above, the Council of Trent has taught this doctrine, and their principal divines have taught it as coming from this council. It concerns them to show that this doctrine is disallowed by some council; but this they cannot do. For though the Jansenists have vigorously opposed this doctrine, yet the reigning popes would never condemn it or mark it with infamy.‡

Attrition, which is a low and imperfect sorrow for sin, or a sorrow arising from hope, fear, desire, or the like, is a sufficient disposition for a man, in the sacrament of penance, to receive pardon, and be justified before God, by taking away the guilt of all his sins, and the obligation to eternal pains. This sorrow, newly begun, is sufficient for pardon, if the sins be confessed, and the person absolved by the priest. Attrition, however, being a word of the schools, not of Scripture or antiquity, means variously, as their theologians please to interpret. But though they differ in assigning its precise definition, yet, it being the least and lowest part of repentance, every act of any man that can be said to

* Sess. 7, can. 7, De Sacramentis. † Tract. de Sacr. Pœnitent., No. 51, p. 69.

‡ Those who would wish to see the conflicting opinions in the Roman Catholic Church on this topic may consult Dens' Theology, in his tract on the Sacrament of Penance, on the article Contrition, Nos. 43 to 62, inclusive.

repent on any consideration cannot be denied to have attrition. The following observations are presented on this subject for the reader's consideration.

5. *Objections against attrition.*

(1.) Such a person, who, being *attrite*, as described above, comes to confess his sins, may still retain his *love of sin;* for nothing but love to God can take away his love of sin; and if there be love in it, it is contrition, not attrition. From these premises it will follow, that if the priest can absolve him that is attrite, he may pardon him that hath affections to sin still remaining. If it be said that absolution changes fear into love, attrition into contrition, a Saul into a David, a Judas into a John, a Simon Magus into a Simon Peter; then the greatest conversions and miracles may be wrought by an ordinary ministry.

(2.) The priest certainly cannot pardon on any other terms than those upon which God pardons; for if he do, then he is not the minister of God, but the supreme lord, and must do it on his own terms, if he does it not according to God's prescription. But God never pardons him that is only attrite; and this they confess when they require the man to go to the priest that he may be made contrite; which is all one as if he were sent to the priest to be made chaste, temperate, or humble in an instant. If it be said, "that although God does not pardon him that is attrite unless it be together with the keys, that is, unless the priest absolves him—and as this is all that God requires, the priest does no more than God warrants; the attrition or imperfect repentance, and the keys of the church, are all that God requires." If this could be proved, it were something; but there is no support for it in Scripture or antiquity, it being nowhere said that attrition and absolution are alone sufficient. Indeed, this is a dream of yesterday.

(3.) If attrition be good of itself, and a sufficient disposition to receive pardon from the church, then it is sufficient to receive pardon from God without the church, in case of necessity. For unless, in case of necessity, it be sufficient to desire absolution, then the outward act does more than the inward, and the ceremony were more than the grace, and the priest could do more than God; for the priest could pardon him whom God would not pardon without the priest; and the will would not be accepted for the deed, when the deed were impossible to be done; and a man should live or die, not by himself, but should be judged by the actions of others. All of which is absurd, and therefore proceeds from a false principle.

(4.) Attrition renders contrition, or true repentance, *unnecessary*. For if attrition in some cases, without the sacrament, were good, it is as good to all intents and purposes of pardon as contrition; for contrition, they affirm, is not sufficient without the keys; that is, unless it contain in it a resolution to confess and beg absolution. Now this resolution is worthless unless it be reduced to act when it can. It is to be excused in no case but in that of necessity. So it is also in attrition. It is vain, therefore, to persuade the penitent to heighten his repentance and be contrite, for he may obtain pardon at a cheaper rate; and as for contrition, it is to him wholly unnecessary.

(5.) It is strange that attrition, which of itself is insufficient, shall yet do the work of pardon with the priest's absolution; and yet that contrition, which is pronounced sufficient by the Council of Trent,

, c. 4,) shall not do it without absolution in act or desire; that always, unless it be impossible.

Can the priest refuse to absolve a person who is attrite? If he use to absolve him, then it is because absolution will not complat which is imperfect; for if it could, it would be uncharitable hold it. If he cannot refuse to absolve him, it is because such on is sufficiently disposed; the priest's absolution does nothing rease his disposition; it is sufficient already. The result is this. s imperfect repentance, which they call attrition, be a sufficient sition to absolution, then the priest's ministry is of no value.

.) It is certain the words of absolution effect no more than they ify. If they do pardon sin, they do not change the disposition of sinner. Can the Church of Rome use this form of absolution? "I by the power committed to me, change thy attrition into contrition." answer can be given to this question but one which will confound e Romanist. No such words were used or authorized by Christ or s apostles; nor did the primitive church pretend to the like. And this new doctrine of Rome respecting attrition is at variance with he doctrines of Christianity, so it is destructive of a holy life. It is a levice to advance the priest's office, and render unnecessary holy dispositions. It presents the graces of God's Holy Spirit as articles of merchandise, so that a man may for a price become holy in an instant. It is a device to make dispositions by art, and in effect requires nothing of duty to God, so the priest is duly honoured.

6. But is not this a mischievous doctrine, to substitute for true repentance a little grief of mind, though it does not proceed from the love of God, but merely from a fear of punishment; and though it be not accompanied with firm and steadfast resolution to forsake sin, but only has in it some slight purposes to live better? That this, after a vicious life, after repeated acts of sin, after many inveterate habits continued in, should, by the priest's pronouncing a few words, cancel all a man's past sins, and so reconcile him to God, that if he die that moment he is sure at last of everlasting happiness, is passing strange indeed. How admirably does it reconcile things the most difficult—the love of God and the love of sin; a habit of vice and a title to happiness! It is enough that the aged, hardened sinner, in the article of death, when he can sin no longer, have a little sorrow arising from the fear of hell, and a desire to obtain pardon, and that the priest then absolve him. It is true, he must be greatly disposed and prepared to receive absolution; *greatly*, we say, according to the sense of the Church of Rome; for he must be attrite, or it were better if he were contrite; one act of grief, a little one, and that not for one sin more than another, and this at the end of a long wicked life, and at the time of his death! What wonder is it that there are so many dissolute persons in their communion, when pardon and reconciliation can be had on such easy terms? Indeed, it is surprising that all wicked men in the world are not Roman Catholics.

But besides these doctrines already mentioned, there are other points relative to repentance frequently taught in that church, and that without any check from those whom they call the head of the church. It will be necessary to show at least what some of these are, as well as their proper tendency.

7. Popish casuists and confessors maintain generally, *that a man is not bound presently to repent of his sins of which he is guilty*, unless it be *per accidens, by accident*, or in respect to some other obligation. Some time or other, they acknowledge, he is bound to repent; but to do it presently, upon the commission of the sin, there is no obligation on him by the divine law. If he manage his affairs so that his repentance be performed at all, it is enough, and there is no more required of him. Let us, however, hear their own expositors on this point.

The Council of Lateran, (cap. 21,) which first established auricular confession, obliges all persons to repent once a year at least, and go to confession, and that is at the solemn time of Easter. But this, the casuists say, is only a rule and law of the church, to which we are not strictly bound by the law of God. All that we are obliged to by the law of God is, to repent *in articulo mortis, in the article of death;* and as for the injunction of the church, it is sufficiently attended to by performing the outward ceremony of repentance, which consists in confession and coming to the sacrament. One of their famous doctors vouches this to be the doctrine of Pope Adrian and Cardinal Cajetan, and indeed to be the sense of all men. The Roman Catechism, referring to this canon of the Lateran Council, says: "It commands all the faithful to confess their sins at least once a year. If, however, we consult for our eternal interests, we shall certainly not neglect to have recourse to confession as often, at least, as we are in danger of death, or undertake to perform any act incompatible with the state of sin, such as to administer or receive the sacraments," p. 275. The time specified here is once a year, at the hour of death, or when about to engage in special religious exercises. But this is quite too strict for most, and therefore farther delays are supposed to be allowable.

Take the following from Peter Dens, whose Theology is the text-book in the Maynooth College, as well as several other theological schools among them: "How long may a person defer contrition after the commission of mortal sin, having given up the desire of committing sin? *Answer.* It is very difficult to determine the time, as it happens in other precepts of faith, hope, charity, &c., in which no time is expressed; and thus even similar precepts may be considered as sometimes more binding than at other times, as saith Steyart. We would say, however, with Wiggers, from Tanner, that a delay of one week or one month may be sufficiently long, that the obligation of beginning to repent may be manifest, when God, on the seventh day, enjoined a rest from all work."* Immediate repentance on the commission of crime is not at all insisted on, either by the Catechism or Dens; and as it respects *forsaking* and *being saved* from sin, they seem to have no just conception of their necessity. Indeed, the whole of the sacrament of penance, embracing absolution, contrition, confession, and penances, is a periodical remedy to provide for habitual sinners, who continue in sin till death, an entrance at last into heaven.

Bishop Jeremy Taylor, who collected with care the sentiment of their theologians on this topic, gives the following evidences from their own writers: "Scotus and his scholars say that a sinner is bound, namely, by the precept of the church, to repent on holy days, especially

* "Ad quantum tempus," &c.—*Tract. de Sacr. Pœnit.*, No. 61, p. 88.

the great ones. But this is thought too severe by Soto and Medina, who teach that a sinner is bound to repent but once a year, that is, against Easter. These doctors, indeed, do differ concerning the church sense, which, according to the best of them, is bad enough, full as bad as it is stated in the charge; but they agree in the worst part of it, namely, that though the church calls upon sinners to repent on holy days, or at Easter, yet that by the law of God they are not tied to do so much, but only to repent in the danger or article of death. This is the express doctrine taught in the Church of Rome by their famous Navar;* and for this he quotes Pope Adrian and Cardinal Cajetan, and finally affirms it to be *the sense of all men.* The same also is taught by Reginaldus,† saying, 'It is true, and the opinion of all men, that the time in which a sinner is bound, by the commandment of God, to be contrite for his sins, is the imminent article of natural or violent death.' We shall not need to aggravate this sad story by the addition of other words to the same purpose in a worse degree, such as those words are of the same Reginaldus: 'There is no precept that a sinner should not persevere in enmity against God. There is no negative precept forbidding such perseverance.' These are the words of this man, but the proper and necessary consequent of that which they all teach, and to which they must consent. For since it is certain that he who hath sinned against God and his conscience is in a state of enmity, we say he, therefore, ought to repent presently, because, until he hath repented, he is an enemy to God. This they confess, but they suppose it concludes nothing; for though they consider and confess this, yet they still say a man is not bound by God's law to repent till the article of death, do consequently say the same thing that Reginaldus does, and that a man is not bound to come out of that state of enmity till he be in those circumstances that it is very probable, if he does not then come out, he must stay in it for ever. It is something worse than this yet that Sotus says: 'Even to resolve to defer our repentance, and to refuse to repent for a certain time, is but a venial sin.'‡ But Medina says 'It is none at all.'"§

If it be replied, "that though God hath left it to sinners themselves to repent when they please, yet the church requires every man to repent once a year at least, so that by her laws no sinner can remain uninterrupted in a course of sin more than one year:" but there is a secret in this, which they themselves have been pleased to discover for the relief of tender consciences, namely, that the church ordains but the means, the exterior solemnity of it, and is satisfied if sinners obey her laws by a ritual repentance; but the holiness and the inward repentance, which in charity we would have supposed to have been designed by the law of festivals, "Non est id quod per præceptum de observatione festorum injungitur:" "is not that which is enjoined by the church in her law of holy days."‖ So that still sinners are left to the liberty which they say God gave them, that they might continue in

* Enchirid, c. 1, n. 31. † Praxis fori Pœnit., lib. v, c. 2, sec. 4, n. 23.

‡ Dom. a Soto in quart. sent. dict. 17, qu. 2, art. 6, concl. secunda.

§ "Non est dubium quin id licitum sit."—*Cod. de Pœnit.*, tract. 1, q. 6, p. 18, edit. Salmanitic., A. D. 1553. *Dissuasive*, ch. ii, sec. 1, p. 786: London, 1835.

‖ Reginald., lib. de Contrit., c. 2, cap. 4, as quoted by Bishop Taylor, Dissuasive, ch. ii, sec. 1, p. 787.

sin during life, except to attend to the ritual observance of the sacrament of penance, provided they are sure to repent at last. But what can give greater encouragement to continue in sin than this doctrine doth? The sinner may exclaim, "Though I am now at enmity with God, there is no law that binds me immediately to be reconciled to God, provided it be done before death." What can put a more effectual bar to a man's conversion than this doctrine does, if it be once believed?

We shall not trouble our readers with confuting this impious doctrine, because it carries along with it its own confutation. If it be answered, "that it is not the doctrine of their church, but of some private doctors;" we must inform them that if by the doctrine of their church they mean such things as are decreed in their councils, we remark, that but few things are decreed in their councils, such as articles of belief, and the manner of celebrating their sacraments. And if they will not be reproved for any thing but what we prove to be false in the articles of their faith merely, they take a liberty to say and do what they please, and to corrupt the world by their rules of conscience. But that this also is the doctrine of their church, their own teachers declare: that a man is not bound to repent as soon as the sin is committed, but at certain seasons; and then also to no more of it than the external or ritual part. So that if their church be injuriously charged, they themselves have done it. Besides, it is hard to suppose that the innumerable cases of conscience which a whole class of divines among them have made can be embraced in the decisions of councils. In these cases we are to consider *who are the teachers:* their gravest doctors, in the face of the sun, by authority of their superiors, in the public instruction of souls, in their allowed sermons, in their books licensed by a watchful and inquisitive authority, and licensed too after passing a rigid examination of critical censors appointed for the purpose, and that too by undergoing a thorough expurgation of offensive parts. These things cannot therefore be esteemed private opinions, unless they be the private opinions of them all. They are so far their doctrine, as what the scribes and Pharisees taught their disciples was Pharisaism, though the whole church of the Jews had not passed them into a law. So this is the Roman doctrine, though not the Roman law; and, what is still worse, it is their *general* practice, though there are some happy exceptions among them, who follow Scripture and conscience, in the place of false doctrine and the common practice of the members of their church. These remarks are now made, not only in reference to the point in hand, but also to many other instances which will be presented during the present discussion.

8. What they teach concerning the time of repentance is not more hurtful than what they teach concerning the *kind* of sins which call for repentance. Their distinction of sins into *mortal* and *venial* is sufficiently known, and, as they order the matter, it is productive of ruinous consequences. If by venial sins they mean nothing more than those daily frailties and infirmities that the good and virtuous are subject to, and against which they continually strive and do their utmost to overcome, we would have nothing serious to object. But what they mean by venial sins is a different thing. They teach that there is a whole class of sins which may claim pardon from God as of right; such as, if all of them in the world were put together, they would not

equal one mortal sin. They hold that, if we were ever so guilty of them, they cannot put us out of the favour of God; and that it is impossible that any man, on account of them, should perish eternally.

The natural consequence arising from this distinction of sins into mortal and venial is to make men perfectly careless of repenting as to one whole kind of sins; and these are such sins as we are most apt to fall into every day, and against which we ought more particularly to watch and fortify ourselves. By this doctrine men's consciences are perfectly at ease; though in a little time these venial sins, as they call them, grow to a vast number, and become a course of habitual sin, and what was a sin of infirmity at first, for want of repentance and striving against it, becomes as wilful and customary a sin as any of which the man is guilty.

9. The next thing on which we will remark is concerning contrition, when it is genuine and true; that is, a true, cordial sorrow for sin proceeding from true conviction, and attended with its proper fruits of forsaking in *act*, as well as desire, every sin. Now the Old and New Testaments, Christ and his apostles, and the Greek and Latin fathers, have taught that such repentance is sufficient to obtain pardon of sins through faith in Jesus Christ. Yet, *first*, the Church of Rome does not allow this repentance or contrition to be acceptable, or of any value, unless it be attended with a *desire*, or *determination* rather, to confess their sins to a priest; saying, that a man, by contrition, is not reconciled to God without their sacramental or ritual penance, in fact or design. And this is decreed by the Council of Trent, in the following contradictory and heretical declaration:—"Although this contrition is perfect in charity, and reconciles a man to God before the sacrament of penance is actually received, nevertheless the reconciliation is not to be ascribed to contrition without the desire of the sacrament, which was, in fact, included in it."* This sentence of the council is contradictory and heretical. The pardon of sin is first attributed to contrition, and then it is transferred to the sacrament of penance, or, in other words, to the power of the keys, or the absolution of the priest, who is God's vicegerent on earth. This decision of the council, too, is purely heretical; that is, it teaches a false doctrine, that is contrary to Scripture and the promises of the gospel. It is teaching for doctrines the commandments of men. It discourages the best repentance, and prefers repentance toward men before that which the Scripture calls repentance toward God, and faith in our Lord Jesus Christ.

But, *secondly*, the malignity of this doctrine, and its influence in producing an evil life, appear in the other corresponding part of this doctrine. For though contrition without sacramental confession will not reconcile us to God, yet attrition, or imperfect contrition, with the sacrament, will reconcile the sinner. Contrition without it will not; attrition with it will reconcile the sinner. Therefore, by this doctrine, which is expressly decreed at Trent, there is no necessity of contrition at all. Attrition is as good, to all intents and purposes of pardon; and a little repentance will prevail as well as the greatest, the imperfect as well as the perfect. The consequence is, that although God, working

* Sess. xiv, c. 4.

contrition in a penitent, hath not done his work for him without the priest's absolution, in desire at least, yet, if the priest do his part, he hath done the work for the penitent, though God hath not wrought in him that excellent grace of contrition.

CHAPTER XI.

SATISFACTION.

1. Explanation of satisfaction: 2. Their doctrine stated. The Council of Trent quoted. The Roman Catechism: 3. Meaning of the word penance, or repentance: 4. Their doctrine is *without foundation* in Scripture: 5. It is *contrary* to Scripture: 6. Satisfaction for sin by man involves many absurdities; (1.) It is impossible. Dr. Clarke quoted; (2.) It is foolish and impious; (3.) Bellarmine's argument considered; (4.) Faith only is required to justification; (5.) Christ is the propitiation for sin; (6.) In the Scripture *examples* of pardon, human satisfaction is omitted: 7. Their distinction between mortal and venial sins tends to immorality. Bishop Hay cited; (1.) Sins differ in magnitude; (2.) Yet all sin deserves damnation; (3.) No good man can indulge in sin: 8. Their distinction between mortal and venial sins leads to an unholy heart and a wicked life: 9. It is *absurd:* 10. It leads to endless *uncertainties* in determining cases of conscience: 11. It is worse when applied to *practice:* 12. It does away the great evil of sin: 13. It makes repentance and amendment of life imperfect and false: 14. It fosters a disposition to commit one whole kind of sins: 15. They teach that "one man may satisfy for another." Roman Catechism on this point. According to Scripture, no man can satisfy for himself. The mischievous results of the contrary. This shown by Bishop Taylor: 16. And that the opinion of one grave doctor can make an opinion *probable.* The doctrine of probability. Bishop Taylor quoted. Paschal cited, who presents the doctrines of the Jesuits on this topic: 17. Their penances form no adequate *restraints* or *checks* on sin. The *kinds* of penances used prove this. They absurdly make prayer a penance. Uselessness of most of their penances Dens cited: 18. Testimony of the fathers on this subject. The sense of Tertullian, Cyprian, Ambrose, and Augustine, on satisfaction. The apostolic fathers to be preferred to them. Clement cited; Jerome quoted; Isidore; Augustine. Second Council of Chalons in 813. Some Roman Catholics acknowledge that penances in their church are different from those mentioned in the primitive church. Du Pin cited. Dens cited.

1. THE next corruption with which we charge the Church of Rome in respect to repentance is their doctrine of satisfaction, which makes one of the three parts of their sacrament of penance. Both they and we agree that God, in his infinite wisdom, thought fit not to pardon the sins of mankind without a vicarious sacrifice; that our Lord Jesus Christ became that sacrifice, in consequence of which God is willing to pardon sin; and that to all true penitents the merits of this sacrifice shall be available for their everlasting salvation. So far we are agreed; but here we begin to differ. We say that, according to the doctrines of the Scriptures, whenever the guilt of sin is remitted, the punishment is remitted also. They say that, when the eternal punishment of sin is remitted, the person must satisfy the justice of God for the temporal punishment, either by doing voluntary or enjoined acts of penance, by obtaining indulgences, or undergoing the penalty in purgatory. But to state their doctrines fully, we shall, as usual, quote their own standards.

2. The Council of Trent, in her fourteenth session and eighth chapter, on the *Necessity* and *Fruit* of satisfaction, declares, that "the sinner that offence is never forgiven by the Lord, without a remission

of the whole punishment, is altogether false, and contrary to the word of God." "It is agreeable to the divine goodness that our sins should not be forgiven without satisfaction." "These satisfactory penances tend powerfully to preserve and restrain penitents from sin." "When, in making satisfaction, we suffer for our sins, we are conformed to Christ Jesus, who has satisfied for our offences, and from whom is all our sufficiency." "Our satisfaction which we make for our offences is not otherwise to be regarded than as being through Christ Jesus; so that man has nothing to glory in, but all our glorying is in Christ, in whom we live, in whom we merit, in whom we make satisfaction, bringing forth fruits worthy of penance, which from him derive their value, by him are offered to the Father, and through him are accepted by the Father." And finally, at the conclusion of the chapter, the council says: "Nor has any Catholic ever supposed that the efficacy of the merit and satisfaction of our Lord Jesus Christ is obscured, or in the least degree diminished, by these our works of satisfaction." In the ninth chapter the council declares: "We are able to make satisfaction to God the Father through Christ Jesus, not only by punishments voluntarily endured by us as chastisements for sin, or imposed at the pleasure of the priest according to the degree of the offence, but also by temporal pains inflicted by God himself, and by us patiently borne." But to present this point in a still clearer view, we give the canons ordained by the council on this topic.

"*Canon* 12. Whoever shall affirm that the entire punishment is always remitted by God, together with the guilt, and that therefore penitents need no other satisfaction than faith, whereby they apprehend Christ, who has made satisfaction for them; let him be accursed.

"13. Whoever shall affirm that we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty is concerned, either by punishments inflicted on us by him, and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety, and therefore that the best penance is only a new life; let him be accursed.

"14. Whoever shall affirm that the satisfactions by which penitents redeem their sins through Jesus Christ are no part of the service of God, but, on the contrary, human traditions which obscure the doctrine of grace and the true worship of God, and the benefits of the death of Christ; let him be accursed.

"15. Whoever shall affirm that the keys are given to the church to loose only, and not also to bind; and that therefore, when priests impose punishments on those who confess, they act in opposition to the design of the keys, and against the institution of Christ; and that it is a fiction that, by virtue of the keys, when the eternal punishment is taken away, the temporal punishment remains to be endured; let him be accursed."*

* "*Canon* 12. Si quis dixerit, totam pœnam simul cum culpa remitti semper à Deo, satisfactionemque pœnitentium non esse aliam quam fidem, quâ apprehendunt Christum pro eis satisfecisse; anathema sit.

"13. Si quis dixerit, pro peccatis, quoad pœnam temporalem, minimè Deo per Christi merita satisfieri pœnis ab eo inflictis, et patienter toleratis, vel à sacerdote injunctis, sed neque sponte susceptis, ut jejuniis, orationibus, eleemosynis, vel aliis

The following views of satisfaction are from the Roman Catechism: "Satisfaction is the full payment of a debt," p. 265. They also call it "the compensation made by man to God, by doing something in atonement for the sins which he has committed." Speaking of the satisfaction of Christ, the authors of the Catechism say: "The first degree of satisfaction, and that which stands pre-eminently above all the rest, is that by which whatever is due by us to God, on account of our sins, is paid abundantly. It gives to man's actions merit before God; without it they could avail him nothing to eternal life," p. 266. Treating on the grace of Christ, the Catechism says: "This grace always precedes, accompanies, and follows our good works; without it we can have no merit, nor can we at all satisfy God," p. 270. Of penance performed by a penitent, the Catechism says, that "it makes satisfaction to God for the sins which he has committed, and this is an act of justice toward God," p. 238. They call penance "a compensation for offences," p. 245; they call contrition "a desire of atoning for past transgressions," p. 246; they declare contrition must be accompanied with "a desire of confessing and satisfying for our sins," p. 250. Of afflictions they say: "Afflictions coming from the hand of God, if borne with patience, are an abundant source of satisfaction and of merit," p. 272. The Catechism also says: "His (Christ's) passion imparts to our good actions the twofold quality of meriting the rewards of eternal life, so that a cup of cold water given in his name shall not be without its reward, and also of satisfying for our sins," p. 270.

Thus, by voluntary suffering, or by the temporal punishments that God sends, satisfaction is made by us for the temporal punishment which they say is due to sins. But they seem to have found out a much easier way than this; for according to them there is left to the church a stock of merits, composed of such of the merits of Jesus Christ as were more than enough to satisfy for the eternal punishment of the sins of men, and of the merits of all the saints that were more than necessary to satisfy for themselves. This stock may be dispensed out to particular persons, as the governor of the church, the vicar of Christ, with the assistance of the inferior clergy, shall think best. And there are two ways by which the benefits of these merits may be conferred upon us, viz., by *indulgences*, and procuring masses for us after we are dead. And in proportion to the masses and indulgences purchased, our punishment is either taken away, lessened, or mitigated.* But the doctrines of purgatory and indulgences will require separate articles; therefore, for the present, that part of penance called *satisfaction* will now occupy our attention.

etiam pietatis operibus, atque ideò optimam pœnitentiam esse tantùm novam vitam; anathema sit.

"14. Si quis dixerit, satisfactiones, quibus pœnitentes per Christum Jesum peccata redimunt, non esse cultus Dei, sed traditiones hominum, doctrinam de gratiâ, et verum Dei cultum, atque ipsum beneficium mortis Christi obscurantes; anathema sit.

"15. Si quis dixerit, claves ecclesiæ esse datas tantùm ad solvendum, non etiam ad ligandum; et propterea sacerdotes, dum imponunt pœnas confitentibus, agere contra finem clavium, et contra institutionem Christi; et fictionem esse, quòd virtute clavium, sublatâ pœnâ æternâ, pœna temporalis pleraumque exsolvenda remaneat; anathema sit."—*Concil. Trident.*, sess. xiv.

* See *Sincere Christian*, vol. ii, pp. 104–106.

3. The first thing to which the notice of the reader is called, is some remarks on the use of the word *penance*, or *do penance*, as translations of the Greek word μετανοια, *repentance*, and μετανοειτε, *repent*. Romanists consider the Latin word *pœnitentia*, coming from *pœna*, *punishment*, as always conveying the idea of *penal* or *satisfactory* punishments. But this term is not an exact rendering of the Greek word, which is derived from μετα, implying *change*, and νους, *the mind*, and therefore signifies a mental or spiritual change. And consequently such a change has little to do with bodily austerities. There were, however, two Greek words employed to designate repentance, the one μεταμελεια, signifying grief, sorrow, repentance, and the other the word mentioned above. These words are frequently used promiscuously; but when a difference was made, μετανοια was the better word to express true repentance. The Latins also had two words, *pœnitentia* and *resipiscentia*; the latter being derived from *re*, *again*, and *sapere*, *to be wise*. It is indifferent which is used, provided they were taken in a sober sense. *Pœnitentia* is used by the old Latin translation, and is most tenaciously retained by all who make the very life of repentance to consist in corporeal austerities, which, by way of eminence, they call *penances*.

Besides, the Latin, *agite pœnitentiam*, is not so properly translated, *do penance*, as it would be by simply rendering it, *repent*. And to render the Greek word μετανοια by *penance* is a perversion of its true meaning. John the Baptist preached, *Repent*, &c.; not, as the Rhemists have it, *Do penance;* because the people practised according to what he preached; as in the following exhortation, *Bring forth fruit worthy*, or *meet*, *for repentance*. Outward penal acts, then, are the fruits of repentance; they are not repentance itself. Again: *Repent and be baptized*, (Acts ii, 38,) not, *Do penance and be baptized:* for, 1. They were baptized the same day, and what time was there for doing penance? 2. Romanists make penance a sacrament, to be received after baptism; how, therefore, could they do penance before they had received baptism, the first sacrament? In short, no translation, can be more absurd and unhappy than that adopted by the Roman Catholics; and nothing but a false doctrine, and a great disregard for Scripture, could ever have induced them to have recourse to such an unphilological rendering. But we have far more serious objections to their doctrine of satisfaction than a mere mistranslation, though it is one of the grossest departures from sober translation which the errors of men have produced.

4. Their doctrine is, according to the reason of things, absurd and without foundation in Scripture. Forgiveness of the guilt of sin implies, in the very nature of it, exemption of the punishment, otherwise it is not forgiveness. We allow that good men, after they have truly repented of their sins, and God hath forgiven them, may, notwithstanding, be afterward severely visited by God in this life. They may fall into many afflictions and calamities; but these are not properly punishments for sins already pardoned, but are sent on them for other reasons. They are the natural result of the constitution of things here below, and God makes use of them as chastisements or trials to pious persons. They are inflicted, not as punishments, but as mercies and gracious correctives; not the effects of God's justice, but of his kind-

ness. It is intended thereby that something amiss may be reformed, or that their faith and patience, and other virtues, should be exercised, both to their own trial and comfort, and the benefit of others which are about them. These are the disciplinary visitations with which God corrects his children, but not punishments, properly so called. This distinction will solve all those texts of Scripture that are brought by the Romanists in favour of this doctrine of satisfaction or meritorious sufferings.

5. The doctrine of human satisfaction is without foundation in Scripture, and is expressly against Scripture.

Our Saviour taught us to pray, "Forgive us our debts, (i. e., sins,) as we forgive our debtors." But can any man be said to forgive a debt to another, and yet at the same time require the payment of it, either in whole or in part? Either, therefore, there is no punishment exacted after forgiveness, or our Saviour commands us to pray for what God will never grant.

Forgiveness is represented in Scripture as *of grace*, as free and gratuitous, and as a pure effect of God's undeserved favour and goodness. "Being freely justified by his GRACE, through the redemption which is in Jesus," Rom. iii, 24. And this justification by grace is incompatible with pardon by works; for "if it be by works, it is no more of grace," Rom. xi, 6. But how can this accord with the popish doctrine of forgiveness, which supposes that we cannot be absolved from the punishment of our sins till we shall have paid, hereafter, the uttermost farthing for which we are accountable?

So far is God from exacting punishment after forgiveness, that he expressly declares to the contrary. "I will forgive their sins, and remember their iniquities no more," Jer. xxxi, 34. "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions which he hath committed shall not be mentioned to him," Ezek. xviii, 21, 22. Now if God does not mention or remember their sins, there is no fear that he will punish them afterward; and that the sinner, to prevent punishment, must make a complete satisfaction to the divine justice, either by himself or others.

The prophet Isaiah saith: "The chastisement of our peace was upon him," liii, 5. "He hath reconciled us in the body of his flesh, to make us unblamable," &c., Col. i, 21, 22. Again: "He hath borne our infirmities," Isa. liii, 5. "He hath delivered us from the curse of the law," Gal. iii, 13. Here Christ is represented as bearing our *infirmities*, which certainly refers to temporal sufferings.

Besides, the popish distinction between temporal and eternal punishments is unscriptural, and therefore we have no authority to make such distinctions, and form, on this unscriptural distinction, a variety of doctrines, duties, and ceremonies, which go to pervert the gospel of Christ, as the Romanists have certainly done.

But to prove the utter fallacy of human merit and satisfaction, as appeasing the justice of God, the satisfaction made by Jesus Christ, by his sufferings and death, is declared to be so absolutely *perfect* and *complete* as to effect the complete salvation of all who believe and obey the gospel. "By him all that believe are justified from all things from

which they could not be justified by the law of Moses," Acts xiii, 39. "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy, and unblamable, and unreprovable in his sight," Col. i, 21, 22. Such is the high privilege of those who are reconciled to God through Christ, that nothing stands marked against them. "There is no condemnation to them who are in Christ Jesus," Rom. viii, 1.

No man who understands the nature and design of Christ's sufferings can believe that God still required something in the way of suffering by sinners themselves, in order to satisfy his justice. The doctrine is one belonging to heathenism, and belongs not to the Christian system. It has its origin in false notions of the character of God, such as prevail among all heathen, and such as have corrupted the true religion. This notion, however, is interwoven with the very essence of popery. Without her confession and satisfaction to divine justice, by stripes or by money, the Church of Rome would be as destitute as the poor idolater Micah, who exclaimed, "You have taken away my gods, and what have I more?"

6. Satisfaction for sin by human beings presents various inconsistencies and absurdities, some of which we may now present to our readers.

(1.) Satisfaction to the justice of God by the *merit of good works*, or *penal sufferings*, is absurd in the highest degree. Nothing which has reached us in any author, or which we could furnish from our own stock of argument, will be as convincing as what Dr. Adam Clarke says on human merit and suffering in his admirable sermon on salvation by faith. After stating that the law of man, as he was created, was the law of love, which he was to observe as the *rule of life;* that it admitted of no deviation, but required a full, perfect, and universal obedience, performed with all the powers of soul and body, our author proceeds as follows:—

"Let it be observed, also, that no being is capable of fulfilling such a law, unless its nature be entirely pure and holy: the slightest degree of moral imperfection, the smallest irregularity of passions or appetites, would taint the required sacrifice, and mar and ruin the service. As man came pure and perfect out of the hands of his Creator, he was capable of observing this law; to him, in this state, there was nothing *difficult*, nothing *grievous*. He was made *under* this law; and he was made *equal* to it in all its requisitions and demands. Obedience to this was his *duty;* and we may add, it must have been his *delight;* and that in which his happiness consisted; for no superior state of blessedness can be conceived; for he who *loves God with all his powers*, and *serves him with all his energies*, must be unutterably happy.

"But does it follow that man, in this pure and perfect state, fulfilling at all times the sublime duty required by this law, could merit an eternal glory by his obedience? No. For he is the *creature* of God, his powers belong to his *Maker:* he *owes* him all the services he can perform; and, when he has acted up to the utmost limits of his exalted nature, in obedience to this most pure and holy law, it will appear that he can make no *demand* on divine justice for *remuneration;* he is, as it respects God, *an unprofitable servant;* he has only *done his duty*, and

he has nothing to *claim*. In these circumstances, was not only *man* in *paradise*, but also every *angel* and *archangel* of God. Throughout eternity, no created being, however pure, holy, submissive, and obedient, can have any *demands* on its Creator. From him its being was originally derived, and by him that being is sustained; to him, therefore, by right it belongs; and whatever he has made it capable of, he has a right to *demand*. As well might the *cause* be supposed to be a *debtor* to the *effect* produced by it, as the *Creator*, in any circumstances, be a *debtor* to the *creature*.

"To *merit* salvation, is to give an *equivalent* for eternal glory; for if a man can be saved by his works, his claim is on divine *justice;* and if justice make a *commutation* of eternal glory for obedience, then this obedience must be in merit equal to that glory. Justice demands what is *due;* it can require no more; it will take no less. Man's obedience, therefore, performed in *time*, which, however long, is only a moment when compared to eternity, must be considered, on this doctrine, *equal in worth* to the *endless* and *utmost beatification* which God can confer on an intelligent being, which is absurd. Therefore, no being by obedience in *time* can merit an *eternal* glory.

"Again: to *merit* any thing from God, we must act as beings *independent* of him, and give him that on which he has no *legal claim:* for as we cannot purchase one part of a man's property by giving him another part of his own property, so we cannot purchase from God any thing that is his *own*, by that to which he has not an *equal claim*. To merit glory, therefore, a man must not only act *independently of God*, but also with *powers* and *energies* of which God is neither author nor supporter; for the powers which he has created, and which he upholds, are already his *own;* and to their utmost use and service he has an *indefeasible right*. Now man is a *derived* and *dependant* creature; has nothing but what he has *received;* cannot even *live* without the supporting energy of God; and can return him nothing that is *not his own;* and therefore can merit nothing. On this ground, also, the doctrine of *salvation by the merit of works* is demonstrably both impossible and absurd.

"Once more: to perform acts *infinitely meritorious*, man must have *powers* commensurate to such acts: to *merit infinitely*, requires *infinite merit* in the acts; and infinite merit in the *acts* requires *unlimited powers* in the *agent;* for no being of limited and finite powers can perform acts of infinite worth; but man, in his best estate, is a being of limited powers, wholly dependant, even for these, on the energy of another; consequently, cannot perform acts of infinite worth; and, therefore, can in no way whatever merit, by his obedience or his works, that infinite and eternal weight of glory of which the Scriptures speak. On the ground, therefore, of the dependant and limited powers of man, the doctrine of final glorification by the merit of works is self-contradictory, impossible, and absurd.

"All the preceding reasoning is founded on the supposition that man *is* in a *state of purity;* having *never fallen from original righteousness*, and *never sinned* against his Creator: and even in those circumstances we find that his pure and spotless obedience cannot purchase an endless glory.

"But we must now consider him in his *present* circumstances;

fallen from God; destitute of that image of God, righteousness and true holiness, in which he was created; and deeply guilty through innumerable transgressions. To him, in this state, the question, 'What must I do to be saved?' is of infinite importance: as through his *sinfulness* he is unfit for heaven; and, through his *guilt*, exposed to the bitter pains of an eternal death.

"In *his* mouth the question resolves itself into several: 1. How shall I be delivered from the *power of sin*, that it may no longer have *dominion* over me? 2. How shall I be delivered from the *guilt of sin*, that it may no longer *oppress* my tortured *conscience?* 3. How shall I be delivered from the *pollution of sin*, and be prepared for, and entitled to, everlasting glory?

"Will any man say to this alarmed and despairing sinner, 'Thou must purchase thy pardon, and the kingdom of heaven, by a life of righteousness: God requires obedience to his law; and that, joined to sincere repentance, will induce him to forgive thy iniquities, and admit thee at last to his eternal glory?' Of what avail are such sayings? Can this satisfy his soul, or quiet the clamours of his tormenting conscience? He feels himself incapable of any good: his inward parts are very wickedness; and though he can *will* that which is right, yet how to perform it he finds not. Can even *fond hope* lay comfortable hold on such directions as these? But, as this question is too important to admit of hasty and unauthorized conclusions, we must examine the ground of the hope which is held out on these terms.

"Though man's *state* has *changed*, his *duty* is not *changed;* he is still under the *same law;* it is as much his duty *now* to 'love God with all his heart, soul, mind, and strength,' as it was the first moment he came out of the hands of his Creator. What *was* his *duty then*, must be his duty *through* the whole course of his being. To fulfil this original law required a pure and holy soul, untainted by sin, and unbiased by iniquity. But, instead of a heart filled with holiness and love, he has now that *carnal mind which is enmity to God;* a mind that is *not subject to the law of God, neither indeed can be.* To him, therefore, this obedience is utterly impossible; he cannot cleanse his own infected nature; and he cannot undo the criminal acts which he has already committed; and having broken the divine law, the wrath of God abideth on him. We have already proved that the most pure and perfect obedience cannot purchase *glory;* and the same arguments will prove that the most perfect obedience cannot purchase *pardon.* Man owes every moment of his existence, and the full and constant exercise of all his powers, unto God. Could he even now live as pure and as perfect as an *archangel*, this would be no more than his *duty;* and, in point of *duty*, it would only be available for the *time* in which it was done; for, as every creature owes to its Creator the *utmost service* it can possibly perform through every moment of its being, therefore this obedience does not merit any thing in reference to the *future:* and if it have sinned, cannot atone for the *past;* the time in which it has sinned must stand as an eternal blank, in which all its obedience was *due*, and in which none was *performed.* The nonperformance of its duty is such a high degree of criminality as to obliterate its title to the divine protection, support, and happiness; and the sins which it has

committed, instead of obedience, have exposed it to all the penalties of the laws which it has broken.

"It appears, therefore, that even granting this fallen creature could live, from the present, a life of unspotted holiness; yet this could be considered in no other light than merely the obedience due to the Creator, and could have no tendency to blot out *past* transgressions. There is, therefore, no hope to any sinner from the doctrine of justification or *salvation* by *works*. And, taken in any point of view, it is demonstrable that no obedience to God, even from the most perfect creature, can merit any thing; and that *works of merit*, and works of *supererogation*, are equally impossible and absurd: none can do *more* than he *ought;* and none, by doing his *duty*, can have claims upon his Maker."

On the merit of *sufferings*, their capability to atone for sin, and their tendency to purify the soul, the same author, in the same sermon quoted above, speaks as follows:—

"I presume it will be taken for granted that there was no *suffering* in the world previously to the introduction of *sin:* suffering is an imperfection in nature; and a creature in a state of suffering is imperfect, because a miserable creature. If an intelligent creature be found in a state of suffering, and of suffering evidently proceeding from the abuse of its powers, it necessarily supposes that such creature has offended God, and that its sufferings are the consequence of its offence, whether springing immediately from the crime itself, or whether inflicted by divine justice, as a punishment for that crime. As sufferings in the animal being are the consequence of *derangement* or *disease* in the bodily organs, they argue a state of *mortality;* and experience shows that they are the predisposing causes of death and dissolution. Derangement and disease, by which the regular performance of natural functions is prevented, and the destruction of those functions ultimately effected, never could have existed in animal beings, as they proceeded from the hand of an all-perfect and intelligent Creator. They are, therefore, something that has taken place *since* creation; and are demonstrably contrary to the *order*, *perfection*, and *harmony* of that creation; and consequently did not spring from God. As it would be unkind, if not unjust, to bring innumerable multitudes of innocent beings into a state of suffering or wretchedness; hence the sufferings that are in the world must have arisen from the offences of the sufferers. Now, if *sin* have *produced suffering*, is it possible that *suffering* can *destroy sin?* We may answer this question by asking another: Is it possible that the *stream* produced from a fountain can *destroy* the *fountain* from which it springs? Or is it possible that any *effect* can destroy the *cause* of which it is an effect? Reason has already decided these questions in the *negative*. Ergo, *suffering*, which is the *effect* of sin, cannot possibly destroy that sin of which it is the effect. To suppose the contrary, is to suppose the grossest absurdity that can possibly disgrace the understanding of man.

"Whether these sufferings be such as spring necessarily out of the present constitution of nature, and the morbid alterations to which the constitution of the human body is liable from morbidly *increased* or *decreased* action; or whether they spring, in part, from a *voluntary* assumption of a greater share of natural evil than ordinarily falls to the lot of the individual, the case is not altered; still they are the *offspring*

and *fruit of sin*; and, *as* its *effects*, they cannot destroy the *cause* that gave them birth.

"It is essential, in the nature of all effects, to depend on their causes: they have neither *being* nor *operation* but what they derive from those causes; and, in respect to their causes, they are absolutely *passive*. The *cause* may exist without the *effect*; but the *effect* cannot subsist without the *cause*: to act against its cause is impossible, because it has no independent being nor operation; by it, therefore, the being or state of the cause can never be affected. Just so sufferings, whether *voluntary* or *involuntary*, cannot affect the *being* or nature of *sin*, from which they proceed. And could we for a moment entertain the absurdity, that they could *atone* for, *correct*, or *destroy* the *cause* that gave them being, then we must conceive an effect, wholly dependant on its cause for its being, rise up against that cause, destroy it, and yet still continue to be an *effect*, when its cause is no more! The sun, at a particular angle, by shining against a pyramid, projects a shadow according to that angle and the height of the pyramid. The *shadow*, therefore, is the *effect* of the *interception* of the sun's *rays*, by the mass of the pyramid. Can any man suppose that this *shadow* would continue well defined and discernible, though the pyramid were annihilated and the sun extinct? No. For the *effect* would necessarily *perish* with its *cause*. So sin and suffering; the latter springs from the former; sin cannot destroy suffering, which is its necessary effect; and suffering cannot destroy sin, which is its producing cause: ergo, salvation by *suffering* is absurd, contradictory, and impossible."

From the foregoing it must appear manifest that works of *supererogation*, or works done beyond what God requires, are impossible. Yet Romanists maintain strongly the existence of such works; and that a man may not only have a stock of extra meritorious works, so as to have enough for himself, but also to spare; and these extra supplies, collected from all quarters and every age, the Church of Rome professes to have in store, and from this repository to dispense them to those who have few or none. The following article, adopted substantially by all Protestants, presents this in a proper light, and justly pronounces such claims of merit as arrogant and impious:—

"Voluntary works, besides, over, and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants."

(2.) There is the utmost folly and impiety in supposing that a human being who is himself sinful and of limited powers, could satisfy divine justice for sin. Thus the perfect holiness of Christ was *necessary* to his making satisfaction for sin. Had he had any sin of his own, all that he suffered would have been due to divine justice on his own account. "Such a high priest became [was necessary for] us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, [under the law,] to offer up sacrifice first for his own sins, and then for the people's," Heb. vii, 26, 27. His sacrifice satisfied divine justice, because

it was a sacrifice *without spot*. How preposterous is it then to claim merit for the doings or sufferings of sinful, though regenerated men, who still need the atoning blood of Christ to purge and preserve them from sin!

They say, "that their merits are derived from the merits of Christ, and receive all their value from his." Though they say so, yet, according to their system, something is done *meritoriously* by the sinner. If they believe that Christ's merits have rescued them from eternal punishment, they also believe that by their own merits the *guilt* of sin is effaced, and *satisfaction* is made for temporal punishment. To say that the efficacy of human works is derived from Christ is nothing to the purpose; it is maintained that they are *meritorious*, and thus, according to their own scheme, salvation cannot be wholly of grace, nor wholly by Christ, nor by sanctification of the Spirit.

Their authors constantly quote the corrections and judgments which befell David and the Israelites, as instances in which the temporal punishments were inflicted when the eternal were remitted. It is confessed that forgiveness of sins may be enjoyed, while the effects and consequences of sin are to be endured, to a certain extent, even to the end of life, as all suffering is the effect of sin. These afflictions are the *chastening* of the Lord, and designed for our instruction and purification through the Spirit. But this is very different from viewing them as a *compensation* or *satisfaction* to the justice of God in order to atone for our offences.

(3.) Bellarmine argues thus: "If good works may merit eternal life, much more may they avert temporal punishment. But the first is true. Matt. x, 8. The kingdom of God is called *wages*, *reward*. So it is a reward justly given to men's deserts. Therefore good works may much more redeem temporal punishments."* We utterly deny that heaven can be merited by good works. St. Paul having first said, "The wages of sin is death," adds farther, "but the gift of God is eternal life," Rom. vi, 23. He calls eternal life *a gift*, and not wages.

(4.) Our Lord required nothing of the woman taken in adultery but *faith*: "Go, sin no more; thy faith hath saved thee," John viii, 11. Therefore no satisfaction for sin is required by Scripture. Indeed, there is no other means to receive pardon but faith. See Romans iii, 22, 25, 26; Eph. ii, 8, 9.

(5.) Christ is the propitiation or satisfaction for the sins of the whole world, 1 John ii, 2; John i, 29; 1 Pet. ii, 24. Therefore Christ's redemption completely redeems us, consequently there is no other satisfaction.

(6.) The *examples* of pardon furnished by Scripture omit satisfaction as any condition of pardon. The publican, upon his repentance, was pardoned, and no satisfaction was required. So also Peter was forgiven without satisfaction. In like manner the man sick of the palsy. The same uniform course is to be seen in the other examples furnished by Scripture.

7. The distinction which Roman Catholics make respecting sins, by calling some mortal and others venial, tends to immorality and laxity of life.

The following view of mortal and venial sins is from the Sincere

* Bellar., c. 8, lib. 4, de Pœnitent.

Christian, pp. 258, 275: "What is mortal sin? *Ans.* Mortal sin is a grievous transgression of the law. What are the effects of mortal sin? *Ans.* It banishes the grace of God from our souls, renders us hateful and abominable in the sight of God, and worthy of eternal punishment." . . . "What is venial sin? *Ans.* It is a smaller transgression of the law, a more pardonable offence, which, though it does not kill the soul, as mortal sin does, nor deserve eternal punishment, yet it obscures the beauty of the soul before God, and displeases him, and deserves a temporal chastisement. The malignity of mortal sin is such, that it banishes the grace of God entirely from the soul, and makes it positively ugly and loathsome in his sight; whereas venial sin does not banish the grace of God away from the soul, but it obscures its lustre, diminishes its splendour, and stains its brightness. It does not make the soul positively hateful to God, but it makes her less pure, less holy, less beautiful, and consequently less agreeable in his sight." . . . "Venial sins in general are divided into two kinds: (1.) Such as arise from human frailty, surprise, or inadvertency, and from objects to which the person has no inordinate attachment. (2.) Such as a person commits willingly or deliberately, or out of an ill custom, which he is at no pains to amend, or with affection to a sinful object." Our author considers *petty theft* a venial sin, p. 281.

(1.) Now though no sin be so venial or trivial, as the Romanists teach, so as neither to offend God nor deserve damnation in its own nature, and so only subject them to temporal punishment; yet all sober Protestants disallow a stoical parity or equality of sins, and hold that some sins are greater, other sins are less, though the least sin is offensive to God and deserves damnation.

That sins differ in magnitude is clear from Scripture. Our Lord declared the sin of Judas to be greater than that of Pilate. The same appears in the case of the servant who knew the will of his master and did it not. The difference appears in the several condemnations of the degrees and expressions of anger in the instances of calling men Raca, *vain*, or μωρε, *fool*. The distinction appears in our Lord's comparing some sins to gnats and others to camels; in his mentioning the *many stripes;* and in the *greater condemnation* spoken of by James. Thus, to rob a church is a greater sin than to rob a thief; to strike a father is a higher impiety than to resist a tutor. As every lie is a sin against truth, so every sin is a disobedience and departure from the rule. But some lies are more against charity, or justice, or religion, than others are, and so are greater; but against truth they are all equally opposed, and so are all lies contrary to the commandment.

(2.) In opposition to the Roman Catholic view of venial sins, we maintain that, instead of being of such a trivial nature, all sins are punishable as God pleases, even with everlasting perdition, as will appear from the following considerations.

1. Every sin is directly against God's law, and therefore is deadly and damnable in the account of divine justice. For though sins may be divided into greater and less, yet their proportion to punishment is not varied by temporal and eternal, but by greater and less punishments.

2. The law of God never threatens, nor does the justice of God inflict punishment, on any except transgressors of God's laws: but the

smallest offences are not only threatened, but may be punished with death; therefore they are transgressions of the divine law.

3. Every sin, even the smallest, is against *charity*, which is the end of the commandment.

4. When God appointed expiatory sacrifices for sins, though there was enough to show there is difference in the degrees of sin, yet because "without the shedding of blood there was no remission," all sins rendered the transgressor guilty and liable to punishment. "For cursed is he that continues not in all things written in the law to do them." There were no venial sins by virtue of that covenant; for there was no remission; and without the death of Christ there could be none. Since, therefore, any sin is venial or pardonable, it is only owing to the death of Christ and the grace of God. And since, through the death of Christ, God pardons all upon the condition of faith and repentance, and pardons none otherwise; it follows that, though sins differ in degree, they differ not in their essential character. The man that commits any sin dies, if he repents not; and he that does repent timely and effectually, dies for none. "The wages of sin is death;" of sin indefinitely, and therefore of all sin.

(3.) No good man can indulge in any sin, however small. All sins are estimated according to our affections; and if a man loves any sin, it becomes destructive to his soul. No man can love sin and love God at the same time. If a man about to commit a sin inquires whether it is venial or not, that sin cannot be trivial; for what is done by choice and affection cannot be of small moment where transgression or obedience is concerned. Besides, such a person, in this inquiry, asks leave to sin against God, and shows by his conduct that he would sin more, provided he could do it with impunity.

8. The distinction between mortal and venial sins, as taught by the Church of Rome, is a great cause of an unholy heart and wickedness of life.

Although we do, with the ancient doctors, admit of distinctions in sins as *graviora* et *leviora*, *heavier* and *lighter;* yet we teach, that in their own nature, and in the rigour of divine justice, every sin is damnable and deserves God's anger, and that in the unregenerate they are so accounted; yet, by divine mercy, the smaller sins, which come by surprise, by invincible ignorance, inadvertency, or unavoidable infirmity, shall not be imputed to those who love God and delight not in any sin, but use caution and prayers, watchfulness and remedies against them.

But the Church of Rome teaches that there is a whole *kind* of sins, which are *venial* or *pardonable* in their own nature; such, which if all of them in the world were put together, would not equal one mortal sin, nor destroy charity, nor deprive us of the favour of God; such, for which no man can perish, and for which the atonement of Christ is not needed; and yet such as may be done *deliberately*, with *affection* for the sin, out of an *unresisted evil custom*, &c., and which prepares for and leads to mortal sin. And though Christ said, "Of every idle word a man shall speak he shall give account at the day of judgment;" and, "By your words ye shall be justified, and by your words ye shall be condemned:" Bellarmine expressly affirms,* "It is not intelligible how

* As quoted by Bishop Taylor, Diss., c. ii, sec. 5.

an idle word should, in its own nature, be worthy of the eternal wrath of God and eternal flames." Many such rash and unscriptural declarations are spoken by Roman doctors on this question, which we do not desire to aggravate, as the main question is acknowledged by them all.

Now we appeal to the reason and conscience of all men, whether this doctrine of sins, as venial or pardonable in their own nature, be not greatly injurious to a holy life, when it is plain this gives rest to men's consciences for one whole kind of sins. And these sins are such as are of most frequent occurrence, to which we are most prone and liable, for which, too, we are the least excusable, which are left undefined, too, by their best divines, and constantly change from being venial to be mortal. Such a distinction must inevitably prevent the Christian from growing in grace, and hinder "the destroying of the whole body of sin." And, in short, "despising little things, they perish by little." A few observations on this topic will fully make out what we here maintain.

9. Their *definition* of venial sins is *absurd*. They represent one class of these sins as done "willingly and deliberately, out of an ill custom which he is at no pains to amend, or with affection to a sinful object;" that "they are very great and pernicious evils;"* and yet such sins do not deprive men of the love and grace of God, or render them liable to eternal punishment. There is a palpable contradiction in their very definition of venial sins. Most of the Roman doctors make sins venial; 1. On account of the imperfection of the agent, as when a thing is done ignorantly, or by surprise or inadvertently: 2. Or by the smallness of the matter; as if a man steals a cent, or eats a little too greedily at his meal, or lies in bed too long in the morning: 3. Or a sin is venial in its whole kind, such as idle words or the like: 4. Or they are venial as mentioned above. But these three last kinds of sins will be very difficult to reconcile with veniality.

10. The distinction of sins into mortal and venial leads to endless *uncertainty* in determining cases of conscience. For supposing the distinction to be believed, it is impossible to assign proper limits and measures to the several kinds. Between the least mortal and the greatest venial sins no man is able with certainty to distinguish; and therefore men call what they please venial. For in innumerable cases of conscience it is oftener inquired whether a thing be venial or mortal, or whether it be lawful or unlawful. There is the utmost uncertainty in what their casuists and most learned doctors say respecting mortal and venial sins. Indeed, they have no certain rule or standard by which to be guided in pronouncing what is and what is not mortal. Of this there needs no greater proof than to read their little summaries made by their leading guides; where one says such a thing is mortal, and two say it is not. Now, as purgatory is to hell, so venial is to sin. Men fear not hell, because the main thing is secured at last. Many will rather choose purgatory than suffer here an inconsiderable penance, or do those little services which themselves think will prevent it. So they choose venial sins, and enjoy the pleasures of trifles, and they love them so well, that rather than quit them they will suffer the pains of a temporary hell. If men will give themselves liberty as long as they are alive to commit one whole kind of sins, and hope to wash

* Sincere Christian, p. 275.

it out after death by works of charity and repentance which they refused to perform in this life; either they must pronounce the words of Christ as savouring of heresy, or they will find themselves deceived.

11. But the evil is still worse when this distinction between mortal and venial sins is reduced to *practice*. For in the decision of many questions the answer is, *It is a venial sin*. That is, though it be a sin, there is in it no danger of losing the favour of God by committing the sin, but it may be done, and repeated a thousand times; and "all the venial sins in the world cannot do what one mortal sin can, that is, make God your enemy."* But since their doctors differ endlessly in their decisions, the laity and the common clergy, who believe what is told them by the confessors and authors whom they choose to follow, must be in infinite danger, because the whole body of practical divinity is perverted by the uncertain and endlessly varying distinctions made in the Church of Rome respecting sins as they are divided into mortal and venial.

12. The distinction referred to, as it represents sins as small, transgression will also be considered as of a corresponding magnitude. But this is one of the most deceitful delusions by which men are led into sin. The smaller the sin is, it is the less excusable, if it be done knowingly; for if it be small, it is more easily obeyed, and the more reasonably exacted. He that pursues his sins to obtain a kingdom, a vast estate, or the like, has something, not to warrant or render legitimate his crime, but to extenuate the offence by magnifying the temptation. But to lose the friendship of God for comparatively small offences or indulgences has no excuse, but loads the sinner with an aggravated condemnation. What excuse can be made for him who will not hold his peace to please God? What less can he do? How can it be expected that such a one would mortify his lusts, deny his ambition, part with his goods, lose an eye, cut off a hand, or give his life for God, when he will not lose the pleasure of speaking vainly, or indulging easily resisted appetites or passions?

If it be said that the person may be supposed to love God, because he only commits such small sins which he thinks not against the love of God, and if he would not think so he would not do them. But this, in the place of excusing, only aggravates the sin, for it is only turning the grace of God into wantonness. He that abuses the grace of God to licentiousness makes his sin to abound, because grace abounds. Because God is good, he takes leave to do evil. It is certain that persons in this case possess all the dispositions of unrenewed sinners: and though their theory may teach them to avoid the greater sins, their dispositions will lead them to the commission of almost every description of sin. And indeed, such is the general *practice* among the members of the Church of Rome, as will appear from the three following observations.

13. To distinguish a whole kind of sins as venial is a certain way to make repentance and amendment of life imperfect and false. For when men, under the terrors of God's law, are deterred from their sins, they may still retain strong attachments to sin, as they do not yet possess love to God. Yet by this doctrine of distinguishing sins into

* Bellar., lib. i, de Amiss. Grat., cap. 13. Sect. alterum est, as quoted in Taylor, Liberty of Prophesying, ch. iii, sec. i, No. 3.

mortal and venial in their nature, they are led to stop in the possession of an imperfect repentance. For they who believe sins are venial or pardonable in their own nature, if they understand a consequence, do not require repentance to make sins pardonable, or to obtain a pardon which they do not need.

As by this means repentance is rendered imperfect, so *relapses* are extremely easy, and therefore frequent. Where such a leaven is left in the heart, it will affect the whole man. St. Gregory said well, "If we neglect to take care of small sins, being insensibly seduced, we will also boldly perpetrate the greater sins."*

14. The distinction of sins into mortal and venial as to their nature fosters a *disposition* to commit one kind of sin, the pardon of which is certain. For there being so many ways of making great sins little, and little sins none at all, by the folly and craft of men, a great portion of God's right and our duty to him are, by way of compromise, left to carelessness and folly; so that most persons indulge freely in those sins for which they have security they shall never be damned. As to purgatory, it is a mere antidote or security against hell; but it has nothing formidable to deter men from their sins, but to warrant their venial sins, and their imperfect repentance for their mortal sins. And if venial sins be such as the Roman doctors describe them, viz., that they neither destroy or lessen charity or the grace of God; that they only hinder the *fervency* of an act, as sleep, business, or any innocent thing can do; that they are not against the law; that they are not properly sins; that all the venial sins in the world would not amount to one mortal sin; but as time differs from eternity, finite from infinite, so do all venial sins ever committed differ from one mortal act; that for all of them a man is nevertheless beloved, and loves God nothing the less. If venial sins be such as Roman writers affirm they are, purgatory itself, though represented by some as very dreadful, must possess little terror to those who are instructed according to the doctrines which the theory of venial sins inculcates. But though they terrify men with purgatory in the end, they easily divest it of its terrors by the easy remedies and preventions which they have invented. Venial sins may mostly be pardoned, according to their doctrine, at as cheap a rate as they are committed. In the mean time, to believe in purgatory serves the ends of the Roman clergy; and to have so much indulgence in committing venial sins serves the ends of the laity.

15. The Roman Catholics teach that one man may satisfy for another. The authors of the Roman Catechism say, "God has granted to our frailty the privilege that *one may satisfy for another*," p. 272. They confine, however, this privilege to the satisfactory part of penance, as they say it does not extend to contrition or confession; since no man can be contrite or confess for another. This is the general doctrine of their church, taught by their divines and practised in their exercise of discipline. The effect of it is, that some are enriched abundantly through its provisions; and others are quite careless in consequence. It is a canonical rule, "*Qui non salvit in ære, luat in corpore*:"—"*He that does not pay in money must suffer in his body.*"

* "Si curare parva negligimus; insensibiliter seducti, audenter etiam majora perpetramus."—Lib. x, Moral., c. 14; as quoted by Taylor, Doctrine and Practice of Repentance, ch. iii, sec. 4, p. 467, vol. ii.

Though it was spoken respecting public penances, yet it is practised in satisfactions relating to the consciences. Hence the rich man becomes negligent in his duty, and his purse only is penitent. It involves also a blasphemy; for by this doctrine it cannot be said of Christ alone, that "he was wounded for our transgressions;" for in the Church of Rome it often happens that "by another man's stripes we are healed."

According to Scripture, no man can satisfy for himself, much less for others. "The soul that sinneth, it shall die," Ezek. xviii, 20. "Every man shall bear his own burden," Gal. vi, 5. "None can redeem his brother, or give a ransom to God for him," Psa. xlix, 8. See also Ezek. xxxiii, 12.

They teach that a habit of sin is not sin, distinct from those former actions by which the habit was contracted. On this point we will quote the words of Bishop Jeremy Taylor, in his Dissuasive from Popery,* as he places the subject in a clear and interesting light, though his style is something antiquated. "The secret intention," says he, "of which proposition, and the malignity of it, consist in this, that it is not necessary for a man to repent speedily; and a man is not bound by repentance to interrupt the procedure of his impiety, or to repent of his habit, but of the single acts that went before it. For as for those who came after, they are excused, if they be produced by a strong habit; and the greater the habit, the less is the sin: but then, as the repentance need not, for that reason, be hasty and presently, so, because it is only to be of single acts, the repentance itself need not be habitual, but it may be done in an instant. By this and such like propositions and careless sentences, they have brought it to that pass that they reckon a single act of contrition at any time to be sufficient to take away the wickedness of a long life. Now that this is the avowed doctrines of the Roman guides of souls will sufficiently appear in the writings of their chiefest, of which no learned man can be ignorant.† The thing was of late openly and professedly disputed against us, and will not be denied. And that this doctrine is infinitely destructive of the necessity of a good life cannot be doubted, when themselves do own the proper consequence of it, even the unnecessariness of present repentance, or before the danger of death; of which we have already given accounts. But the reason why we remark it here is that which we now mentioned, because that by the doctrine of vicious habits, having in them no malignity or sin but what is with the single preceding acts, there is an excuse made for millions of sins; for if by an evil habit the sinner is not made worse and more hated by God, and his sinful acts made not only more, but more criminal, it will follow that the sins are very much lessened; for they being not so voluntary in their exercise and distinct emanation, are not in present so malicious; and therefore he that hath gotten a habit of drunkenness or swearing sins less in every act of drunkenness or profane oath than he that acts them seldom, because by his habit he is more inclined, and his sins are almost natural, and less considered, less chosen, and not disputed against, but pass, by inadvertency and an untroubled consent, easily and promptly, and almost naturally, from that principle; so that

* Part i, chap. ii, sec. v, No. 2, p. 794, vol. ii.

† Granat. in Materia de Peccatis, tract. 8, disput. 1, sect. 1. F. Knott against Chillingworth, in his Infidelity Unmasked, pp. 105–107, &c.

by this means, and in such cases when things are come to this pass. they have gotten an imperfect warrant to sin a great deal and a great while, without any new great inconvenience: which evil state of things ought to be infinitely avoided by all Christians that would be saved by all means; and, therefore, all such teachers and all such doctrines are carefully to be declined, who give so much easiness not only to the remedies, but to the sins themselves."

16. The Roman Catholics furthermore teach that the opinion of one grave doctor is sufficient to make a matter *probable*.

The great foundation on which their casuists rely in deciding doubtful cases of conscience is, "That if an opinion or speculation be probable, it may, in practice, be safely followed." And "the opinion of one grave doctor is sufficient to make a matter probable." Nay, the *example* of those reputed good men is a sufficient rule of conduct.

It is of no avail to answer that such an opinion is nothing more than the private sentiment of one or more of their doctors. For though, in matters of faith, this would not be sufficient to ascribe a doctrine to a whole church; but in a matter of *practice*, as far as the practice extends, it is sufficient to allege the sayings of their doctors, because these sayings are their *rule* of life. And because their rules of conscience are not decreed by councils, but by their casuists, it is to the latter we must look for their sentiments on this topic. True, we do not say this is an article of their faith; it is only a rule of conduct. It is not contained in a public decree, nor is it condemned by any council. They suffer their casuists to determine all cases, with severity or indulgence, with strictness or laxity, so as to suit the wicked and righteous, those that serve God and those that serve him not. The Jesuits have taught great laxity of morals in the Church of Rome. They were warmly opposed by the Jansenists, and those of the clergy who were in favour of sound morals; but the Jesuits, though depressed and even deposed for a time, soon gained the ascendency, and with their restoration they have restored their own favourite morality. Their system is to *allow*, and therefore generally to tolerate, persons of good moral character in the church. But as the greater number are not good, or moral, or pious, the Jesuits have precisely adopted their moral code to suit every class of sinners, so that they may all be indulged in following those sins to which they are individually prone, and yet be saved in the end.

The following quotation from Bishop Jeremy Taylor, in his Dissuasive from Popery,* will present this subject to the reader in a clear and convincing light:—"Suppose one great doctor among them (as many of them do) shall say, 'It is lawful to kill a king whom the pope declares heretic;' by the doctrine of probability here is his warranty. And though the church do not declare that doctrine, that is, the church do not make it certain in speculation, yet it may be safely done in practice. Here is enough to give peace of conscience to him that does it; nay, if the contrary be more safe, yet if the other be but probable by reason or authority, you may do the less safe and refuse what is more. For that also is the opinion of some grave doctors;† if one doctor, it is safe to swear a thing, as of our knowledge, which we do

* Dissuasive, ch. ii, sec. 6, vol. ii, p. 796. London, 1835.

† Eman. Sá. Aphorism. Verb. Dubium. Escobar. de Conscientiâ probabili.

not know, but believe it is so; it is therefore probable that it is lawful to swear it, because a grave doctor says it, and then it is safe enough to do so.

"And upon this account, who could find fault with Pope Constantine IV., who, when he was accused in the Lateran Council* for holding the see apostolic when he was not in orders, justified himself by the example of Sergius, bishop of Ravenna, and Stephen, bishop of Naples? Here was '*exemplum bonorum*'—honest men had done so before him, and therefore he was innocent. When it is observed by Cardinal Campegius,† and Albertus Pighius did teach, that a priest lives more holily and chastely that keeps a concubine than he that hath a married wife; and then shall find in the pope's law, that a priest is not to be removed for fornication;‡ who will not, or may not, practically conclude, that since, by the law of God, marriage is holy, and yet to some men fornication is more lawful, and does not make a priest irregular, that therefore to keep a concubine is very lawful? especially since, abstracting from the consideration of a man's being in orders or not, fornication itself is probably no sin at all? For so says Durandus,§ 'Simple fornication of itself is not a deadly sin, according to the natural law, and excluding all positive law;' and Martinus de Magistris says,‖ 'To believe simple fornication to be no deadly sin is not heretical, because the testimonies of Scripture are not express.' These are grave doctors, and therefore the opinion is probable, and the practice safe. When the good people of the Church of Rome hear it read that Pope Clement VIII., in the Index of prohibited books, says,¶ 'That the Bible, published in vulgar tongues, ought not to be read and retained:' no, not so much as a compend of the history of the Bible: and Bellarmine says, 'That it is not necessary to salvation to believe that there are any Scriptures at all written;' and that Cardinal Hosius saith, 'Perhaps it had been better for the church if no Scriptures had been written;' they cannot but say that this doctrine is probable, and think themselves safe when they walk without the light of God's word, and rely wholly upon the pope, or their priest, in what he is pleased to tell them; and that they are no way obliged to keep that commandment of Christ, 'Search the Scriptures.' Cardinal Tolet says,** 'That if a nobleman be set upon and may escape by going away, he is not tied to it, but may kill him that intends to strike him with a stick;†† that if a man be in a great passion, and so transported that he considers not what he says; if, in that case, he does blaspheme, he does not always sin:‡‡ that if a man be beastly drunk, and then commit fornication, that fornication is no sin:§§ that if a man desires carnal pollution, that he may be eased of his carnal temptations for his health, it were no sin:‖‖ that it is lawful for a man to expose his bastards to the hospital, to conceal his own shame.'¶¶ He says it out of Soto, and he from

* Apud *Nauclerum*. Generat. xxi, 26.

† Dist. 82. Can. Presbyter in Glossa.

‡ Qu. 7, Lata Extravag. de Bigamis. Quia circa. Communiter dicitur quod clericus pro simplici fornicatione deponi non debet, dist. 21. Maximianus, Glossa in Gratian.

§ Sent., lib. iv, dist. 33. ‖ Lib. de Temp., qu. 2, de Luxuria.

¶ Vide Dan. Tilen. de Verbo non Scripto, lib. iv, c. 8.

** Instruct. Sacerd., lib. v, c. 6, n. 15. †† Lib. iv, c. 13, n. 4.

‡‡ Lib. v, c. 10, n. 3. §§ Lib. v, c. 13, n. 10.

‖‖ Lib. v, c. 11, n. 5. ¶¶ Lib. viii, c. 49, n. 4.

Thomas Aquinas, 'That if the times be hard, or the judge unequal, a man that cannot sell his wine at a due price may lawfully make his measures less than is appointed, or mingle water with his wine, and sell for pure, so he do not lie; and yet if he does, it is no mortal sin, nor obliges him to restitution.' Emanuel Sa affirms,* 'That if a man lie with his intended wife before marriage, it is no sin, or a light one; nay, *quinetiam expedite, si multum illa differatur*—it is good to do so, if the benediction or publication of marriage be much deferred.' 'That infants in their cradles may be made priests, is the common opinion of divines and canonists,' saith Tolet;† and that in their cradles they can be made bishops, saith the archdeacon and the provost;‡ and though some say the contrary, yet the other is more true, saith the cardinal. Vasques saith,§ 'that not only an image of God, but any creature in the world, reasonable or unreasonable, may, without danger, be worshipped together with God, as his image: that we ought to adore the relics of saints, though under the form of worms; and that it is no sin to worship a ray of light in which the devil is invested, if a man supposes him to be Christ; and in the same manner, if he supposes it to be a piece of a saint, which is not, he shall not want the merit of his devotion.' And to conclude, Pope Celestine III., as Alphonsus a Castro reports himself to have seen a decretal of his to that purpose, affirmed, 'That if one of the married couple fall into heresy, the marriage is dissolved, and that the other may marry another;' and the marriage is nefarious, and they are 'irritæ nuptiæ'—'the espousals are void,'‖ if a Catholic and a heretic marry together, said the fathers of the synod in Trullo. And though all of this be not owned generally, yet if a Roman Catholic marries a wife, that is, or shall turn heretic, he may leave her, and part bed and board, according to the doctrine taught by the canon law itself,¶ by the lawyers and divines, as appears in Covaruvius,** Matthias Aquarius,†† and Bellarmine."‡‡

These opinions will appear strange to Protestants, but not so to the Church of Rome; for they are taught by their great doctors, by popes themselves, by cardinals, and the canon law, and are therefore probable, and so may be believed and practised without danger, according to the doctrine of probability.

As this is a topic of considerable importance, and those unskilled in the evasions of the Church of Rome would be led to suppose that such principles could not be advocated by any man professing the Christian religion, we will have recourse to a Roman Catholic author who has treated this subject with great clearness, ability, and success. The author is the celebrated Blaise Paschal, in his provincial letters, containing an exposure of the principles and morals of the Jesuits. In his fifth letter he delineates the doctrine of *probability* as taught by the Jesuits, whose teachings are now the standard in the Roman Catholic Church, in consequence of their restoration and reception to favour,

* Aphor., tit. Debitum Conjugale, 6. † Lib. i, c. 60. ‡ Ibid.
§ De Adorat., lib. iii, disp. 1, c. 2. Ibid., c. 5, sec. 33.
‖ Ibid., disp. 1, c. 2. Ibid., c. 3, sec. 33.
¶ Cap. Fin. de Conver. Conjug., c. 2, de Divertiis.
** De Matrim., part ii, c. 7, sec. 5, n. 4.
†† In Sent. 4, d. 39, art. 1, concel. ult.
‡‡ Lib. i, de Matrim., c. 14, sec. secundo sine consensu.

and the crushing of the Jansenists. He quotes father Bauny and Basil Pontius,* who speak as follows: "An opinion is called *probable* when it is founded upon reasons of some importance. Hence it sometimes happens that only one very grave doctor can render an opinion probable; for a man who is particularly devoted to study would not adopt an opinion unless he were induced by a good and sufficient reason." Sanchez, one of their most celebrated casuists, says:† "You may perhaps doubt whether the authority of a single good and learned doctor be sufficient to render an opinion probable. I answer, It is; and Angelus, Sylvius, Navarre, Emanuel Sa, &c., assert the same, furnishing this proof:—A probable opinion is that which has a considerable foundation, but the authority of a wise and pious man is not of small but of great importance; for—and pray listen to this reason—if the testimony of such a man possess sufficient weight to convince us that any occurrence took place, for example, at Rome, why should it not be equally satisfactory in deciding a doubtful point of morality? And I disapprove of the limitation prescribed by certain writers, that the authority of such a doctor is sufficient in questions relating to human affairs, but not in those which refer to religious concerns; for it is of the greatest importance in both."

"And though the opinion of doctors may be different, this is nothing against the doctrine of probability, as every one may render his own opinion probable. In fact, they scarcely ever agree; for very few questions can arise in which one will not say *yes*, and another *no;* and yet each of these contrary opinions is *probable*, as Diana states on a certain subject:‡ 'Pontius and Sanchez are of an opposite opinion; but inasmuch as they are both learned men, each one makes his own sentiment probable.' In such cases each is to prefer the opinion which is most agreeable to himself, though what he rejects may be the most *probable* and *sure* opinions, as Emanuel Sa declares:§ 'A person may do what he conceives to be permitted by one probable opinion, although the contrary be more sure; but the opinion of one grave doctor is sufficient.' But suppose an opinion be *less probable* and *less sure;* it may be probable by rejecting that which is *more probable* and *more sure*, according to the great Jesuit Filiutius,§ who says: 'It is allowable to follow the opinion which is less probable, though it be also less sure. This is the concurrent sentiment of modern authors.' Answers are given by Jesuits to please those who consult them. The words of Laiman, which the twenty-four elders have followed, are: 'When a doctor is consulted, he may give his advice not only as *probable*, according to his opinion, but contrary to his opinion, if it should be deemed *probable* by others, when advice which is opposed to our own is more favourable and agreeable to those who consult him; *si forte et illi favorabilior seu exoptatior sit:* but I say farther, that he will not act without reason if he should give those who consult him an opinion held probable by some learned individual, though he felt confident at the same time it was absolutely false."

Such are the abominable sentiments of the Jesuits; and as their order has been restored by the popes, their opinions, or rather *doctrines* and *moral rules*, have been restored with them. Not that all Roman

* In Princip., ex. 3, n. 8. † Som., l. i, c. 9, n. 7. ‡ Part 3, tom. 4, v. 244.
§ Aphorism. *de Dubio*, p. 183. § Mor. Quæst., tr. 21, c. 4, n. 128.

Catholics, nor even all Jesuits, believe such things; yet these sentiments and their practical effects have so imbued the Church of Rome, and gained such ascendency, that the sound and good doctrines frequently maintained by some, are, for the most part, counteracted by the foregoing and kindred principles, and the practical examples flowing from them. The following from the pious and excellent Roman Catholic Paschal, in his fifth provincial letter, will explain this matter, and place it in its proper light. Speaking of the Jesuits, he says:—

"Their object is not to *corrupt* morals: this certainly is not their *design:* but neither is it their sole purpose to *reform* them: this would be bad policy. Their intention is this: having the best opinion of themselves, they think it both beneficial and necessary to the interests of religion that their reputation should be extended throughout the world, and that they should obtain the direction of every man's conscience; and as the strict maxims of the gospel are adapted to govern some people, they make use of them whenever the occasion favours it. But inasmuch as these maxims do not accord with the views of the generality of mankind, they dispense with them in regard to such predilections, for the sake of affording universal satisfaction. On this account, as they are connected with persons of every condition of life, and of every country and clime, it becomes necessary to employ casuists whose varieties of sentiment should suit every existing diversity of circumstance. Hence you will easily perceive, that if they had none but casuists of lax notions, they would defeat their principal purpose, which is to please every body, because the truly religious are solicitous of a more rigorous leader. But as there are not many of this description, they do not require many guides of the stricter class to direct them; a few of the one will suffice the other, while the multitude of lax casuists offer their services to the numerous classes that wish to be allowed an undisciplined remissness." "It is by this obliging and accommodating conduct, as father Petau calls it, that they open their arms to all the world; for if a person should apply to them who was resolved upon the restoration of any thing he had obtained by fraudulent means, do not imagine they would attempt to dissuade him from his purpose; on the contrary, they would applaud and confirm his determination. But if another should present himself soliciting absolution without restitution, it would be strange indeed if they did not furnish him with expedients and guaranty his success. By this means they preserve all their friends, and defend themselves against all their enemies. If they should be reproached for their extreme laxity, they instantly exhibit to the public their austere directors, with some volumes which they have composed on the strictness of the Christian law; and with these proofs they satisfy the superficial, who cannot fathom their depths.

"Thus they accommodate all descriptions of people, and are so well prepared with an answer to every question, that in countries where a crucified Jesus passes for foolishness, they suppress the scandal of the cross, and preach only Jesus Christ in his glory, and not in a state of suffering: as in India and China, where they allow their Christians to practise idolatry itself, by the ingenious device of making them conceal an image of Christ under their cloaks, to which they are instructed to address *mentally* the adoration rendered publicly to the idols Cachin-

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choam Keum-fucum. This is charged upon them by Gravina, a Dominican, and the same policy is described in a Spanish memorial presented to Philip IV., king of Spain, by the friars of the Philippine islands, as reported by Thomas Hurlado, in his book of Martyrology, p. 427. The cardinals of the society *de propaganda fide* were obliged expressly to forbid the Jesuits, upon pain of excommunication, to allow the worship of idols under any pretext whatever, and to conceal the mystery of the cross from those whom they instructed in the faith, positively commanding them to admit no one to baptism till after such instruction, and enjoining them to exhibit a crucifix in their churches; as is amply detailed in a decree of the congregation on the ninth of July, 1646, signed by Cardinal Cappani.

"In this manner they have spread over the whole world, by their doctrine of *probable opinions*, which is the spring and foundation of all this disorder. You must learn what it is from their own testimony, for they take no more pains to conceal it than they do the facts I am now stating, with this difference only, that they justify their *human* and *political* prudence under the pretext of *divine* and *Christian* prudence, as if faith, supported by tradition, were not invariable in all times and places; as if the rule were to bend to the accommodation of the person who was to submit to it; and as if there were no other means for sinners to purify their stains of guilt than corrupting the law of God: whereas 'the law of the Lord is perfect, *converting* the soul,' to conform to its salutary directions."

The foregoing picture, though drawn in 1656, will but too well correspond to the present state of the Church of Rome, which has incorporated into her system the doctrines of the Jesuits; not indeed by formal articles of religion, but by the more effectual way of permitting the followers of Loyola to teach as they choose.

17. The penances and satisfactions enjoined in the Church of Rome furnish no adequate *restraints* or proper *checks* on sin. They do not tend to reform sinners. Indeed, they do not appear to be enjoined for the purpose of turning men from sin, or of encouraging and aiding them in righteousness. To secure submission to the clergy, and adherence to their church, seem to be the principal ends in view in the penances enjoined; but to reform men from sin to holiness seems to be a secondary or remote thing in the penitential of Rome. And though they teach that penances are *vindictive*, *medicinal* or *curative*, and *preservative*,* nevertheless their doctrine of *opus operatum* paralyzes the effects in general of what sound teaching they give concerning amendment of life. But if we consider the *crimes* for which penances are enjoined, and the *kinds* of the penances, it will appear that they impose but slight restraints on the commission of sin.

As it regards the *kinds* of penance, we will present a list of them made ready to our hand by Dens, in his System of Divinity, which is the text-book used at the Maynooth College in Ireland, and is pronounced as a standard work by all Roman Catholics, except when they find it convenient to evade or deny its authority when pressed by Protestants. He divides satisfactory works, as he calls them, into three kinds, viz., *prayer*, *fasting*, *and alms—oratio*, *jejunium*, *et eleemosyna*;

* Dens de Satisfac., No. 175, Con. Trid., sess. xiv, c. 8.

and says all others may be reduced to these three. Affliction of body may be referred to alms; sacred communion and the five acts of latria, or worship, to prayer; and whatsoever relates to benefiting our neighbour may be referred to alms.

"The following," says Dens, "can be enjoined under the head of *prayer*, once, or oftener, either for many days or weeks, viz., 1. To say five *Paternosters* and five *Ave Marias*, in memory of the five wounds of Christ, either with bended knees or outstretched arms, or before a crucifix. 2. To recite the rosary, or litanies of the blessed Virgin Mary, or of the saints, &c. 3. To read the psalm *Miserere*, or the seven penitential psalms. 4. To hear mass, or praises, or preaching. 5. To visit churches, to pray before the tabernacle. 6. At stated hours, in the morning, evening, during the day, or as often as they hear the sound of the clock, to renew orally, or in the heart, ejaculatory prayers, acts of contrition or charity: such as, I love thee, O Lord, above all things; I detest all my sins; I am resolved to sin no more; O Jesus, crucified for me, have mercy on me, &c. 7. At an appointed day, to confess again, or, at any rate, to return to the confessor."

"To *fasting* may be referred whatever pertains to the mortification of the body: so that a perfect or partial fast can be enjoined. 1. Let him fast (*feriâ sextâ*) on the sixth holyday, or oftener. 2. Let him fast only to the middle of the day. 3. Let him not drink before noon, or in the afternoon, unless at dinner or supper, though he may be thirsty; let him abstain from wine and from *cerevisia forti*. 4. Let him eat less, and take in the evening no more than small portion. 5. Let him rise earlier from bed; let him kneel frequently and for a long time; let him suffer cold, observe silence for a certain time, and abstain from sports and recreations, &c."

"To *alms* is referred whatever may be expended for the benefit of our neighbour. 1. To give money, clothes, food, &c. 2. To furnish personal assistance, to wait on the sick, to pray for the conversion of sinners, &c., and other works of mercy, whether corporeal or spiritual."*

Another kind of penances might readily be made out, viz., *voluntary austerities;* but this technical division is of small importance. It is proper, however, to remark, that the collection of Dens, though sufficiently ample, omits several classes of penances which are or have been in great vogue in the Roman Catholic Church, such as pilgrimages, whipping, bodily tortures, &c.

It seems, in the estimation of the Church of Rome, that prayer is considered a *suffering* and a *punishment*, by which, among other things, they expect to make atonement for their sins. But among enlightened evangelical Christians it is considered a precious privilege to have access to God, in the name of Christ, by prayer and supplication for those things of which they have need. Among Roman Catholics it is quite different; few of them can take any interest in their prayers, as they are chiefly in an unknown tongue, and consist in the constant repetition of the same words, without having any distinct ideas attached to them. It is quite natural to look upon such an exercise as a punish-

* "Ita in genere *orationum* injungi possunt, &c."—*Dens de Satisfactione*, No. 176, vol. vi, p. 263. Mechlin, 1830.

ment: the principal error is in making it an atonement for sin. A person may suffer a great deal by fasting, if carried to excess; but so far as it is a Christian duty, it is salutary both to body and mind. Almsgiving can be considered as a punishment only by those who worship their money, or who believe not the words of Christ: "It is more blessed to give than to receive." There may be suffering enough under the head of voluntary austerities; but to suppose that God is at all pleased with such things, much less as a satisfaction for sin, shows that false and degrading notions of the character of God are entertained by the Church of Rome. The character of popery in this article may be compared with the cruel rites of heathen idolatry; and though the worshippers of Juggernaut exceed in their austerities and self-tortures the voluntary or exacted tortures of the Church of Rome, both act on the same principle, and both are unscriptural and injurious to man.

But as it regards the peculiar penances which are enjoined, they are reduced from the ancient canonical penances to private and arbitrary, from years to hours, from great severity to trivial observances, from fasting and public shame to saying over beads; and if some confessors happen to be severe, there are ways enough to be relieved. For the penitent may have leave to go to a less severe confessor, or he may have his penances commuted for money or some easier penance, or he may get somebody else to do them for him, or his penances may be all supplied by indulgences, of which there is such great store at Rome, that, as Pope Boniface has said, "No man is able to number them." An indulgence is frequently no great charge, and therefore the penances can easily be performed through their means. A little alms to a priest, a small oblation to a church, a pilgrimage to the image or relics of a saint, wearing St. Francis's cord, saying over the beads with a hallowed appendant, entering into a fraternity, praying at a privileged altar, leaving a legacy for masses, visiting a privileged cemetery, and a hundred other devices, will secure the sinner from suffering here or hereafter.

It may be worth while to give some specimens of Roman Catholic penances. In 1822, severe fasts and other austerities were enjoined on T. Hogan for reading the Bible, as appears from the following communication, which was published in the Christian Advocate and Journal for July 31, 1835:—

"ROMISH PENANCE.—An article in the Protestant Vindicator of May 27, 1835, entitled 'Novelty in New-York,' brought to my recollection some circumstances in my own experience, that is not a novelty to me or to any true papist. I have endured more severe austerities than parading through the streets; and I now give you one experience of penance which the priest commanded, and which was performed by myself.

"About the close of the year 1822 I always went to confession every week. At that time a very heavy penance was enjoined upon me by the bishop, who was my father confessor. I was kept kneeling twelve hours out of twenty-four for twenty-one days. All those twelve hours every day I was commanded to repeat the creed, the pater noster, the ave Mary, the psalter of Jesus, and parts of the vespers, &c. During the whole twenty-one days of penance I was kept from all flesh; and besides, four days of each week were allotted as total fast-days, which

abstinence reduced me so much that I was unable to attend to what was called the duties of the altar. At length I resolved, if possible, to find out what I had been guilty of; for my knees were too sore to allow me to kneel any more without severe pain. At the end of three weeks I took courage, and humbly asked my ghostly father, 'What is the crime for which I was thus punished?' To which he replied, 'You have been guilty of speaking irreverently to Father O'Gorman, and the penance was to humble you, and keep you on your right course of duty.'

"Now my great crime of irreverence committed against the priest, Michael O'Gorman, was this: That priest forcibly took away my Bible, and cast it into the fire, with the notes on the Douay Testament. As I was much displeased and grieved at his burning my Bible, I told him of it, and said, 'I do not thank you for such treatment.' That was my sin against the popish priest, and that was my terrible punishment.

"T. HOGAN."

For *voluntary drunkenness, without scandal,* Dens recommends the following penance: "That he would read for two days the psalm *Miserere,* on his knees; that he would fast twice in the week; and that he would distribute to the poor twice as much as he hath spent in drink. But if he be a poor man and a labourer, he is to recite, for three successive days, on his knees, five paters and aves; for two days, not to drink any thing before noon, and in the evening to eat only half a meal; on the two next Sundays not to enter the church; but after midday he may go to preaching or to praises."* Our author seems to have no idea of teaching his penitent to turn from his sin and avoid the occasion of it, as well as to look up to God for grace to enable him to do so. He directs him to have recourse to expedients, which are nothing more, in the way in which such things are used, than *charms,* or *spells,* or *incantations;* because the guilty person is not pointed to the right way to get rid of drunkenness, nor to the right source for aid, but he is directed to paters, aves, and other such things, very much like the charmers or spellers who had certain amulets to apply in the place of true remedies. The plan of reformation recommended by Dens is, therefore, more like the incantations of a magician than the sound doctrines of the gospel.

18. Let us examine the testimony of the fathers on this subject.

It must be owned that Tertullian, Cyprian, Ambrose, and Augustine, speak of our making satisfaction to God by the temporal pains which we endure. To this we answer, that if they use the term satisfaction in the Roman Catholic sense, we affirm that their grossly unscriptural language merely shows how soon and how easily a specious and flattering corruption crept into the church. But it is doubted whether this is their meaning. It is certain that in the idioms of both Greek and Latin the same phrase signifies indifferently, *to give satisfaction,* and *to suffer punishment.* This seems to be the true key to the phraseology employed by certain fathers. When they speak of men's making satisfaction to God for their sins, they mean, not that their pains were meritorious, but that sin will be attended by merited punishment.

Be this as it may, if we are to be guided by the fathers, we must

* Ut legat duobus diebus psalmum *Miserere,* &c.—*Theol. de Satisfac.,* No. 179, vol. vi, p. 266.

prefer the authority of the *apostolic fathers*. The testimony, therefore, of Paul's fellow-labourer, the Roman Clement, is of far more weight than the later evidence of Tertullian, Cyprian, Ambrose, or Augustine. "All," says Clement, "are glorified and magnified, not through themselves, or through their own works, or through the righteous deeds which they have done, but through the will of God. We, therefore, being called through his will in Christ Jesus, are not justified through ourselves, or through our own wisdom, or intellect, or piety, or the works which we have wrought in holiness of heart; but through faith, by which the Almighty God hath justified all from everlasting. To him be glory and honour through all ages. What then shall we do, brethren? Shall we be slothful from good deeds, and shall we desert the faith? The Lord forbid such to be our case! Rather let us hasten, with all vehemence and alacrity, to accomplish every good work."* It is difficult to believe that the man who wrote thus could hold to meritorious satisfaction to be made to God, either by holy deeds or sufferings. In the days of Clement, such satisfactions as are taught by the Church of Rome were unknown in the Catholic Church.

St. Jerome, in his commentary on Matt. xvi, "Whatsoever ye shall bind on earth," &c., says: "Some priests and bishops of the new law, understanding not the sense of these words, do imitate the pride of the Pharisees, by ascribing to themselves a power to condemn the innocent and to absolve the guilty. But God doth not so much consider the sentence of the priest as the life of the penitent. And as the Levites did not cleanse the lepers, but only separated those that were cleansed from those that were not, by the knowledge which they had of the leprosy; even so the bishop or the priest doth not bind those that are innocent and loose the guilty; but, having heard the difference of sins, he knows whom to bind and whom to loose, in the discharge of his ministry."

Isodore defines satisfaction to be "an exclusion of the causes and occasions of sinning, and a cessation from sinning." This is nearly the same with Augustine's definition, who says: "Satisfaction is to cut off the causes of sins, and to allow no entrance to their suggestions."† St. Ambrose saith: "Of tears I read; to make satisfaction I read not."‡ Such declarations as these do not well correspond with the doctrine of satisfaction as held by the Church of Rome.

In the second Council of Chalons, held in the year 813, the following canon (33d) was passed, which goes to prove that in the commencement of the ninth century the sacrament of penance did not exist: "Some say that we ought to confess our sins to God alone; others affirm that they ought to be confessed to priests. Both are done with great benefit in the holy church, so that we confess our sins to God, who does forgive them; and according to the apostles' institution, we confess them to each other, and pray for each other, that we may be saved. So the confession which is made to God purges from sins; and that which is made to the priest informs us how we ought to be purged from them: for God is the author of our salvation, and grants it

* Clem. Rom. Epist ad Corinth. i, sec. 32, 33.

† "Satisfactio est peccatorum causas excindere, et eorum suggestionibus, nullum aditum indulgere."—*Aug. de Dog. Eccl.*, c. 54.

‡ Ambr. in Luc., Ser. 46.

us, sometimes in an invisible manner, by his omnipotence, and sometimes by the operation of physicians."*

Indeed, many enlightened and candid, nay, even bigoted Roman Catholics, are forced to acknowledge that penances in the Church of Rome are very different from those enjoined in the primitive church, and those mentioned by many of the ancient fathers. M. Du Pin, speaking of the age of Charlemagne, which was toward the end of the eighth century, says: "Public penance was in use yet, but not with the same rigour as in the former ages. They never denied the communion to dying persons. Secret confessions were frequent."† According to him, secret confession was not general, and public penance was yet in use; from which it appears that the sacrament of penance had not yet been established. The same excellent author, in his Observations on the Ecclesiastical Affairs of the tenth Century, declares: "Public penance was still in use, but very rarely practised, and the canonical discipline was enervated by the redemption of penances, which was then introduced."‡ Thus the ancient canonical penance was changed in the tenth century, to a great extent, to *penances*, which were then introduced. Indeed, auricular confession and the other component parts of the sacrament of penance, so called, did not exist in the first ages of Christianity, and can date no higher authority than the *Lateran* Council under innocent III., *anno* 1215, or the Council of Trent, which is of much later date. Dens acknowledges that "the rigour of ecclesiastical discipline had ceased."§

* See Du Pin on this council, Ecc. Hist., vol. ii, p. 106.

† Ecc. Hist., Life of Charlemagne, vol. ii, p. 46.

‡ Ecc. Hist., vol. ii, p. 192.

§ De Satisf., No. 179, vol. vi, p. 267. "Deinde ista," &c.

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CHAPTER XII.

PURGATORY.

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I. *Their doctrine stated.*

1. The Romish doctrine of justification being fundamentally erroneous and defective, it must of necessity follow that the sinner is constrained to seek for other helps to salvation. To the errors on this point we may trace almost all the corruptions of popery; such as *the merit of works, intercessions of the saints, pilgrimages, penances, indulgences, masses for the dead, and purgatory.* The Scriptures proclaim salvation *by Christ alone,* through faith producing every good word and work, and forsaking of all sin. But the Romish doctrine of justifica-

tion sets forth this way as *deficient:* faith will not suffice, according to them; and good works, penance, and suffering on the part of the sinner must make up that which is wanting, or purgatory will be the lot of those whose meritorious works are insufficient to atone for and blot out the guilt and punishment of their venial sins, and the temporal punishment due to mortal sins already pardoned by the priest.

2. We will have recourse to their own standards in order to exhibit this doctrine as they hold it.

The creed of Pope Pius IV. thus briefly teaches respecting purgatory: "I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful."

Dens, in his Theology,* defines it thus: "It is a place in which the souls of the pious dead, obnoxious to temporal punishment, make satisfaction."

The Council of Trent, in its haste, perhaps, to finish its labours, published in its twenty-fifth session only a short decree, the former part of which is as follows: "Since the Catholic Church, instructed by the Holy Spirit from the sacred writings and the ancient tradition of the fathers, hath taught in holy councils, and lastly in this œcumenical council, that there is a purgatory; and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass; this holy council commands all bishops diligently to endeavour that the WHOLESOME DOCTRINE concerning purgatory, delivered to us by venerable fathers and sacred councils, be believed, held, taught, and everywhere preached by Christ's faithful."†

In the sixth session, the thirtieth canon passed reads as follows: "If any one shall say that after the reception of the grace of justification the guilt is so remitted to the penitent sinner, and the penalty of eternal punishment destroyed, that no penalty of temporal punishment remains to be paid, either in this world, or in the future in purgatory, before the access to the kingdom of heaven can lie open; let him be anathema."‡

In the twenty-second session it is declared: "Wherefore it (the sacrifice of the mass) is properly offered, according to apostolical tradition, not only for the sins, punishments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified."§

In the same session it is said: "If any one shall affirm that the

* De Purg., No. 25.

† "Cum Catholica Ecclesia, Spiritu Sancto edocta, ex sacris literis, et antiquâ patrum traditione, in sacris conciliis, et novissimè in hâc œcumenicâ synodo docuerit, purgatorium esse; animasque ibi detentas, fidelium suffragiis, potissimùm vero acceptabili altaris sacrificio juvari; præcipit sancta synodus episcopis, et sanam de purgatorio doctrinam à sanctis patribus, et sacris conciliis traditam, a Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant."—*Conc. Trident.*, sess. XXV, *Decretum de Purgatorio.*

‡ "Si quis, post acceptam justificationis gratiam, cuilibet peccatori pœnitenti ita culpam remitti, et reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ vel in hoc seculo, vel in futuro, in purgatorio, antequam ad regna cœlorum aditus patere possit; anathema sit."—*Conc. Trident.*, sess. vi, can. 30.

§ "Quare non solum (sacrificium missæ) pro fidelium vivorum peccatis, pœnis, satisfactionibus, et aliis necessitatibus, sed et pro defunctis in Christo nondum ad plenum purgatis, rite, juxta apostolorum traditionem, offertur."—*Conc. Trident.*, sess. XXII, caput ii.

sacrifice of the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities; let him be accursed."*

The Catechism of the Council of Trent gives the following cautious and rather evasive view of purgatory: "In the fire of purgatory the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country, 'into which nothing defiled entereth.' The truth of this doctrine, founded, as holy councils declare, on Scripture, and confirmed by tradition, demands diligent and frequent exposition, proportioned to the circumstances of the times in which we live, when men endure not sound doctrine," p. 63.

In the Douay Catechism the following short exposition of purgatory is to be found: "*Quest.* Whither go such as die in mortal sin? *Ans.* To hell, to all eternity. Q. Whither go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins? *A.* To purgatory, till they have made full satisfaction for them, and then to heaven."

The foregoing quotations will give the reader the cardinal points of the doctrine in question. The Council of Trent, however, both in its decisions and Catechism, has expressed itself both sparingly and cautiously on this doctrine; being sufficiently aware that the Scriptural and other grounds on which the doctrine was built were not ample or firm. But a farther delineation of this will be manifest by what will be brought to view in this chapter. The following points are now presented as plainly embraced in the foregoing quotations from the professedly infallible standards of the Church of Rome.

3. The *persons* there detained are *the dead in Christ, just men*, or, in other words, those who, in the Roman sense, are such; namely, those whose mortal sins have been pardoned, either by baptism or by priestly absolution. 2. The *sins* for which they are punished in purgatory are their venial sins, which they say deserve only temporal punishment; to which must be added the temporal punishment due for mortal sins already pardoned, as to their eternal punishment, by absolution or baptism. 3. The modes of deliverance are two. First, by suffering themselves till the very last mite of the debt due to God's justice is paid. Or, secondly, by the interference of the church, which seems to divide itself into several parts, namely: 1. The PROCURING of masses to be said for them. 2. Procuring indulgences. 3. The *suffrages* or *votes* of the faithful, variously given, by prayers, offerings, purchasing masses, &c. As it regards the *place*, the nature of the punishment, and its duration, and other kindred topics, the principal Roman Catholic standard authors and decisions are very careful in giving opinions. But at the confessional, in public discourses on purgatory, in the common books of devotion, and in the current traditions floating among the members of this church, all that an avaricious priesthood could desire,

* "Si quis dixerit, missæ sacrificium tantum esse laudis, et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium; vel soli prodesse sumenti; neque pro vivis et defunctis, pro peccatis, pœnis, satisfactionibus et aliis necessitatibus offerri debere; anathema sit."—*Concil. Trident.*, sess. xxii, canon 3.

and all that the most credulous superstition can swallow, may be, and really is taught and practised in the Church of Rome respecting purgatory: all of which we shall presently make appear by proofs which no man can successfully deny or overturn.

II. *The doctrine of purgatory is without foundation in Scripture.*

1. The Council of Trent affirms, that it is taught by Scripture and tradition, as well as by councils, and that through the teaching of the Holy Spirit. That it is not taught by the Scriptures will fully appear by an examination of those passages of Scripture which are brought to support it. Of this several doctors of the Church of Rome were so well convinced, that they did not hesitate to declare it in their writings. So Otto Frising, in the year 1146, an old historian and a Roman Catholic bishop, and contemporary with St. Bernard, tells us in his Chronicon: "The doctrine of purgatory was first built upon the credit of those fabulous dialogues attributed to Gregory I., about the year 600."* Bishop Fisher also saith: "Many are tempted now-a-days not to rely much on indulgences, for this consideration, that the use of them appears to be new and very lately known among Christians. To which I answer, It was not very certain who was the first author of them; the doctrine of purgatory was a long time unknown; was rarely, if at all, heard of among the ancients, and to this day the Greeks believe it not. Nor was the belief of either purgatory or indulgences so necessary in the primitive church as it is now; so long as men were unconcerned about purgatory, nobody inquired after indulgences." But as several texts of Scripture have been brought to support the doctrine of purgatory, we will now proceed to examine them. For however destitute of Scripture proof this doctrine is, the Romanists do not fail here, as in their other unscriptural tenets, to quote Scripture with apparent confidence. The following texts are the most prominent of their quotations on this doctrine.

2. They sometimes allege Isaiah xxii, 14, "Surely this iniquity shall not be purged from you till you die." From this they infer, that after death it should be forgiven them. But an impartial interpreter would certainly interpret this passage to mean, that their sin would never be forgiven; or, what is still more proper, that they, as a people, would be visited for that particular sin during the existence of that generation; rather than to press it into the service of proving a purgatory.

Roman Catholics quote, in order to prove purgatory, the book of Maccabees, in which we are told, "that money was sent to Jerusalem, that sacrifices might be offered for the slain; and it is recommended as a holy cogitation, to pray for the dead," 2 Mac. xii, 43. In a former chapter it was shown that this book is a part of the Apocrypha, and consequently uninspired and of no authority in this discussion. It is unnecessary here to repeat the proofs. We have only to observe, that as Roman Catholics consider this passage the strength of their cause, it must be very slenderly maintained when it is supported only by the testimony of an uninspired book.

3. The following passage is quoted in favour of purgatory: "Agree with thine adversary quickly, whilst thou art in the way with him; lest

* Lib. 8, Chron. c. xxvi. See Ousley, p. 148; Taylor's Dissua. ii, 773.

at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing," Matt. v, 25, 26. That the passage is to be understood as belonging to this life is proved by the best critics; and refers to that irreconcilable state of mind which is at enmity with God. And consequently such a temper, unrepented of, will ultimately terminate in destruction. That it gives no ground for purgatory is proved by the following considerations: 1. To the person who is in danger of being thrust into the prison, it is said, "THOU shalt by NO MEANS come out, till THOU hast paid the uttermost farthing." This admits of no commutation of punishment. The sinner must pay the whole debt in his own person. The priests promise deliverance by means of masses and money; but, according to the text, he shall come out by no means except paying the uttermost farthing. 2. As the crime spoken of here is *uncharitableness*, and therefore *a mortal sin*, they cannot, with any consistency, say that purgatory is the prison; because, as they teach, mortal sins send persons to hell. 3. If the text refer to the other world, it may be expounded by that parable, (Matt. xviii,) where the unkind servant is cast into prison till he shall pay all that is due; that is, he should lie there for ever; because the debt was ten thousand talents, too much for a prince, much less for a servant who had *nothing to pay*, and therefore his master forgave him his debt. Our debt, as sinners, is not *paid* unto God by us, but *forgiven;* therefore, when it is not pardoned, it can never be paid. Uncharitable and malicious men, who will not forgive others, will be sent to hell; for he that hateth his brother is a murderer, and no murderer hath eternal life. Maldonat, the Jesuit, owns, "that purgatory cannot be proved from Matthew v, 25, as the prison there spoken of is hell, and not purgatory."

4. They quote Matthew xii, 32: "The blasphemy against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come." From hence they infer, that some sins may be forgiven in the world to come. To this we reply: 1. The Scripture knows only two times for the remission of sins, one here upon earth, (Matt. ix, 6,) to the believer and penitent person; the other at the day of judgment, when the great Judge shall *declare* the sentence of absolution to all his faithful servants. Christ therefore says, this blasphemy shall have no remission now, or at the day of judgment; that is, it shall never be forgiven. 2. The phrase, *neither in this world, nor the world to come*, may be rendered, neither *in this dispensation*, that is, the Jewish, nor in *the dispensation to come*, that is, the Christian. The Messiah's *kingdom*, *age*, or *dispensation*, is distinguished from the Jewish *dispensation*, *age*, or *world*, which then was. Heb. ii, 5; vi, 3; xii, 27, 28. And this interpretation is strengthened by the consideration, that the phrase is a Hebraism, very current among the Jews, and as Matthew wrote in Hebrew, the phrase is to be interpreted according to the idiom of that language, which means by the expression, that such sin shall never be forgiven. 3. And this interpretation is proved by the other evangelists, who give the same passage in somewhat different phraseology, and stripped of its Jewish garb. St. Mark saith, that the blasphemer *hath never forgiveness*. Mark iii, 10. And St. Luke says, that

this blasphemy *shall not be forgiven him.* Luke xii, 10. 4. Sins which are forgiven are not punished; and sins which are punished are not forgiven. But purgatory, as Roman Catholics teach, is a place not where sins are remitted, but where they are punished with the greatest severity; nay, what is still more, punished after they are remitted; nay, what is still more extraordinary, therefore punished because they are remitted. For, if the guilt were not remitted the sinner could not go to purgatory, nor have the favour of being punished there. And, consequently, it is utterly impertinent, from the remission of some sins in the world to come, to conclude, that there is a place where *all* sins, even the least, are exacted; and that so rigidly, that there is no escaping thence, till, either by themselves or their friends, they have paid the very uttermost farthing.

5. In "the grounds of the Catholic doctrine, contained in the profession of faith, published by Pope Pius IV.," we have what is meant for an argument from Scripture, on behalf of purgatory, as follows:— "The Scripture in many places assures us, that 'God will render to every man according to his works,' Psalm xii, 12; Matt. xvi, 27; Rom. ii, 6; Rev. xxii, 12. Now this would not be true if there were no such place as purgatory; for how could God render to every one according to his works, if such as die in the guilt of any, even the least sin, which they have not taken care to blot out by repentance, would nevertheless go straight to heaven?" That God will render to every man according to his works is certain; and the Church of Rome gives a proof of her gross perversion of Scripture, by saying this would not be true but for her purgatory. Such declarations of Scripture have nothing to do with purgatory. If men "die in the guilt of any, even the least sin," the Bible tells us they must go to hell. But those who die in Christ do not "die in the guilt of any, even the least sin," because all their sins are washed away through the blood of Christ. It is also true of such a man, that God will render to him according to his works. The judgment of the great day will proceed according to evidence. A man's works are the evidence of his state before God. Those who have done nothing but evil, will have their evil deeds produced as evidence against them, and will receive the condemnation which they deserve. Those who believe in Christ are created anew to good works; they serve God, and their services and persons are accepted for Christ's sake. Not that there is merit in their works, so as to deserve a reward. There is a broad and intelligent distinction between *according* to works, and on *account* of works.

But what have these passages to do with purgatory? They speak of God rendering to men *according to their works;* but the avowed language of Rome is, that the rendering to men in purgatory is not *according to their works*, but by *merit of their works.* Or, what is still more unscriptural, *according to the merit of the works of others;* or, what is yet much more preposterous, *according to their wealth*, or *their submission to the clergy*, or the *suffrages* of good, or even wicked men on earth. They speak with great solemnity, when they choose to be serious, of God's requiring punishment for the guilt of the least sin; and yet they do most blasphemously represent him as relaxing such punishment, or remitting it altogether, for certain sums of money to be paid to the priests for saying masses. By the more grave of their

doctors the punishment of purgatory is represented as salutary and necessary, in order to qualify persons for heaven; and yet they may be exempted from that salutary and necessary process on payment of money by their friends. It is declared by all their doctors, that men, without passing through the fire of purgatory, cannot go to heaven; yet money can purchase exemption from this fire, or mitigate its pains. What is this but to teach that money can open the gate of heaven, or procure admittance to persons who have not undergone the necessary purgation?

6. Again; the following text is frequently quoted in favour of purgatory: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." The following reasons will show that the apostle is not speaking of the supposed fire of purgatory: 1. Because he speaks of fire, as Origen says, not properly, but metaphorically so called.* This appears from the particles of similitude, *so as*, which show that St. Paul did not mean a literal escape out of fire, but *such* an escape as men make out of a place on fire. 2. The word *day*, whether it refers to the destruction of Jerusalem, the time of a man's death, or any great calamity, or the day of judgment, is inapplicable to purgatory, which presents a constant succession of periods, and not one fixed point of time, as is meant by the common use of the word day. 3. Because this fire is to try *every man's* works, Paul's and Apollos's, as well as those who built on the foundation hay, wood, and stubble; and certainly it will not be said that Paul and Apollos went through the fire of purgatory. 4. This fire shall *try* men's *works* of what *sort* they are. But purgatory fire, according to them, does not *try*, *test*, or *determine the character of* every man's works, but *punish* them for them. Besides, the ordeal of trial passes on all men's works, whether good or bad; whereas purgatory refers only to sins, and these not mortal, but venial. 5. To be saved as διὰ πυρος, *by* or *through fire*, is a proverbial mode of expression concerning those who escape with great difficulty and hazard out of any very great danger. It is so used in the Old Testament. *We went through fire and through water*, Psalm lxvi, 12; that is, we were in the greatest danger. *When thou walkest through the fire, thou shalt not be burned*, Isa. xliii, 2; *I have plucked them as a firebrand out of the fire*, Amos iv, 11; *Is not this a brand plucked out of the fire?* Zech. iii, 2. It is also used in the New Testament: *Others save with fear, plucking them out of the fire*, Jude 23. So L. Æmilius in Livy saith, *that he escaped the popular flame, half burned. Se populare incendium priore consulatu semiustum effugisse*, lib. xxii, c. xl.

This passage of Scripture, so far from patronizing the Church of Rome, gives them an awful warning not to build on the true foundation of Christianity *hay and stubble*, whether unsound doctrines or ungodly church members; as the day of trial will utterly ruin such works,

* Contra Celsum, l. iv, p. 169.

although the workers in them may, because they are sincere, be saved; yet not without the greatest difficulty and hazard.

Peter de Soto, a distinguished Romanist, allows that purgatory cannot be proved from this text. His words are, "It is not *persons*, but vain doctrines, called wood, hay, stubble, which some well meaning, but *mistaken teachers*, added to the true, that shall, in the day of judgment, be tried by fire, and be burned, and themselves shall hardly escape, even as one escapeth out of the fire."

7. The following passage is adduced as a principal one to support the doctrine of purgatory: "Being put to death in the flesh, but quickened by the Spirit; by which also he went and preached to the spirits in prison," &c., 1 Pet. iii, 18, 19, 20. That their doctrine of purgatory cannot be legitimately derived from this text will fully appear, if the following considerations are taken into view: 1. The soul of Christ did not, in the interval between his death and resurrection, go to hell, or purgatory; for it is stated plainly that it went to *paradise*, that is, one department of hades, or the invisible world, the place where the spirits of just men are, to which the penitent thief went. This will be farther confirmed, by the two following considerations: 2. The *persons* to whom this preaching was sent were the antediluvians, who were ποτε, *formerly*, at *that time*, disobedient. The time was *the days of Noah, while the ark was a preparing*. 3. The *prison* was the earth on which they then lived, in which they were preserved one hundred and twenty years, that the long-suffering of God might be fully manifested. Indeed, a state of sin is frequently in Scripture represented under the figure of a prison. Isa. xlii, 7; xlix, 9; lxi, 1, 2. Now the antediluvians, who lived about the time of Noah, were *in prison*, upon a double account. First, by reason of their bondage to sin, for then all flesh had corrupted their ways, their wickedness was great upon the earth, and every imagination of their heart was evil continually. Secondly, they were *in prison* as having from God received the sentence of destruction, if they repented not within a hundred and twenty years. Gen. vi, 3. Thus "the long-suffering of God waited for them in the days of Noah," expecting their repentance, and keeping them as it were in prison, for the day of slaughter, if they did not repent. 4. Christ is said to have preached to the Jews and Gentiles. Eph. ii, 17. Now it is certain that our Lord did not go personally to preach to the Gentiles: he preached to them only by his apostles. And if Christ is said, by Paul, to do what he did by his apostles, he may be said, with equal propriety, by Peter, to go and do what he did by his prophets. And the words πορευθεις εκηρυξεν, *having gone he preached*, or *he went* and *preached*, are a pleonasm for *he preached*. So the Syriac version, *Et predicavit, and preached*. So also Eph. ii, 17: Και ελθων ευαγγελιζατο, *and came and preached*; or simply *preached*. Besides, Christ is said not to have gone personally to the antediluvians, but by his *Spirit*; the Spirit which quickened him, as is clear from the construction, εν ῳ, *by which*, referring to Spirit as its antecedent. His Spirit inspired Noah to preach to them, as is proved from Gen. vi, 3: "My Spirit shall not always strive with man." Hence Noah is called "a preacher of righteousness," 2 Pet. ii, 5. Enoch also preached to the antediluvians. Jude 14. Accordingly, the Spirit which was in the ancient prophets is said to be the Spirit of Christ. 1 Pet. i, 11. Christ,

therefore, did not descend to purgatory to preach. The preaching referred to was to the antediluvians, by his Spirit, through his prophet Noah, a preacher of righteousness. Christ offered the old world the help of his Spirit, warned them by Noah, and waited long for their repentance. 5. Although the persons here spoken of are called *spirits*, they are not disembodied spirits, because, (1.) The *time* when this preaching took place was "in the days of Noah, while the ark was a preparing." (2.) This phraseology frequently obtains in Scripture. "The spirits of just men made perfect," (Heb. xii, 23.) mean righteous men still in the church militant. "Father of spirits," (Heb. xii, 9,) means men still in the body. "God of the spirits of all flesh," (Num. xvi, 22,) means men not in a disembodied state. 6. It is certain that the *spirits* in prison, to whom Christ, by his Spirit, in Noah, preached, were the same persons who were ποτε, *formerly, at that time*, namely, *in the days of Noah;* they were *disobedient*, that is, *unpersuadable, unbelieving*, and *rebellious*, as the word strictly means. So Peter (2d Epist. ii, 25) calls them *ungodly*. Besides, their sins were aggravated by the patience and long-suffering of God, which απαξ *once* waited on them one hundred and twenty years together, while Noah was preparing the ark. They were therefore sinners of the most hardened description. Now, according to Romanists, souls in a state of grace and obedience are they only who are sent to purgatory; but these persons who are called *unbelievers*, and *ungodly*, must be in a state of *mortal sin*, and therefore could not go to purgatory, but to hell, according to the doctrine of the Church of Rome. 7. Besides, they affirm that Christ, after his death, went to *deliver* all the souls of the *just* from limbo, there detained from the beginning of the world; but the verb is *preached*, and not *delivered;* and they disobeyed the word preached: and, 8. In the event, their bodies were drowned, and their spirits cast into hell, which is called a *prison;* (Matt. v, 25; 2 Pet. iv, 5;) but Noah and his family were saved.

From the foregoing it must appear, to every candid person, that the text from 1 Pet. iii, 18, &c., gives no support to purgatory. And several Roman Catholics were of the same opinion. Calmet says as follows, in reference to this text as alleged to prove the doctrine of purgatory: "Mais on peut douter que ce soit le sens de Saint Pierre en cet endroit." "But we may doubt whether this be the meaning of St. Peter in this place." The opinion of Bede, who lived more than a thousand years ago, is the following, which was given on his citing the opinion of Athanasius on the text in question: "He who, in our times, coming in the flesh, preached the way of life to the world, even he himself came before the flood, and preached to them who then were unbelievers, and lived carnally. For even he, by his Holy Spirit, was in Noah, and in the rest of the holy men which were at that time, and by their good conversation preached to the wicked men of that age, that they might be converted to better manners." Fulke in loco.

III. But as there are no plain passages of Scripture which give any just foundation on which to build the doctrine of purgatory, the following arguments have been brought to prove it:

1. The author of the Sincere Christian produces the following argument: "The justice of God demands from sinners a reparation of the injury done to him by sin, by means of temporal punishments,

to be undergone by them after the guilt of their mortal sins, and the eternal punishment has been remitted: hence, it necessarily follows, that there must necessarily be a state of temporal punishment after death, where all those must go who, dying in the state of grace, have not paid this debt before they die, and where they must remain in sufferings till such time as they have fully paid it."* The ground of this argument is, that *we must make an expiatory sacrifice to divine justice, through the medium either of good works or penal sufferings.* Now, as this doctrine of merit and satisfaction has been already shown to be false, the conclusion drawn from it must also be false. The argument is itself a proof of the gross unscriptural views which Roman Catholics entertain respecting their good deeds and the value of sufferings; the absurdities of which have already been exposed in the chapter on satisfaction, to which the reader is referred.

2. The reasons or arguments by which they support the doctrine of purgatory are dubious and disputable at best, and most of them are manifestly absurd and unscriptural. Such are: 1. Their distinction of sins into mortal and venial, in their own nature. 2. That the taking away the guilt of sins does not suppose the taking away the entire punishment. 3. That God requires from the sinner a full exchange of satisfactions, or penances, which must regularly be paid, here or hereafter, even by those who are pardoned. 4. That the death of Christ, his merits and satisfaction, do not procure for us a full remission before we die, and sometimes for a long time after death. These propositions, new and uncertain, nay, utterly unscriptural, were invented by the school divines, and are the products of ignorance concerning the remission of sins by grace, the righteousness of faith, and the infinite value of Christ's atonement.

3. On the topic now under consideration we present to our readers the following admirable extract from Dr. A. Clarke's sermon on Salvation by Faith. After having triumphantly confuted the opinion of the merits of works, he proceeds as follows: "*Penal sufferings*, in a future state, are supposed by many to be sufficiently efficacious to purge the soul from the moral stains contracted in this life; and to make an atonement for the offences committed in time. This system is liable to all the objections urged against the preceding, and to several others peculiar to itself; for, if there had not been sin, there had not been punishment. Penal sufferings, inflicted by divine justice, are the desert of the crimes which require justice to inflict such punishments. If the sufferings inflicted by this divine justice be supposed to be capable of annihilating the *cause* for which they are inflicted; if they annihilate the cause they must be *greater* than that cause, and consequently unjust; because, in that case, the punishment would be *greater* than the *offence.* Such penal inflictions could not proceed from a righteous God.

"But the ground of this system is *absurd:* we have no evidence from *Scripture* or *reason* that there are any *emendatory* punishments in the *eternal world.*

"The state of *probation* certainly extends only to the ultimate term of human life. We have no evidence, either from Scripture or reason,

* Sincere Christian, vol. ii, page 109.

that it extends to another state. There is not only a deep silence on this in the divine records, but there are the most positive declarations against it. In *time* and *life* the great business relative to eternity is to be transacted. On passing the limits of *time* we enter into *eternity:* this is the *unchangeable* state. In that awful and indescribable infinitude of incomprehensible duration we read of but *two places* or *states;* heaven and hell; glory and misery; endless suffering and endless enjoyment. In these *two places*, or *states*, we read of but *two* descriptions of human beings: the *saved* and the *lost;* between whom there is that immeasurable gulf over which neither can pass. In the one state we read of no *sin*, no *imperfection*, no *curse;* there 'all tears are for ever wiped away from off all faces; and the righteous shine like the sun in the kingdom of their Father.' In the other we read of nothing but 'weeping, wailing, and gnashing of teeth;'—of 'the worm that dieth not;' and of 'the fire which is not quenched.' Here the effects and consequences of sin appear in all their colourings, and in all their consequences. Here no dispensation of grace is published: no offers of mercy made; the unholy are unholy *still;* nor can the circumstances of their case afford any means by which their state can be meliorated; and we have already seen that it is impossible that *sufferings*, whether *penal* or *incidental*, can destroy that *cause* (sin) by which they were produced.

"Besides, could it be even supposed that *moral purgation* could be effected by *penal sufferings*, which is already proved to be absurd, we have no evidence of any such *place* as *purgatory*, in which this purgation can be effected: it is a mere fable, either collected from *spurious* and *apocryphal writings*, canonized by superstition and ignorance, or it is the offspring of the deliriums of pious visionaries, early converts from heathenism, from which they imported this part of their creed; there is not one *text* of Scripture, legitimately interpreted, that gives the least countenance to a doctrine, as *dangerous* to the souls of men, as it has been *gainful* to its inventors: so that, if such *purgation* were possible, the *place* where it is to be effected cannot be proved to *exist*. Before, therefore, any dependance can be placed on the doctrine raised on this supposition, the existence of the *place* must be proved; and the possibility of *purgation* in that place demonstrated. The opinion of our own Church on this, and its kindred doctrines, should be heard with respect: —'The Romish doctrine concerning *purgatory*, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.'—Article xxii."

4. The heathen poets and philosophers have been quoted in support of purgatory. We must allow, indeed, that they have antiquity to plead on this point, but it is not the antiquity of Scripture, or of pure primitive Christianity; but of heathenism. When they ask us captiously, and with an air of triumph, "Where was your religion before Luther?" we usually say, "In the New Testament." When we ask them, "Where was your doctrine of purgatory before Gregory the Great?" they may tell us, "In the writings of heathen poets and philosophers."

Plato divided men into three states. The first embraced the good, who, after death, possessed the Elysian Fields. The second division included the incurably wicked, who were cast into hell, never to be

reprieved. The third comprehended the middle sort, who, though they had sinned, yet were in a curable condition; and these went to hell too, to be punished for and purged from their sins. The heathen did believe that those in this middle state might receive help from the prayers and sacrifices of the living. This is plainly proved from the complaints of the ghost of Elphenor, in Homer, Odyssey, book xii., and of Palinurus, in Virgil, Æneid, book vi. Indeed, the ceremonies used for their deliverance, as described by these poets, resemble much the ceremonies of the Church of Rome, in reference to souls believed to be in purgatory; so that were these poems *canonical*, the most obstinate heretic would contend with them in vain.

Our opponents, in this point, have at least four hundred years antiquity against Christianity itself. In the first ages of its existence the doctrine of purgatory was not received. But when Christianity became popular, heathens, professing to be Christians, brought into the church many of their heathen opinions, and the doctrine of purgatory among others. But from the beginning of Christianity it was not so. It would be of some avail to the supporters of purgatory could they bring any support for their system from the Holy Scriptures; but it is to no purpose that the sentiments of heathen, unsupported by Scripture, are produced to prove the existence of purgatory.

IV. *The Scripture declarations respecting the future state of man decide against the doctrine of purgatory.*

The following quotations and remarks are offered, as completely subversive of the Romish dogma and practices concerning purgatory:

1. The Scriptures present us with only *two characters* applicable to men in their present state, the *righteous* and *wicked*; those who serve God and those who serve him not; believers and unbelievers. And however various the shades of distinction discovered among them may be, still there are only two general characters mentioned. The view given us of men in Scripture, as they will stand in the day of judgment, precisely corresponds to this. And their final destinies exactly correspond to both.

2. Our Lord promised to the *thief*, on the cross, that that day he should be with him in paradise; and as our Lord went to heaven, so heaven and paradise are only different names for the state of happiness. What can more effectually destroy the doctrine of purgatory and satisfaction than this? For if satisfaction be necessary, and if purgatory is the place where satisfactions are made after this life, as they say, then certainly the penitent thief, according to their doctrine, must have continued a long time in purgatory; for he made no satisfaction for his sins, as to their temporal punishment, since he died after a vicious life, upon a very short and sudden repentance; yet he did not go to purgatory, but to the place where Christ was, even to paradise or heaven.

3. Our Saviour too, in the case of the rich man and Lazarus, (Luke xvi, 22,) truly represents the state of the other world, viz., that the souls of the righteous are in heaven, and the souls of the wicked in hell, on their departure from the body. When Lazarus died, he was carried by angels into Abraham's bosom, i. e., paradise or heaven; and when the rich man died, he was tormented in the flames of hell. And though this is a parable, we can never imagine that our Saviour would con

trive a parable in such a way that the representation of it would be false.

4. John (Rev. xiv, 13) declares that he heard a voice from heaven, which said, "Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them." Here those that die in Christ are said to rest from their labours; it is therefore certain that none of them are punished or tormented after death. For how can rest from labour consist with dreadful miseries and sufferings, such as souls in purgatory are said to undergo? If this doctrine were true, they would not have a rest from their labours, but a change of them.

5. There are many passages of Scripture which speak a language inconsistent with the doctrine of purgatory, such as the following: "When we are absent from the body, we are present with the Lord," 2 Cor. v, 8. "The night cometh when no man can work," John ix, 4. "If our earthly house were dissolved, we have a house eternal in the heavens," 2 Cor. v, 1.

6. The doctrine of purgatory is inconsistent with justification. For, "being justified by faith, we have peace with God," Rom. v, 1. Such a state of peace with God cannot agree with purgatory.

And hence the justified are *not condemned*. "There is now therefore NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. viii, 1. Again: "Who shall lay any thing to the charge of God's elect?" Rom. viii, 33. If there be no *charge* or *accusation*, whence arises condemnation? "I am persuaded, that neither life, nor DEATH, nor angels, nor principalities shall be able to *separate* us," &c., verses 35, 38, 39. The believer in Christ "shall not come into condemnation," John v, 24.

7. The tenet of purgatory, from its very principle and declared object, is entirely opposed to the full and complete *redemption* of Christ. Sinners can only be delivered from the guilt and pollution of sin through the blood and sacrifice of Christ. "He, by his own blood, entered once into the holy place, having obtained ETERNAL REDEMPTION for us," Heb. ix, 12. "Nor yet that he should offer himself often—for then must he often have suffered—but now once in the end of the world hath he appeared, TO PUT AWAY SIN by the sacrifice of himself," verses 25, 26. "We are sanctified through the offering of Jesus Christ, once for all—after he had offered one sacrifice for sins, for ever sat down at the right hand of God—for by one offering he hath PERFECTED FOR EVER them that are sanctified," Heb. x, 10, 12, 14. "When he had by himself PURGED OUR SINS, sat down on the right hand of the Majesty on high," Heb. i, 3. "The blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN. He is faithful and just to forgive us our sins, and TO CLEANSE US FROM ALL UNRIGHTEOUSNESS," 1 John i, 7, 9. "Christ loved us, and WASHED us from OUR SINS in his OWN BLOOD." Rev. i, 5. "These have WASHED THEIR ROBES and MADE THEM WHITE through the BLOOD OF THE LAMB," Rev. vii, 14. Now if these scriptures be true, where is the *necessity* or *benefit* of a future purgatorial cleansing?

8. The doctrine of purgatory is dishonourable to God the Holy Ghost, since purgatorial fire is said to be *cleansing, sanctifying, purifying*. If so, the work of the Holy Spirit is deficient.

* Bellar. de Purg., lib. i, c. 1.

V. *The testimony of the fathers is urged to support the doctrine of purgatory.*

1. But their testimony, except as far as it agrees with Scripture, can avail nothing. Nevertheless, the earliest fathers of the Christian church certainly did not teach purgatory, though they had many crude notions respecting a future state, some of which may be brought to favour the Romish doctrine. But properly, their contradictory opinions can prove nothing, except that they held several erroneous sentiments respecting a future state. We may confidently say, that there is not one father, nor one council, of the primitive church, that is owned by the Church of Rome themselves, for five hundred years after Christ, that ever taught the doctrine of purgatory, as they now teach and believe it; and, on the other hand, we can produce several passages from primitive fathers that overturn the doctrine. But before we adduce the testimony of the fathers, we premise the following observations:

(1.) Either none, or very few of the Greek fathers, mention the doctrine of purgatory; and all the Latin fathers did not believe it; but by degrees the opinion, in various shapes, became current; though the catholic or general church received it only in part. The words of Ruffensis, (John Fisher, bishop of Rochester, beheaded June 22, 1535,) in his 18th article against Luther, are these: "He that pleases, let him read the commentaries of the old Greeks, and, as I suppose, he shall find none, or very rare mention of purgatory. But neither did the Latins at one time, but by little and little conceive the truth of this thing."* And again: "For a long while it was unknown; it was lately known to the Catholic Church. Then it was believed by some by little and little; partly from Scripture, partly from revelations."† The following quotation from Polydore Virgil, who quotes Fisher, bishop of Rochester, will place this subject in a still clearer light: "As it regards the origin of this matter, as far as I can ascertain, after inquiry, I do not find it before Saint Gregory presented it in reference to his stations. Wherefore, in a subject of so much obscurity, I use the testimony of John, bishop of Rochester, who, in that work which he lately wrote against Luther, thus declares the matter in the beginning of his concessions on this point:—'Probably he moved many not to trust much to indulgences, because their use appeared more recently in the church, and found out very lately among Christians.' To this I answer, that it does not appear certainly from what time they first began to teach indulgences. They were used among some (as they say) of the ancient Romans, which can be collected from their stations, and follows of course. No orthodox Christian doubts respecting purgatory; concerning which, nevertheless, there is no mention among the ancients except very rarely. But even among the Greeks to this day it is not believed: for as long as there was no care about purgatory, nobody inquired after indulgences; for all the value of indulgences depends on purgatory; if you take away purgatory, what use is there

* Legat qui velit, Græcorum veterum commentarios, et nullum, quantum opinor, aut quam rarissimum, de purgatorio sermonem inveniet. Sed neque Latini simul omnes, at sensim hujus rei veritatem conceperunt.—Art. 18, cont. Luth. as quoted by Bishop Jeremy Taylor, Dissuasive, second part, book ii, sec. 2, *Of Purgatory*, vol. ii, p. 935.

† Aliquandiu incognitum fuit; serò cognitum universæ ecclesiæ. Deinde quibusdam pedetentim, partim, ex Scripturis, partim ex revelationibus creditum fuit.—*Idem.*

for indulgences? Indulgences therefore began after men had a while trembled at the torments of purgatory."* To the foregoing we add the testimony of Alphonsus a Castro, which is as follows: "Concerning purgatory, there is almost no mention, especially among the Greek writers. In consequence of which, even to this day, purgatory is not believed by the Greeks."† The consequences to be drawn from these quotations are: if purgatory was not known to the primitive church; if it was but lately known to the portion of the Catholic Church which embraced it; if the fathers seldom or never make mention of it; if in the Greek Church especially there was so great silence of it, that to this day it is not believed among the Greeks; then this doctrine was not an apostolic doctrine, nor primitive, nor catholic, but an innovation, and of yesterday.

(2.) Though the ancient fathers very generally prayed for the dead, they never prayed for their deliverance out of purgatory, nor did they ever mean to do so. And yet the Church of Rome establishes her doctrine of purgatory on the ancient usage of the church of praying for the dead; but this consequence is vain, as these prayers do not relate to purgatory. And this is so certain, that in the ancient Roman offices, we mean the vigils said for the dead, the anthems, versicles, and responses made, recommending the soul to God, the prayer is, "that he may be freed from hell and eternal death; and in the day of judgment he may not be judged and condemned according to his sins, but that he may appear among the elect in the glory of the resurrection;" but not one word of purgatory or its pains. And though the fathers prayed for the departed souls of the pious, that God would show them mercy in the day of judgment; "in that formidable and dreadful day, then, there is need of much mercy to us," as saith Chrysostom. Indeed, St. Paul thus prayed for Onesiphorus, "that God would show him a mercy in that day;" that is, in the day of judgment, as the same Chrysostom understood it. Devils themselves are "reserved in chains unto the judgment of the great day," Jude 6. And in that day they and the wicked shall be sentenced to everlasting fire, which, as yet, is *prepared* for the devil and his angels. There is a pardon belonging to this world; and there is a pardon at the day of judgment, which shall confirm and declare this pardon to the universe. And it is in reference to this declarative pardon, at the day of judgment, that the ancient fathers pray, but not in reference to purgatory.

* Ego vero originem quod mei est muneris, quæritans non reperio ante fuisse, quod sciam, quum D. Gregorius ad suas stationes id præmii proposuerit. Quapropter in re parum perspicuâ, utar testimonio Johannis Raffensis episcopi, qui in eo opere quod nuper in Lutherum scripsit sic de ejusmodi veniarum initio prodit:—Multos fortasse mavit indulgentiis istis non usque adeò fidere, quod earum usus in ecclesiâ videatur recentior, et admodum serò apud Christianos repertus. Quibus ego respondeo, non certò constare a quo primum tradi cæperunt. Fuit tamen nonnullis earum usus (ut aiunt) apud Romanos vetustissimos, quod ex stationibus intelligi potest et subiit. Nemo certe dubitat orthodoxus an purgatorium sit, dequo tamen apud priscos, non ulla, vel quam rarissme, fiebat mentio. Sed et Græcis ad hunc usque diem, non est creditum esse; quamdiu enim nulla fuerat de purgatario cura, nemo quæsivit indulgentias; nam ex illo pendet omnis indulgentiarum existimatio: si tollas purgatorium, quorsum indulgentiis opus erit? cæperunt igitur indulgentiæ, postquam ad purgatorii cruciatus aliquandiu trepidatum est. Invent. Rerum., lib. viii, c. 1. *Idem* p. 936.

† De purgatorio fere nulla mentio, potissimum apud Græcos scriptores. Qua de causa, usque hadiernum diem, purgatorium non est a Græcis creditum. Lib. iv, verb. Indulg. vide etiam lib. xii. Purgatorium. See *Dissuas.*, as before.

Besides, the fathers made prayers for those who, by the confession of all sides, were never in purgatory. They prayed for the patriarchs, apostles, the Virgin Mary, &c. This is a direct and perfect overthrow of the doctrine of purgatory. Cyril declares as follows: "Then we pray for the deceased fathers and bishops, and finally for all who among us have departed this life. Believing it to be a very great help of the souls, for which is offered the absecration of the holy and dreadful sacrifice."* Epiphanius writes as follows: "We make mention of the just and of sinners; for sinners, that we may implore the mercy of God for them; for the just, the fathers, the patriarchs, the evangelists and martyrs, confessors, bishops, and anchorets, that following the Lord Jesus Christ with a single honour, we separate these from the rank of other men, and give due worship to his divine Majesty."†

(3.) The fathers often speak of a *fire* of purgation after this life, but at the day of judgment, and which destroys the doctrine of the intermediate purgatory. Origen seems to be the first who mentions this, and Basil, Hilary, Jerome, Lactantius, follow him in the *opinion:* we say opinion, for it was not an article of faith. All men, except Christ, according to them, and even the Virgin Mary, are to pass through this fire.

(4.) Another opinion, which is fatal to purgatory, also obtained among the fathers: that before the day of judgment the souls of men are kept in secret receptacles, reserved unto the sentence of the great day; and that before then no man fully receives his reward. Now, if this opinion be true, the doctrine of purgatory is false; if it be not true, the doctrine of purgatory, as founded on it, must also be untrue. The Roman writers are very much troubled at this doctrine of the fathers.

(5.) The doctrine of purgatory was never owned by the fathers as an *article of faith*, or of *apostolical tradition*, as will appear from the three following considerations:—

First. Nothing was received by them as an article of faith except what they received on the authority of Scripture. Other things that they assert may be viewed as private opinions of particular persons; but articles of faith were received as such, because God *revealed* them. And, therefore, when they speak their own opinions, and not what God hath revealed, these opinions can never be received as articles of faith. To prove, therefore, that the fathers did own purgatory as an article of faith, it is necessary also to prove that they spoke of it as the doctrine of the church, and supported by divine revelation.

Secondly. They did not receive the doctrine as an article of faith, because they deduced it from passages which they acknowledged to be obscure. And since they confess these passages to be very difficult, which they adduced to support their theory of purgatory, they could not look on the doctrine contained in them as an article of faith. For instance, Augustine in several places‡ asserts, that all things necessary to be believed are clearly revealed in Scripture; and yet he

* Mysta. Catech. 5. Jer. Taylor, b. ii, sec. ii, Dissuas., p. 938.

† Hæres. 75. *Idem*, 938; also 939, 940, where several examples can be found from the liturgies of St. James, Basil, the Egyptians, Chrysostom, and the Greek fathers; the old Latin Missal.

‡ Aug. de Fide et Oper., c. 15, 16.

says that the place (1 Cor. iii, 15) is very difficult and obscure, and one of those places in St. Paul which Peter pronounces hard to be understood: and therefore Augustine would not make that a matter of faith which he founds on that place. And this was the principal place on which he and other fathers founded their doctrine of purgation in a future state.

Thirdly. That cannot be an article of faith to such persons as express their doubts concerning its truth. So Augustine expressed himself doubtfully respecting a future purgation.* But he did not so express himself respecting the incarnation, the trinity, &c., which Romanists place with purgatory as articles of faith.

2. These things being premised, we proceed to examine the testimony of the fathers concerning purgatory.

Though Polycarp discusses the resurrection of the dead, he wholly omits the doctrine of purgatory.†

Ignatius asserts that *two* states only exist in the future world, a state of death and a state of life; so that every one who departs shall go to the one or the other place.‡

Irenæus overturns purgatory when he says, "The souls of the dead shall depart into an invisible place prepared of God for them, where they shall abide in constant expectation of the resurrection and reunion of the body."§

Though Athenagoras wrote a treatise on the resurrection of the dead, he says not one word concerning purgatory.‖

Justin Martyr declares, "that immediately after death there is made a separation between good and bad men, and that the good are carried into paradise."¶

Cyprian, who flourished about the middle of the third century, says, "When once we have departed hence there is no longer any place for repentance, no longer any effectiveness of satisfaction. Here life is either lost or held; here we may provide for our eternal salvation by the worship of God and the fruitfulness of faith. Let not any one, then, be retarded, either by sins or by length of years, from attaining to salvation. To a person, while he remains in this world, repentance is never too late. Those who seek after, and understand the truth, may always have an easy access to the indulgence of God. Even to the very end of your life pray for your sins, and by confession and faith implore the one only true Deity. To him who confesses, pardon is freely granted: to him who believes, a salutary indulgence is granted from the divine pity: and IMMEDIATELY AFTER DEATH HE PASSES TO A BLESSED IMMORTALITY."**

* De Fide et Oper., c. 16. Ench., c. 69. † Epist. ad Philip., sec. ii, iii.
‡ Epist. ad Magnes., sec. v. § Advers. Hæres., lib. v, c. 26, sec. ii, iii.
‖ De Resur. Mort. in Oper. ¶ Quest. ad Orthdox., 75.

** Quando isthinc excessum fuerit, nullus jam locus pœnitentiæ est, nullus satisfactionis effectus. Hic vita aut omittitur, aut tenetur. Hic saluti æternæ cultu Dei et fructu fidei providetur. Nec quisquam aut peccatis retardetur, aut annis, quo minus veniat, ad consequendam salutem. In isto adhuc mundo manenti pœnitentia nulla sera est. Patet ad indulgentiam Dei aditus, et quærentibus atque intelligentibus veritatem facilis accessus est. Tu sub ipso licet exitu et vitæ temporalis occasu pro delictis roges, et Deum, qui unus et verus est, confessione et fide agnitionis ejus implores, venia confitenti datur, et credenti indulgentia salutaris de divina pietate conceditur, et ad immortalitatem sub ipsa morte transitur.—*Cyprianus ad Demetrianum, in fine*, tom. i, p. 404.

Chrysostom, in his second homily on Lazarus, says, "When we shall be departed out of this life, there is then no room for repentance: nor will it be in our power to WASH OUT ANY SPOTS we have contracted, or TO PURGE AWAY ANY ONE OF THE EVILS we have committed."

Tertullian (de Anima, cap. ult.) is cited as entertaining notions of purgatory, when a Montanist; but in his Prescriptions he is very express, saying, "This their doctrine (of purgatory) being compared with the apostolical, will itself, by its diversity and contrariety, pronounce that it had for author neither any apostle nor apostolic man."*

Epiphanius, bishop of Salamis in Cyprus, who was born in 332, was made bishop about 336, and died about 402 or 403, and who died before the doctrine of purgatory was admitted into the church, wrote thus: "In the other world, after men's death, there is no fasting, repentance, alms, nor piety. There Lazarus comes not to Dives, nor Dives to Lazarus. The storehouses are sealed; there is no egress; the time is accomplished; the combat ended; the race run, and the crowns given; and they who have striven are quiet. After death all things are plainly terminated. While all are in combat, after falling there may be rising again; there is yet hope, there is yet help .... salvation is not desperate. After death the King shuts the doors, and admits none. After our departure we may not correct what was formerly amiss in us."

Gregory Nazianzen expressly affirms, "After this life there is no purgation."†

St. Ambrose (De Bono Mortis, c. 4) saith, "Death is a haven of rest, and makes not our condition worse; but according as it finds every man so it reserves him to the judgment to come."‡

Ephrem, the Syrian, deacon of Edessa, in the fourth century, in his twelfth discourse says, "that there is no middle between hell and the kingdom of heaven."§

St. Augustine had at one time some debates in his mind respecting purgatory, when he wrote his Questions, *De Octo Dulcitiis, Concerning the Eight Delights*. He then said, "that such a matter as a middle state for purgation might be inquired of."‖ But though this crude notion seems to have entered his mind at one time, yet, on maturer examination, he says, "We read of heaven and of hell, but the third place we are utterly ignorant of; yea, we find it is not in Scripture."¶ Again he says, "Nor will any thing help thee but what is done while thou art here. As the last day of man's life finds him, so the last day of the world shall hold him."**

As it regards the sentiments of Origen, he believed "that wicked men and devils, after being purged by fire, according to their demerits, should at length be saved at the last day, and that all should pass through

* Ipsa enim doctrina eorum cum apostolicâ camparata, ex diversitate in contrarietate sua pronunciavit, neque apostolici alicujus auctoris esse, neque apostolici.—*Tertul. Præscrip. adv. Hæres.*, c. 32. See also *Stillingfleet*, p. 603.

† Μηδε 'υπερ την νυκτα ταυτην εστι τις καθαρσις. Oratio 5 in Plagam grandinis, et orat. 42 in pascha. de Eccl. dogm., c. 79.

‡ See also c. 2, De Bono Mortis. § See Du Pin, vol. i, page 225.

‖ De Civ. Dei, lib. xxi, c. 26.

¶ Tertium penitus ignoramus, imo nec esse in Scripturis Sanctis invenimus.—*Ser.* 14, *de Verb Dom. et Hypog.* i. 5, *Cont. Pelag.*

** In quo enim quemque invenerit suus novisimus dies, in hoc eum comprehendet mundi novissimus dies.—*De Pec. et Merit. et Remis.*, Ep. 86.

the fire at the last day." He plainly denied the *eternity of punishment*, which opinion the fifth general council condemned. Of such a purgatory as this, Bellarmine* confesses Origen speaks, and which he places after the resurrection, and saith that Peter and Paul must pass through it. Many places are produced out of Origen, by Sixtus Senensis and many others, for such a purgatory as this.† But this is a universal purgatory, for good and bad, after the resurrection, and for the body as well as the soul; and this is certainly different from the popish purgatory. Very few, however, followed in full the opinion of Origen. St. Ambrose, Hilary, Jerome, and others, maintained the doctrine of a universal purgatory, through which all the pious must pass, the Virgin Mary herself not excepted. Jerome and Augustine speak of it, however as a *conjecture*, not altogether improbable, but very uncertain. Jerome supposed wicked men, dying in the communion of the church, should at last be saved; but that *devils*, *atheists*, and wicked men not in the church, should be damned. His words are, "And as the torments of devils, and all deniers and wicked men who say in their hearts, there is no God, will be eternal; so we judge that a moderate sentence of the Judge, mixed with clemency, against the sinners who are impious, and yet Christians, so that their works shall be proved and purged in the fire."‡ Augustine says, "If betwixt death and judgment the souls of the departed be said to suffer a fire of transitory tribulation, burning up worldly smaller faults, I reprove it not, because *perhaps* it is true."§ So feeble was the belief of a purgatory among the ancients for some hundred years. And as it was only a probable opinion at best, so it was never looked upon as a separate state, but only as a purgation in their passage to glory; for it was a settled doctrine in the primitive church that there is no middle place; and that every man after death was either with the devil or Christ, hell or heaven; that there are but two places after this life, one for the elect, another for the reprobate. So that the popish purgatory, which is a place of torment, in which they who have not perfected their obedience here, stay to make satisfaction for their sins, and then enter into heaven, was altogether unknown to the ancients. And indeed Polydore Virgil and Ruffensis acknowledge this. "Nobody," says the latter, "who is a true Catholic, but believes there is a purgatory, although there is little or no mention of it in antiquity; and the Greek Church believes it not to this day." In reality, purgatory is a novel invention, as it is now taught, a contrivance for the advantage of the clergy, and never received as an article of faith till the Council of Florence, in 1448.

3. Indeed, as was before observed, we have the acknowledgment of several Roman Catholics, that their doctrine of purgatory was not known in the primitive church, as Alphonsus a Castro, Ruffensis, Polydore, &c.; and of others, that it cannot be sufficiently proved from

* De Purg., l. ii, c. 1. † Bibliotheca, lib. v, Annat. 170, 171.

‡ Et sicut diaboli et omnium negatorum, atque impiorum qui dixerunt in corde suo, non est Deus, credimus æterna tormenta; sic peccatorum atque impiorum, et tamen Christianorum, quorum opera in igne probanda sunt atque purganda; moderatam arbitramur, et mixtam clementiæ sententiam judicis.—*Comment. in Isa.* 66 *ad finem.*

§ See Jerom, in Isa. lxvi, 18, c. ult., August. Enchirid., c. 67, 68, 69. De civit. Dei, l. ii, c. 26. De Pec. Mer. et Rem. c. 28. Cypr. ad Dem. Tert. de Bapt.; and also Origen, Hom. 14, 1 Luc. Tert. de Anima, c. 55. 1 Cor. iii, 15.

Scripture, as Petrus a Soto, Perienius, Bullenger, Petrus Picherellus, Barns,* &c., who have expressly denied the doctrine itself, and confuted the pretended reasons which are brought for its support. We acknowledge, however, that these opinions are not general, and those who hold them, or would hold them, as Roman Catholics, could not be tolerated by their church, which takes care that the *persons* of those who would renounce their sentiments are secured, if silence cannot be imposed on their pens and tongues.

4. A few words may here be added respecting the doctrine of the Greek Church on purgatory. The Romanists affirm that their doctrine is the same with that of the Latins, than which nothing is more incorrect. It is to be acknowledged, however, that at the Council of Florence certain opinions respecting purgatory were imposed on the Greeks, as the doctrine of their church on this topic. But that the Greek Church do not believe in the popish purgatory the following reasons will show: 1. The Greek Church always dissented from the Church of Rome on this point, ever since the latter abandoned the doctrine of the ancient church on this matter, and adopted their novel doctrine of purgatory. 2. At the Council of Basil the Greeks made their Apology in opposition to purgatory. 3. Though at the Council of Florence the doctrine is imposed upon them, those who were there were divided about receiving it; they were pressed into it by their necessities, and the influence of Pope Eugenius; they never gave their full consent to the doctrine; they protested against having their half consent put into the instrument of union; they were constrained even to this by the influence of their chiefs, who were bribed by the pope; when they returned to Greece they were reprimanded for their inconstancy. 4. The Greek Church never acknowledged this doctrine, and broke up the union, the articles of which recognized purgatory. These things are so well known, that they need no particular discussion.†

It may not, however, be improper to give some extracts from the Apology of the Greeks to the Council of Basil, held from 1431 to 1443. They say, "We own no purgatory fire, nor any temporary punishment by fire which shall have an end; for we received no such thing by tradition, nor doth the eastern church confess it."

And afterward they say, "We deny that any souls pass through this life to eternal fire; for in saying so we should weaken the consent of the whole church: and it is to be feared, if we would assert such a temporary fire, that people would be apt to believe that all the fire in the other life were only temporary, by which means they would fall into such neglect and carelessness, that they would make more fuel for eternal fire."

Their Apology ends as follows: "For these causes the doctrine proposed, of a purgatory fire, is to be cast out of the church, as that which tends to slacken the endeavours of the diligent, and which hinders them from doing their utmost to purge themselves in this life; since another purgation is expected after it."‡ The Greeks, indeed, do not believe

* See Stillingfleet's Grounds, part iii, chap. 4, page 595.

† See on this topic Du Pin on the Councils of Basil and Florence; Stillingfleet's Grounds, part iii, chap. 4, page 593.

‡ Δια τα αυτα νυν και το προκειμενον δογμα του καθαρτηριου πυρος απαβλητεον εν

that any souls enjoy the *beatific vision* before the day of judgment, and on that account they allow of prayers for the dead; not in reference to a deliverance from purgatory, but to a participation of their happiness at the great day. But this is very different from the doctrine of the Church of Rome, which maintains a temporary punishment after the guilt is pardoned.

VI. Praying for the dead, in connection with purgatory, deserves a few remarks here.

Praying for the souls of the dead supposed to be in purgatory is a very considerable exercise in the Church of Rome. John Damascene, who flourished in the eighth century, in a sermon on praying for the dead, acknowledges that it is not proved from Scripture, but by tradition from the apostles. It is, however, attempted to be supported from the apocryphal book of Maccabees. Passages from the canonical Scriptures have also been sometimes adduced; but with so little success, that the gravest Roman Catholics find it best to rest its claims on tradition and the authority of their church as its only support.

We readily allow, as was shown above, that some sort of prayers for the dead were used very early; perhaps within two hundred years after Christ. But these were made, not for souls in purgatory, but for saints in paradise, for whom Romanists do not pray; for all righteous persons deceased, prophets, apostles, martyrs, the Virgin Mary, &c.; and they did not pray *to* these, but they prayed *for* them. And the subject matter of their prayers was, that God would grant them his promised mercy in the day of judgment, and speedily complete their happiness in body and soul. Many of them concluded, as a man is not fully delivered from all the curse of sin till he, at the resurrection, receives his body again, that the prayers and offerings of the living would be useful to the blessed for their increase of felicity till then. Hence, in the liturgy of the church of Constantinople, said to be Chrysostom's, is this prayer: "We offer unto thee, O God, this reasonable service, for those who are at rest in the faith; especially for our most holy, immaculate, and most blessed lady, the mother of our Lord, the ever blessed." And in the liturgy of the church of Egypt, ascribed to St. Basil, Gregory Nazianzen, and Cyril of Alexandria, we have the following: "Be mindful, O God, of thy saints, our holy fathers, the patriarchs, prophets, apostles, martyrs, especially the holy, glorious, and ever blessed Virgin Mary, the mother of our Lord." The following ancient prayer from the mass book shows that the ancient Christians, in praying for the dead, had no thought of purgatory: "To these, O Lord, and to all who are resting in Christ, we pray that thou wouldst grant the place of rest, of light and peace."* Here is a prayer, not for persons *suffering*, but for persons *resting*; and the object of the prayer is, the blessedness of the resurrection.

In process of time, it must be owned, men fell into a variety of groundless suppositions concerning the state of Christians between death and the resurrection; and upon these suppositions they formed

ειη της εκκλησιας ως ραθυμιαν εμποιουν τοις σπουδαιοις, επιπειθον αυτους μη πασι τροποις αγωνιζεσθαι κατα τον παροντα βιον ἑαυτους εκκαθαιρειν, ως προσδοκωμενης ετερας καθαρσεως, page 93.

* Ipsis, Domine, et omnibus in eo Christo quiescentibus—locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.—*Canon Missæ Commemoratio pro Defunctis.*

Cyril: but the misfortune is, that Jerome outlived Cyril, and wrote his life. In the "Speculum Exemplorum" it is said that a certain priest, in an ecstasy, saw the soul of Constantinus Turritanus in the eaves of his house, tormented with frosts and cold rains, and afterward climbing up to heaven on a shining pillar. A certain monk saw some souls roasted upon spits like pigs, and devils drenching them with boiling lard; but a while after they were carried to a cool place. Bishop Theobald, while standing on a piece of ice, heard a miserable soul telling him that under that ice he was tormented; and that he should be delivered, if for thirty continued days he would say for him thirty masses. Some such thing was also seen by Conrad and Uldaric, in a pool of water.* But since the Council of Trent forbid to preach false stories, more certain arguments, even revelations, are brought to prove purgatory. St. Odillo heard the devil complain, that the souls of dead men were daily snatched out of his hands by the alms and prayers of the living. And the sister of Damianus, being too much pleased with hearing a piper, told her brother that she was to be tormented fifteen days in purgatory.

We do not think that wise men in the Church of Rome believe these narratives; yet by such stories the people were brought to believe in purgatory. But even the better sort among them either believe them, or do worse; for they urge and cite the dialogues of St. Gregory, and the orations of John Damascen *de Defunctis*, the sermons of Augustine upon the feast of the commemoration of All-souls, though the feast was not instituted till after his death. They also adduce divers other citations, which the Greeks in their Apology call, Διαφθορας και παρεμβολας 'αιρετιζαντων,—"The corruptions and castles of heretical persons."

But against all such apparitions and revelations the Scripture decides, as it forbids us to inquire after truth from the dead.† Besides, the ancient doctors of the church, such as Tertullian, Athanasius, Chrysostom, Isodore, Theophylact, deny that the souls of the dead ever do appear; and affirm that if they did, it would be the cause of much error; and the devils, under that pretence, might fill the world with revelations of their own. Besides, if men hear not Moses and the prophets, they would not believe though one rose from the dead.

2. As it regards the *place* of purgatory, opinions seem to vary; yet mother church seems to place it in the centre of the earth. There are *five places* to which, according to them, departed spirits are consigned. Heaven is the place for the holy, and hell for the finally damned. But besides these, they make up *limbus infantum, the department for infants; limbus patrum*, or *the department of the fathers*, and *purgatory*. Hell is placed lowest, purgatory next, then the limbus for infants, and uppermost, though under the earth, is the place for those who died before the coming of Christ.

Limbus patrum, they say, is the same with paradise or Abraham's bosom. They say it is also in Scripture called *hell*, or the lower parts of the earth. Psa. xv, 10; Eph. iv, 9. The Rhemish annotators, on Luke xvi, 22, describe it as follows: "The bosom of Abraham is the resting place of all them that died in perfect state of grace before Christ's time, heaven before being shut from men. It is called in Zachary *a lake without water*, and sometimes *a prison*, but most commonly

* Legend, 185. † Deut. xviii, 11, &c.; Isa. viii, 19; vide Maldonat in Luc. xvi.

smoking in a chimney. The very ways to purgatory were now discovered: one in Sicily, one in Pazzucto, and one in Ireland. One was found out by the help of an angel, and another by the devil; insomuch that Pope Gregory was carried away with these illusions, and some, even at this day, are not ashamed to own them. By these means purgatory was established in the Roman Church during the sixth, seventh, and eighth centuries; but in rather a rude and unpolished shape. For some ages it seems not to have obtained as a matter of certainty, so far was it from becoming an article of faith. Mosheim, when treating on the tenth century, says: "The fears of purgatory were now carried to the greatest height, and exceeded by far the terrifying apprehensions of infernal torments; for they hoped to avoid the latter easily, by dying enriched with the prayers of the clergy, or covered with the merits and mediation of the saints; while, from the pains of purgatory there was no exemption. The clergy, therefore, finding these superstitious terrors admirably adapted to increase their authority, and to promote their interest, used every method to augment them, and by the most pathetic discourses, accompanied by monstrous fables and fictitious miracles, they laboured to establish the doctrine of purgatory, and also to make it appear that they had a mighty influence in that formidable region."

5. In the twelfth century many doubted of it, as we gather from Otto Frisingensis, anno 1146: "That there is in hell a place of purgatory, wherein such as are to be saved are either only troubled with darkness, or decocted with the fire of expiation, *some do affirm*." This plainly implies, that many did not believe it. But purgatory has now become an article of faith, and has been considered as such since the Council of Florence, held in 1439. And it is too profitable an article to be easily parted with by the clergy, who, by this craft, gain their living; and will therefore be as zealous in its defence as Demetrius was for the worship of Diana. Yet many of them no more believe it than the great cardinal who pleasantly proposed this question to his chaplain: "How many masses would serve to fetch a soul out of purgatory?" To which, when he was unable to reply, the cardinal thus resolved the doubt: "Just as many as it would take of snowballs to heat an oven."

VIII. We will bring our remarks to a close on this doctrine, by noticing some of its absurdities and bad consequences.

1. The doctrine itself received its chief support from apparitions and false miracles. St. Bernard writes, that a certain saint praying for a deceased sister thrice saw her in vision. The first time she was clothed in black, standing without the church; on the second occasion, attired in a brownish garment, she appeared just within the threshold; when he saw her the third time, she was dressed in white, and standing before the altar with other saints. Whence the good man inferred that purgatorial cleansing is gradual. Bellarmine says that the same may be proved from many other visions.* Their priests and friars have made great use of the apparition of St. Jerome after death to Eusebius, commanding him to lay his sack on the corpses of three dead men, that they, arising from the dead, might confess purgatory, which formerly they denied. The story is written in an epistle imputed to St.

* De Purg., lib. ii, c. 14.

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of the divines *limbus patrum*, for that it is thought to have been the higher part or brim of hell, the places of punishment being far lower than the same, which therefore he called *infernum inferius, the lower hell*. Where this mansion of the fathers stood, or whether it be any part of hell, Augustine doubteth: but that there was such a place he nor no Catholic man ever doubted: as all the fathers make it most certain, that our Saviour descending to hell, went thither specially, and delivered the said fathers out of that mansion." They say this place is now empty, as purgatory will be hereafter.

The *limbus*, i. e., *border* or *department* for infants, is the abode of the spirits of infants who died without baptism, and who endure the eternal punishment of loss, though not of sense. Of course, as no unbaptized children can go to heaven, this place will never be evacuated.

Purgatory is generally represented to be one of the departments in the infernal regions, just above hell, and under *limbus infantum*. Bellarmine, in proof of the locality of purgatory,* adduces silly tales of visions and apparitions of souls in the eruptions of Mount Hecla, from which he infers that the craters of volcanoes are entrances into hell. Others, as Thomas Aquinas and Pope Gregory the Great, supposed that souls might have their purgatory in other places than that which goes by this name, as in baths, &c. The following, from the orthodox Roman Catholic Dens, will show that this is no Protestant interpretation: "Where is purgatory? Ans. The ordinary place of purgatory, which properly and commonly is understood by that name, is under the earth, and adjoining to hell. But St. Thomas Aquinas thinks that souls are, in extraordinary cases, purged out of this place. 'Some,' says he, 'are punished in different places, either for the instruction of the living or the benefit of the dead, that their punishment being known to the living may be mitigated by the suffrages of the church.' And thus Pope Gregory (lib. iv of his Dialogues, c. 40) produces an example of the soul of Paschasius, which was purged in the baths."†

3. Their divines differ respecting the *kind* and *degree* of punishment. Some say that the fire is material, others say not; yet the greater number go for material fire. Dens says that the punishment of purgatory is twofold—that of *loss* and of *sense*, or what they lose and what they suffer or feel; and that the Latins maintain that the punishment is of fire. As to the quantum or degree of punishment, Aquinas supposes it to exceed any punishment in this life. Bonaventure and Bellarmine teach, that the greatest punishment of purgatory is heavier than the greatest punishment in this life; but that the least punishment of purgatory is not greater than the greatest in this life.‡

4. As it respects the *duration* of time in which souls are to be detained in purgatory, it is difficult to say what is the opinion of Roman Catholics. Some suppose souls are detained there for many years; others, that the time is very short. Indeed, the time seems to have been lengthened or shortened by the clergy to that extent which would best answer their purpose of filling their coffers. As a specimen, we give the following, which was posted on the door of a cathedral in 1738. as given in Wesley's Journal, under Aug. 30th, 1738.

* De Purg., lib. ii, c. 6.

† *Ubinam est purgatorium?* R. Ordinarius purgatorii locus, etc. Dens., De Purg., No. 27, vol. vii, p. 400.

‡ Dens, as above.

"A FULL RELEASE FOR THE POOR SOULS IN PURGATORY.

"His Papal Holiness, Clement the XIIth, hath this year, 1738, on the 7th of August, most graciously privileged the cathedral church of St. Christopher, in Mentz; so that every priest, as well secular as regular, who will read mass at an altar for the soul of a Christian departed, on any holyday, or on any day within the octave thereof, or on two extraordinary days, to be appointed by the ordinary, of any week in the year, may each time deliver a soul out of the fire of purgatory."

Multitudes of such RELEASES could be produced, were it necessary.

5. They teach that souls in purgatory are assisted by the suffrages of the living. By suffrages they mean: 1. Masses said for the dead; and procured, i. e., paid for by the living friends of the deceased. 2. Indulgences. 3. Prayers, alms, and any good works done from charity. And these three, *masses*, *indulgences*, and *alms* to the church, have been the great sources of wealth to the Romish clergy, and the causes of poverty, ignorance, servility, and corrupt morals among the people. There are, however, some arguments and some passages of Scripture which they adduce in favour of these SUFFRAGES, embracing prayers for the dead, alms to the church, good works, procuring of masses and indulgences; which we will first notice, before we develop what lies concealed under this part of their doctrine.

Dens, in maintaining that souls in purgatory are aided by the suffrages of the living, affirms "that it is an ARTICLE OF FAITH, defined in the Councils of Florence and Trent, sess. 22, c. 2, and canon 3, and also sess. 25, in the beginning of the decree concerning purgatory."* To this we answer, that the decrees of these councils are of modern date, and have taught this doctrine in contradiction to Scripture, and without countenance from previous and primitive councils; and therefore their decisions in this point are of no weight, and cannot establish this doctrine.

The same author says, in the same No. as quoted above, "that this doctrine is proved from the constant, perpetual, and universal practice of the church."—"Idem patet ex constanti, perpetua et universali ecclesiæ praxi." All the answer that need be given to this assertion is, that it is utterly unfounded, as we have already seen. The primitive Christians had no such practice, Scripture condemns it, and the soundest portions of God's church have all along opposed it.

Our author, as quoted above, says *it is proved from the communion of saints*, and quotes for this purpose the following text: "And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it," 1 Cor. xii, 26. From this it is inferred, that such fellow-suffering and assistance, as the doctrine here contended for supposes, may be deduced from this text of Scripture. That this passage cannot support the Roman Catholic hypothesis we affirm. 1. Though the church of God in heaven and earth make but one family, yet it is evident the apostle, in this place, speaks of that part of the church which is on earth; for he speaks of the distinction of offices, such as apostles, prophets, teachers, &c., (ver. 28,) which belong only to the militant church of Christ on earth. 2. The

* De Purg., No. 31.

apostle represents the different characters, stations, and offices of mankind in society by the different members of the body; perhaps as Menenius Agrippa did, in his allegory of *the belly and the members*. By comparing schism in the church to schism in the body, he shows that it consists in a want of affection in some members toward others, whereby contentions and animosities are produced. He teaches, farther, that by unity, co-operation, and proper subordination, each, by the right exercise of his proper gifts, should assist his neighbour, and rejoice when his welfare is promoted. 3. The living members suffer not with the departed members; because the latter suffer not at all, seeing all tears are wiped from their eyes, (Rev. vii, 17,) and therefore they have no need of our prayers. That the saints on earth rejoice with the glorified brethren, because they have escaped the sorrows, sins, and snares of this world; and that the saints, as well as angels, in heaven do rejoice at the conversion of sinners, is readily allowed. But that there should be such an intercourse as the doctrine of purgatory supposes, is inadmissible on many accounts. As this text seems to be the strongest for the doctrine of the suffrages of the living aiding the dead, it will hence be perceived that its support from Scripture is very inadequate to its establishment.

They also quote the following passage: "If any man see his brother sin a sin which is not unto death," &c., 1 John, v, 16: from which they infer, that as some sins are deadly, other sins are not; and for these last others may pray, in order to obtain forgiveness. But that this passage cannot authorize prayers for the dead, we infer: 1. Because the sin unto death may be the sin against the Holy Ghost, which hath no forgiveness. 2. The text does not speak of praying for the dead, but for the living, and cannot refer to purgatory at all. Indeed, the text seems to speak of temporal life and death, and has, therefore, no reference to any such thing as praying for those that are dead. See this proved at large by Macknight on this text.

But that prayers for the dead are unauthorized, the following reasons will sufficiently show.

The ground of this doctrine, and the practice of praying for the dead, is the doctrine of purgatory. But as we have proved already there is no such place as purgatory, and consequently no souls detained there, praying for such is absurd and useless.

No prayer is acceptable to God without faith. We must pray without wavering and doubting. But we cannot pray thus for the dead. We cannot tell *who* are there, *how long* they may continue, or indeed whether there be any such place.

Our prayers cannot profit the dead, because there is no repentance or remission of sins after this life.

Indeed, prayer for the dead is contrary to their own rule, which they have taken from Augustine: "Injuriam facit martyri, qui orat pro martyre."* "He doeth wrong to a martyr who prayeth for a martyr." Accordingly, in their old mass books, they prayed thus: "Annue nobis Domine, ut animæ famuli tui Leonis," &c. "Grant, Lord, that this oblation may be profitable to the soul of thy servant Leo." This form is now changed thus: "Quæsumus Domine, ut intercessione,"† &c.

* Serm. 17, de verbo Apostol. † Decret. Greg., lib. iii, tit. 41, c. 6.

"We beseech thee, Lord, that by the intercession of blessed Leo, this oblation may be profitable to us."

The following extract from Dens may satisfy the curiosity of the inquisitive reader, respecting the foolish distinctions and immoral precepts which are connected with praying for the dead in purgatory. After stating that prayers, alms, and other good works, performed by the living in behalf of the dead, *ex charitate facta, must spring from* charity, he proceeds thus: "It is said; *done out of charity;* for if the doer be not in a state of charity, or a state of grace, his works are not properly satisfactory, nor meritorious, *ex opere operantis*, (through the merits of the performer,) nevertheless the sacrifice of the mass is profitable to the dead, although it may be offered by a priest in a state of mortal sin: because it is effective *ex opere operato*, (by the very act of being offered,) independently of the merit of the priest. In like manner, suffrages made in the name of the church are always effective in the act of doing them; that is, while the priest in the church chants the funeral service of the dead, as Saint Thomas Aquinas says, Suppl. 9, 71, art. 1. In like manner in the same place Aquinas saith, that the suffrages done by a sinner may profit the dead, if the sinner does that as the instrument of him who procured or commanded that these things should be done while he was alive and in a state of grace: because the work of the instrument is the work of the principal agent. But these suffrages may have effect after the manner of an impetration, satisfaction, or merit of congruity. Observe, however, that a work done for a dead person can profit the doer for the purpose of augmenting his grace and meriting eternal life, in proportion as the deed proceeds from grace and charity, and thus the doer does not lose the reward of glory. Thus Saint Thomas, as cited above, art. 4. Nay, as Steyert says, God often in this life remunerates suffrages done in behalf of the dead with some temporal good. Yet these suffrages do not avail for the doer in the way of satisfaction directly; because the doer hath applied this satisfaction for the dead: for the same satisfaction is not sufficient to discharge two debts. But if it were necessary that it would exceed the debt of another, then that excess, in the way of satisfaction, would go to the account of the doer."* The shocking impiety and immoral sentiment of this passage must strike every one on reading it. The wickedness of the priest, or of the offerer, seems to present no obstacles to the traffic carried on between the souls in purgatory and their friends on earth. Besides, the *surplus* of merit necessary to *atone for sin*, and the *precise meritorious value* of human performances are so calculated and treated as if men could really do more than is commanded them, and as if God were such a one as themselves, with whom they could *commute*, and change their meritorious deed, and obtain from the Almighty, as by a common *bargain*, a precise amount of benefit of the exact value of that with which they repay him! Nor is this a Protestant misrepresentation. The book itself is the class-book used at many of the Romam Catholic theological seminaries, and is approved of by the most prominent men in the Church of Rome, even to the ninth edition, published in Mechlin in 1830, which is the one in our possession, and from which we quote.

* Dicitur *ex charitate facta*; si enim operans, &c.—*Dens, de Purg.*, No. 31, Vol. vii, p. 407.

6. According to their teaching, those only go to purgatory who die in venial sins, and those whose mortal sins are pardoned, but the temporal punishment of which remains to be expiated. This is a strange matter indeed, that souls should be detained in purgatory for thousands of years, and yet that their mortal sins may be remitted by the priest. Besides, they pray for *all the faithful*, which must certainly include many who are now in heaven, and of course, according to their own doctrine, do not need the prayers of any.

7. They say that this doctrine is an article of faith, and he that does not believe it must surely go to hell. Pope Pius's creed embraces it as an article of faith, and articles of faith must be held without doubt or wavering. Now though this doctrine is held in the Church of Rome as an article of faith, it is not taught in Scripture. The Greek Church does not hold this doctrine. Many of the fathers, among whom was Augustine, doubt of this doctrine, and consequently they must be in a state of damnation according to the doctrines of the Church of Rome.

8. The doctrine and ceremonies of purgatory embrace a great number of *superstitious ceremonies*.

The Council of Trent seems to have been aware of this, as we gather from their decisions on this subject. And while they condemn some superstitions which they do not name, their very decision itself embraces or countenances the worst superstitions. They say: "Let difficult and subtle questions, which tend not to edification, and from which commonly religion derives no advantage, be banished from popular discourses, particularly when addressed to the ignorant multitude. Let such as are of doubtful character, or seem to border upon error, be prevented from being published and discussed. Let those which promote mere curiosity, or superstition, or savour of filthy lucre, be prohibited as scandalous and offensive to Christians. Let the bishops take care that the suffrages of the living faithful, viz., masses, prayers, alms, and other works of piety, which the faithful have been accustomed to perform for departed believers, be piously and religiously rendered, according to the institutes of the church; and whatever services are due to the dead, through the endowments of deceased persons, or in any other way, let them not be performed slightly, but diligently and carefully, by the priests and ministers of the church, and all others to whom the duty belongs."* Here, while the council forbids the discussion of *difficult and subtle questions*, or such as *promote mere curiosity or superstition*, or *savour of filthy lucre;* they enjoin *the saying of masses* and *prayers for the dead*, as well as those *services due through the endowments of deceased persons*. How vain is it to forbid what is *superstitious* and *lucrative*, while at the same time the whole machinery and very soul of superstition and filthy lucre is provided

* Apud rudem verò plebem difficiliores ac subtiliores quæstiones, quæque ad ædificationem non faciunt, et ex quibus plerumque nulla sit pietatis accessio, à populariburs concionibus secludantur. Incerta item, vel quæ specie laborant, evulgari ac tractari non permittant. Ea verò quæ ad curiositatem quamdam aut superstitionem spectant, vel turpe lucrum sapiunt, tamquam scandala et fidelium offendicula prohibeant. Curent autem episcopi, ut fidelium vivorum suffragia, missarum scilicet sacrificia, orationes, eleemosynæ, aliaque pietatis opera, quæ à fidelibus defunctis fieri consueverunt, secundùm ecclesiæ instituta piè et devotè fiant; et quæ pro illis ex testatorum fundationibus, vel aliâ ratione debentur, non perfunctoriè, sed à sacerdotibus, et ecclesiæ ministris, et aliis, qui hoc præstare tenentur, diligenter et accuratè persolvantur.—*Concil. Trid., sess.* XXV, *Dec. de Purg.*

for without check, in the purchase and celebrating of masses, whether paid for by the living or the legacies of the dead. Nor is this a perverted view of either the Council of Trent, or this doctrine and its consequences and attendants. Their practice will establish the truth of this charge with all its gravity.

Much superstition appears in their *burials* and *funerals* for the dead. It is acknowledged that the bodies of deceased persons should be carried to their graves in a decent manner, that lamentation and sorrow may be properly manifested respecting them, that it is not unlawful to use appropriate ceremonies or rites at their burials, not so much for religion as for order's sake. These things we cordially acknowledge as proper and fit; but there are several matters relating to funerals and burials that are purely superstitious, and which grow out of, and are connected with their doctrine of purgatory.

First. They burn tapers or candles to indicate that the souls of the deceased are alive.* The use of holy *clay* is another superstitious observance.

Secondly. Another superstitious observance is their frequent remembrance of the dead. They have their *week's minds* for the dead, or a remembrance of them every seventh day; their *half week's minds*, or every third day; their month's minds every month; and their anniversaries' or every *year's minds*.

Thirdly. They teach that whatever is done in behalf of the dead is *meritorious;* and allege the place where David sent messengers to the men of Jabesh Gilead: "Blessed are ye of the Lord," &c., 2 Sam. ii, 4.

Fourthly. They think their singing, chanting, ringing, giving of doles and alms to the poor, and such other superstitious customs profit the dead.†

Fifthly. In their funerals and suffrages for the dead, they make great difference between the rich and the poor. For they suppose, it is possible that so many prayers and suffrages be made at once for the dead, that their souls may at once be delivered out of purgatory. "And therefore in this case only the condition of the rich is better than the poor, because he possesseth that wherewith suffrages can be made for him."‡ There is greater respect shown to a departed pope than to any other; for on the first day there must be two hundred masses said for his soul, and for nine days after one hundred masses every day.

They all teach with Dens, that suffragia animabus pro quibus fiant prosunt infallibiliter; "suffrages infallibly profit the souls for which they are made." The reason which he gives for this, is: "Because there is no impediment in them, and God appears to accept these suffrages for them; for as St. Thomas saith, (quæst. cit. art. 1, in c.,) 'These works are efficient for those for whom they are offered, being bestowed on them, as it were, by the doer of them.' For such is the belief of all the faithful."§ Now is it not plain from this, that the rich who can pay for the greater number of masses and prayers by

* Bellar. de Purg., lib. ii, c. 19. † Bellar., c. 19.

‡ Et ideo in hoc solo casu melior est conditio divitis, quam pauperis, quia habet unde suffragia fiant pro ipso.—*Albert. Mag. de Offic. Miss.*, tract. 3.

§ Quia nullius in eis est impedimentum, et Deus videtur illa pro eis acceptare; nam ut dicit S. Th. (quæst. cit. art. i, in c.) "Ista opera quodammodo efficiuntur eorum, pro quibus fiunt, quasi eis a faciente collata." Ita etiam habet sensum fidelium.—*Dens. de Purg.*, No. 31, vol. vii, p. 408.

their *alms* to the church, that is, the clergy, (for alms are a part of the *suffrages*, as truly as prayers or masses are,) are certainly in a better condition to obtain salvation than the poor are, who have little of alms to give in order to procure masses? The priests will furnish masses in *proportion* as they receive the alms; the rich can give the greater amount of alms or suffrages; and they teach that the suffrages *profit infallibly those for whom they are offered, because there is no impediment*. The consequence is, that the more alms or donations the clergy receive, the greater profit will be derived to those for whom the offerings are made; and the rich can, and do, make the greatest offerings, and must therefore be in a better state than the poor; and this view of their doctrine is confirmed by the decision of the Council of Trent, which, in reference to those priests and others who did not appropriate the money or legacies for masses to their designed objects, or who did not say masses in proportion as they were paid for them, decreed: "that the suffrages, and all services due to the dead from endowments of deceased persons, or in any other way, should not be performed slightly, but diligently and carefully by the priests and ministers of the church." This decision of the council, in their decree concerning purgatory, virtually and practically authorizes all the superstitious and lucrative practices connected with purgatory.

To the objection, that the rich are placed in a better condition than the poor, Dens gives the following unsatisfactory and evasive reply, which properly contradicts the doctrines of his church on this point: "The reason why the greater number of suffrages profit the rich is merely by accident; for there is nothing to hinder that the rich, according to St. Thomas, (art. 12, ad. 3,) should be by accident in one respect, when the poor, in other respects, should be in like manner in a better condition. Hence, because the poor, on this head, may possess less, they may PROBABLY be compensated in this, that God *may apply* for them those suffrages offered for those who are now damned or in heaven. Or it may farther be replied, that although the suffrages infallibly profit the dead for whom they are made, nevertheless, it depends on the will of God whether they obtain the whole or a part of the remission of their punishment; so that the remission of the punishment may be regulated according to the disposition and capacity of the dead person for whom the suffrages were offered; whence it follows, that though more suffrages are made for the soul of the rich, it does not follow that he is always aided the more."*

Sixthly. They also lay much stress on the places where men are buried, as in churches, consecrated church-yards, and especially under the altar. It would be endless to enumerate the various superstitious opinions and practices which are connected with this alone. A few

* "Quod plura pro divitibus suffragia fiant, hoc est per accidens: nihil autem prohibet juxta S. Th., (art. 12, ad. 3,) divites per accidens esse melioris conditionis quantum ad aliquid, cum pauperes quoad alia similiter sint melioris conditionis. Deinde, quod pauperes ex hoc capite minus habent, forte compensantur per hoc, quod Deus illis applicet suffragia pro illis, qui damnati vel jam in cœlo sunt, facta, vel etiam dici potest, quod, licet suffragia infallibiliter prosint illis defunctis, pro quibus fiunt; tamen a voluntate Dei dependeat, quod totum, vel tantum partem remissionis pœnarum consequantur; ita ut remissio pœnæ regulatur secundum dispositionem et capacitatem illius defuncti, pro quo suffragia offeruntur: unde licet pro anima divitis plura fiant suffragia, non sequitur, quod semper plus juvetur."—*Dens, Theol. De Purg.*, No. 31.

only can be named. There is, however, the greatest importance attached to their being buried in their own consecrated burying ground. So that if Roman Catholics die at a distance from such places, their bodies are conveyed to their own places of sepulture, however distant, and at any expense. The greatest reluctance, nay, unbending opposition, is manifested among them to the burial of Protestants, or any heretic, in their burying grounds.

In Blairsville, in western Pennsylvania, on the great canal, about forty-two miles east of Pittsburgh, there is a singular instance of this superstition. On the outside of the Roman Catholic burying ground there is a grave, the end of which touches the line of the yard. On the inside there is another grave, directly opposite to this, and within a few inches of coming in contact with it. The grave on the outside is that of the husband, who was a Protestant, and that on the inside of his wife, who was a Catholic. Permission could not be obtained to bury the Protestant heretic within consecrated ground; he was therefore buried on the outside, in the open street, or commons, unprotected by fence or any other enclosure.

The following description of Spanish intolerance toward Protestant heretics will present a true picture of their sentiments concerning burying Protestants in Roman Catholic burying grounds. The account is from Dr. Young's Third Night, entitled *Narcissa*:—

"And on a foreign shore, where strangers wept,
Strangers to thee, and, more surprising still,
Strangers to kindness, wept: their eyes let fall
Inhuman tears: strange tears! that trickled down
From marble hearts! Obdurate tenderness!
A tenderness that call'd them more severe;
In spite of nature's soft persuasion, steel'd;
While *nature* melted, *superstition* raved;
That mourn'd the dead; and *this* denied a grave.
Their sighs incensed; sighs foreign to the will:
Their will the *tiger*-suck'd outraged the storm.
For O! the curst ungodliness of zeal!
While *sinful flesh* relented, *spirit* nursed
In blind *infallibility's* embrace,
The *sainted spirit*, petrified the breast;
Denied the charity of dust to spread
O'er dust, a charity their dogs enjoy.
What could I do? What succour! What resource?
With pious sacrilege, a grave I stole;
With impious piety, that grave I wrong'd;
Short in my duty, coward in my grief,
More like her murderer than friend, I crept,
With soft, suspended step, and, muffled deep
In midnight darkness, *whisper'd* my last sigh.
I *whisper'd* what should echo through their realms;
Nor writ her name, whose tomb should pierce the skies.
Presumptuous fear! How durst I dread her foes,
While nature's loudest dictates I obey'd?
Pardon necessity, blest shade! Of grief
And indignation rival bursts I pour'd;
Half execration mingled with my prayer,
Kindled at man, while I his God adored;
Sore grudged the savage land her sacred dust;
Stamp'd the curst soil; and with humanity
(Denied Narcissa) wish'd them all a grave.
Glows my resentment into guilt? What guilt
Can equal violations of the dead?"

In the Western Christian Advocate for October 28, 1836, there is copied a curious narrative from the Ohio Observer, which gives a striking example of this superstition. A child, whose father was a Protestant, but whose mother was a Roman Catholic, was refused burial by the priest in the Roman Catholic burying ground in Hudson, Ohio, because the child was unbaptized, or because its father was not a Romanist.

Multitudes of such examples could be given; but our limits do not permit us to enlarge.

9. The doctrine of purgatory is an amazing *source of profit* to the Roman clergy. They have diligently inculcated that the sufferers in purgatory have their pains diminished by the suffrages of the living, as we have already seen. Hence this doctrine is a constant revenue, by masses for the dead and indulgences, besides *casualties*, *legacies* by dying persons or their friends, in hopes of a speedier release out of the pains of purgatory. For no plan could be better contrived to extort the largest gifts from those whose riches were as great as their sins, than to persuade them that by this means they would be the sooner delivered out of the flames of purgatory, and undoubtedly admitted to heaven in the end. A readier method of filling the coffers of the church could not have been invented. That they have been so filled even to repletion is an historical fact which cannot be denied.

We have seen already that the dying sinner, if he be a rich man, may compound for ages of misery by bequeathing his wealth to the church. His spiritual guides do not always say *for certain* that so much money will effectually deliver a soul from purgatory. Though it should be thousands of pounds, and as many masses as these could purchase, the utmost that can be effected by them is only a certain relief, mitigation, or abridgment of the duration of the torments of purgatory.

Those who are rich may purchase *some* mitigation of their torments, but those who have nothing to pay must suffer in their own persons all the torments of purgatorian fire, until they shall have made full satisfaction to divine justice by paying the uttermost farthing. It is true, they may comfort themselves with the belief that their surviving friends will pay money to have masses said for them; but when they reflect how poor their friends are, and what monstrous debt stands against them, no poor sinner can derive much comfort from this reflection.

To the foregoing view may be objected what Gother says, "that such as have no relations or friends to pray for them, or give alms, or procure masses for their relief, are not neglected by the church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office." From this we infer that those who have friends need expect no relief but by their *friends* and their *alms*, that is, by procuring masses for them; which is neither more nor less than paying money to the priests. By this arrangement the poor who have no friends are in a bad condition. They are declared to be in purgatory; but the church takes no particular interest in any one of them, just because there is no one to pay money for them. They are brought in in mass, by a general commemoration of *all the faithful*; which must be of little avail when there is no specific reference to any individual case. In this general

commemoration are included all who have paid for themselves, and all whose friends have paid for them, as well as all those who had neither money nor friends. Besides, it may easily be supposed that the *intentions* of the priest in saying masses will be directed to the souls of those who have paid liberally. Dens, however, allows, as quoted above, that the *suffrages* which would belong to those who are in heaven, or to the damned, *may* be transferred to the poor. But as he and all of them teach *that suffrages profit only those for whom they are given*, and they are never given for those in heaven or hell, there can be no transfer to the poor from either of these quarters. But why do we reason logically on this point? Alas! it is of no avail, as the doctrine and its practices are unscriptural and simoniacal; and as such they must appear to every enlightened, unprejudiced person, priests themselves not excepted.

It is true the Council of Trent prohibits what has a reference to *filthy lucre;* but, as we have already shown, she authorizes and even enjoins those things which unequivocally embrace both the sins of *simony* and *filthy lucre*. Indeed, the council was aware that scandal and offence arose from the pecuniary traffic which had been carried on in relation to purgatory: and yet they did not unteach their false doctrine, and correct their lucrative practice; but, on the other hand, established both, in commanding bishops to teach the people to perform *acts of charity* on behalf of the *faithful who are dead;* that is, "to give money to the priests for the relief of the souls which are in purgatory." The practice of many ages forms a practical proof that Roman priests have amassed immense wealth by means of the doctrine of purgatory. It may not be amiss here to present some of the expedients by which this has been accomplished, by the aid of this article of their faith.

1st. Great care is constantly taken to bring this subject before the people. In public discourses the miseries of purgatory, the value of masses, and every figure which imagination can paint, are presented in order to induce all to contribute for the relief of those in purgatory.

2d. Prayers are formed on purpose, in order to make this subject appear as solemn and important as possible. Prayers are prepared to be offered at the moment of death, at stated intervals after it, and at the return of the anniversary of the event. A solemn office for the dead forms part of the service of the church, and is usually recited once a month, and in Lent once a week: on All-Souls' day (Nov. 2) extraordinary masses are said for their relief.

3d. Arrangements may be made at any time with the priest, so as to procure private masses to be said for the benefit of a friend, whose deliverance out of purgatory is desired. And should the friends of deceased persons be slow in procuring masses, the priest will soon inform them that their relative is in purgatory, and that a certain sum is in immediate requisition, in order either to release him or mitigate his pain.

4th. Public solicitations are frequently made in order to obtain money for the purpose of paying for masses to be said for souls in purgatory. In Italy and Spain travellers are continually solicited for contributions.*

* See Crump for a quotation from Doblado, page 399.

For several ages before and after the sitting of the Council of Trent the clergy contented themselves with what they could extort from rich and poor individuals; but it was reserved for later times to devise a plan by which the poor might act as a body, by raising contributions on a small scale of a penny a week, in order to enrich the priests, by purchasing the release of souls believed to be in purgatory. This is done by the formation of *purgatorian societies*. In a pamphlet published by Rev. James Carlile, of Dublin, in 1815, there is contained the constitution of such a society formed in Dublin, in 1813, and copied in M'Gavin's Protestant, vol. i, chap. 77, page 546, edition of 1833, Hartford. Our readers have read of various *penny a week* societies for different purposes, such as relieving the poor, educating their children, and circulating the Scriptures, but perhaps few have heard of purgatorian societies, for the purpose of raising money to relieve themselves and friends from purgatory when they go there.

"PURGATORIAN SOCIETY, *instituted July* 1, 1813, *and held in St. James's Chapel.*

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

"'*It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins*,' Maccabees xii, 46.

"The members who compose the society of the office for the dead commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text, and wishing, in conformity to the divine precepts of the holy Catholic Church, to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in purgatory, and inviting all tender-hearted Catholics, who have a feeling sensibility of the duty they owe their departed parents, relations, and friends, who probably may stand more in need of their commiseration at present than at any period of their lifetime, to assist in the charitable and pious purpose of shortening the duration of their sufferings by the most easy means imaginable, have agreed to and adopted the following rules:—

"*Rule* 1. That the affairs of this institution shall be regulated by the superior, rectors, and six of the members, who compose the office for the dead, who shall attend on every Wednesday night, at half-past eight o'clock, throughout the year, at the above-named place, or any other place which may be hereafter appointed, and there, with attention and devotion, recite the office for the dead, agreeable to the intention that shall then be mentioned.

"*Rule* 2. That every well-disposed Catholic wishing to contribute to the relief of the suffering souls in purgatory shall pay one penny per week, which shall be appropriated to the procuring of masses to be offered up for the repose of the souls of the deceased parents, relations, and friends, of all the subscribers to the institution in particular, and the faithful departed in general.

"*Rule* 3. That on the first Monday of every month a mass will be offered up in the parish chapel of St. James, at ten o'clock, for the spiritual and temporal welfare of the subscribers of this society.

"*Rule* 4. That the superior, rectors, and council, shall continue in office for six calendar months, at the expiration of which time candi-

dates shall be nominated by the persons in office, who shall give due notice to the whole body of members who compose the office for the dead, that they may punctually attend on the first Wednesday night in July, at half-past eight o'clock, and on the first Wednesday night in January, for the purpose of electing a superior, rectors, and council, to serve the ensuing six months, and so in succession.

"*Rule* 5. That each subscriber, on entering this society, do purchase a copy of these rules, in order to defray the expenses incurred by printing, and other contingencies; and that the money arising from the weekly subscriptions shall be disposed of to the most necessitated clergymen, who shall be required to give receipts for what they are paid.

"*Rule* 6. That the spiritual benefits of this institution shall be conferred in the following manner, viz.: Each subscriber shall be entitled to an office at the time of their death, another at the expiration of a month, and one at the end of twelve months after their decease; also the benefit of masses, which shall be procured to be offered by the money arising from subscriptions, and which shall be extended to their parents, relations, and friends, in the following order: that is to say, their fathers, mothers, brothers, sisters, uncles, aunts, and, if married, husbands, wives, and children, if they have any departed who lived to maturity.

"*Rule* 7. That every member of the office for the dead who serves the society in the capacity of superior shall, at the time of his death, be entitled to three masses, to be offered for the repose of his soul; and also every member who serves the office of rector shall be entitled to the benefit of two masses; and every subscriber, without distinction, shall be entitled to the benefit of one mass each, provided that such member or subscriber shall die a natural death, be six months a member of the institution, and be clear of all dues at the time of their departure; that care shall be taken, by the surviving superior and rectors, that such soul masses are punctually obtained, agreeable to the intent and meaning of this institution.

"*Rule* 8. That the superior, rectors, and council, be empowered to make (as occasion may require) such by-laws as they shall think expedient, provided they do not interfere with the spirit of these rules; said by-laws are to be laid before the body at large for their approbation, and that four shall form a quorum on the council.

"*Rule* 9. That the superior shall, on every All-Souls' day, advance to the parish priest of James-street chapel whatever sum is necessary for obtaining an insertion in the mortality list of the altar the names of the parents, relations, and friends, of all the subscribers to this institution, to be recommended to the prayers of the congregation at every mass throughout the year.

"Subscriptions received and subscribers registered at the chapel, on every Wednesday evening, from seven o'clock until nine, and in the school room adjoining the chapel, on the first Sunday of February, May, August, and November, being quarterly days, from ten o'clock until one.

"The book to be opened for the inspection of subscribers.

"J. Coyne, *Printer.*"

The following article in the London Quarterly Review for Septem-

ber, 1818, page 109, shows that a purgatorian society was also established in London:

"The Roman Catholics in London have an association of Sunday schools, and the reader may be edified by the title under which it has been instituted, and by some of its rules. It is called a spiritual association, in honour of the most holy Trinity, and under the protection of the blessed Virgin Mary, for the relief of souls in purgatory, and instruction of the ignorant.

"All moneys acquired by this charity, from subscriptions or otherwise, shall be destined to provide that the holy sacrifice of the mass be offered for the intentions of the society, and for the support of the schools.

"At the death of any member, mass shall be said three times for the repose of his (or her) soul. Masses shall be said every month for the deceased members of the society in general. The standing intentions of this society shall be: 1st. The souls most in need. 2d. The deceased members. 3d. The welfare of the living subscribers.

"A member may enter the names of his departed parents or friends in the books of the society, and such deceased persons shall be deemed members of the same, and partake of its spiritual advantages, as long as their subscriptions continue to be paid.

"The rosary of the blessed Virgin Mary shall be said daily for the intentions of the society, and on no account whatever be omitted."

This association was formed in 1810, a brief notice of which can be seen in M'Gavin's Protestant, vol. i, page 550.

The object of the society in Dublin was to relieve suffering souls in purgatory, particularly members of the society and their friends, *by the most easy means imaginable*. And what are these means? Why, paying a penny a week, as the easiest manner of raising money: and the money must go to the clergy, as they alone can give the masses. The seventh rule provides that a subscriber, in order to obtain the benefit of the institution must be of six months' standing, must die a natural death, and *clear of all dues at the time of his departure*. Besides, the society could be denominated, "A SOCIETY TO ENRICH THE CLERGY," with more propriety, than an institution to benefit the people. The London society seems to include Sunday schools as one object: but this appears to be lost sight of immediately, and the relief of souls in purgatory comes in as having almost the sole claim on the funds of the society. And this society, too, takes its final direction in contributing its money toward enriching the clergy by purchasing masses which they alone can bestow. But it is useless here to enlarge. These purgatorian societies prove the degraded ignorance of Roman Catholics, and the corrupt state of their clergy.

There is one custom which prevails extensively in Ireland, and perhaps in other countries, which excels even purgatorian societies in corruption. This is the custom of *canting the corpse*. This is done very much after the manner of an auctioneer, in the act of selling property under the hammer; for the term *canting* is used in Ireland in the same sense as *auction* or *vendue* is employed in America. Previous to the funeral procession mass is performed for the soul of the deceased. Immediately at the close of the mass, and before the procession commences, the priest proceeds to collect money from the per-

sons assembled. He begins by saying: "Who gives for the soul of the faithful departed?" The nearest relatives are the first and the most liberal contributors. When the first announcement is made one gives in his name by pronouncing it aloud, coming forward and laying down his *offering*, as it is called, on the table, or on a plate laid on the coffin for the purpose. As soon as the offerer pronounces his name, and while he is laying down his money, the priest proclaims aloud the offerer's name, and immediately adds, "Who will give more for the soul of the departed?" Then another comes forward, names himself, and lays down his money; and thus the ceremony proceeds while there is any person to contribute any thing, even the least sum. The priest, however, does not forget to utter a blessing on each as he lays down his money on the coffin or table, by saying, "God bless you." Thus the process continues while any money can be obtained. That success on these occasions is considerable, we may conclude, from the strong belief of purgatory in the minds of his hearers, and the peculiar circumstances of the occasion, when the friends and neighbours of the deceased are touched with all the sympathies which the recent loss and prospective sufferings of a beloved relative can inspire. Protestants, too, notwithstanding their rejection of the doctrine, have been known to contribute liberally on such occasions, being induced thereto by the sympathies of human nature, which obtain uncommon power under such circumstances. However, the appeal of the priest is never made in vain at such times, and for the most part the success is considerable. We have witnessed these scenes many times in the north of Ireland, and we learn the custom prevails throughout the whole island. Whether it obtains in other countries we are not informed. The reader may consult a description of this ceremony in M'Gavin's Protestant, chapter lxxx. Our description is as we have *seen*, and *known* it to be practised as far as our acquaintance extended; and it was as general as the occurrence of Roman Catholic funerals, and appeared to produce no disgust or opposition.

10. The doctrine of purgatory, and the practices which are connected with it, encourage, inculcate, and establish MERCHANDISE OF SOULS. The instances given in our last paragraph are striking proofs of this. The cases that could be given to exemplify this are so numerous that a volume could not contain them, and so dark and atrocious that they almost surpass the belief of ingenuous Protestants, who have not been conversant with the practices of Roman Catholics. Indeed, this unchristian traffic is carried on with unblushing effrontery in Roman countries; and even in Protestant countries, though the practice is conducted with much caution and privacy, there are instances enough occurring to prove that their purgatory is the great market for traffic in human souls.

In Westmoreland county, Pa., a curious case was brought before the county court. It was a suit brought against the priest, who lived in that neighbourhood, by heirs, because his reverence had not said the proper number of masses for their deceased relative, which the price of a farm called for, that had been willed to the priest or church for the purpose of laying out its avails for masses to be said for his soul. Considerable excitement was made in the county in consequence; but

how the suit was decided in court we have not the means of information at present.

But holy mother, infallible and always the same, knows how to carry on her merchandise in the souls of men in a wholesale way. Thus Inglis, in his Account of Spain, in 1830, (vol. ii, p. 307,) gives us the following case: "I was greatly amused by the history of a lawsuit that was pending while I was at Alicant. A certain rich proprietor, having died about six months before, left money to the church sufficient to purchase twelve thousand masses for his soul: but after a few of these had been said the masses were discontinued, and the process was brought by the heir to recover the sum left for the masses, the church having failed to fulfil the condition upon which the money was bequeathed. The defence set up was sufficiently singular! Those upon whom the duty of saying these masses devolved, willing to be excused from the labour, interceded with the bishop, who interceded with his holiness the pope: the defence against the claim was the production of the pope's letter, which declared by his sovereign authority, that the celebration of twelve masses should have the same effect, and be as beneficial to the soul of the deceased as the celebration of twelve thousand masses. The decision upon the case had not been given when I left Alicant: but as it involved a question touching the pope's spiritual power, the probabilities are that his holiness would prove an overmatch for the heir. The argument of the counsel in support of the claim was merely non-fulfilment of the stipulated duty, while the argument of the church was, that the deceased had intended to benefit his soul to a certain extent, for which he left a certain sum of money; and that since his soul was benefitted to the same extent by the performance of twelve, as of twelve thousand masses, the intention of the deceased was equally fulfilled, and the money therefore equally the property of those who fulfilled it. But this evidently leaves room for a rejoinder, as to the power and value of the pope's letter."*

If it be replied, that these are abuses of the doctrine, we reply, that they are nothing more than carrying into practical effect the decisions of the Council of Trent. For we have shown, that though this council forbade that which tends to superstition and filthy lucre, by confirming and re-enacting suffrages for the dead by masses, alms, prayers, &c., the council has virtually annulled what it ordained respecting superstition and lucre, and has established this merchandise in souls, and has therefore taught and practised the sin of simony in its worst form. Accordingly, the Church of Rome and the Council of Trent are condemned by the twenty-third canon of the Council of Constantinople, which was held in the year 692. The canon says, "that no bishop, priest, or deacon shall demand money, or any thing from the communicant on account of his communicating; for grace is not to be sold, but freely imparted without any trick."

11. The doctrine of purgatory is a powerful engine to work upon the feelings, fears, and passions of an ignorant and deluded people. It were easy to give specimens of passionate discourses, in which the

* See London Protestant Journal, for 1831, p. 682, where this is quoted. For many instances of this merchandise, see the article in the Journal, p. 679. See also various pertinent cases in Slack's Reply, pp. 157–160.

doctrine of purgatory has been made use of to create the most afflicting views with which a human soul could be exercised. And, indeed, not only the public preacher, but the private priestly adviser has made use of this doctrine to rouse up the feelings of near relatives, by informing them that their deceased friends were in this place of torment, and thus accomplished their lucrative purposes, by extorting money, through the medium of sporting with the fears of the ignorant, who ought to be taught in the place of being duped. In the place of calling forth the truth of the gospel, which sheds light upon immortality, they have engendered fear in their minds, and then practised deception grounded on these fears.

12. This unscriptural doctrine is nothing else than a gross and grievous falsehood. The impositions and falsehoods practised by priests in reference to this would fill volumes. We must therefore refer our readers to those who have detailed them in form.*

13. It is pernicious to the souls of men. By praying for the most wicked men, as only in purgatory, they strongly tempt all wicked men to conclude that no members of their church ever go to hell; and by creating so many imaginary fears about this fictitious place, the pious are kept in a state of constant fear respecting themselves or their relatives. Hence this invention is at once the great terror to good persons, and a groundless comfort to the bad. How applicable are the words of the prophet to these cases? "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life," Ezekiel xiii, 22. How admirably does this picture of the prophet answer to the deceptions practised by the inventions of purgatory!

14. Purgatory connects itself with the corrupt state of the Church of Rome, both in doctrines and practice. For the belief of the doctrines of popery, and the practice of all its ceremonies, are perfectly consistent with a life of wickedness. In the Church of Rome it is not necessary that a man be renewed in the spirit of his mind, nor that he should crucify the flesh, with its affections and lusts. If he has been baptized, this makes him a new creature in ecclesiastical reckoning. This, they say, makes him a member of Christ; and he cannot be deprived of this connection with the Saviour, unless he become a heretic, or be excommunicated. His mortal sins are all washed away, as it respects their eternal punishment, every time he confesses and receives absolution from the priest. His venial or smaller sins do not render him liable to eternal punishment. He makes confession, and receives absolution as often as he pleases, and can afford to pay for it; but he makes it evident by his whole conduct that he is not [illegible] heaven; that even to the hour of his death he is an unholy perso[n]. There remains so much knowledge in the minds of Roman Catholi[cs] as to convince them, that persons dying with the pollutions of sin unre[moved] cannot enter into heaven without undergoing a purification, an[d] this suggests to them the reasonableness and necessity of a purgatory. But true Christianity requires no such middle state, in order to purge

* See M'Gavin's Protestant, vol. ii, pp. 551–557, ch. lxxviii. See also Master Key to Popery, by Anthony Gavin, and many Roman Catholic authors. Consult especially the Breviary, in four thick volumes octavo, in Latin.

men from the guilt or pollution of sin. Through Jesus Christ is preached the forgiveness of sins. "By him, all that believe are justified from all things," Acts xiii, 38. "The blood of Jesus Christ cleanses from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John i, 9. The blood of Christ is sufficient, not only to atone for sin, but also to cleanse from all pollutions.

CHAPTER XIII.

INDULGENCES.

I. STATEMENT OF THEIR DOCTRINE. 1. Creed of Pius IV. quoted: 2. Dens quoted: 3. The pope is the sovereign dispenser: 4. Conditions and dispositions required in those who receive Indulgences: 5. Declaration of Leo X.: 6. Decree of Council of Trent.—II. THE AUTHORITY BY WHICH THEY SUPPORT THE DOCTRINE. 1. They make it an article of faith: 2. The authority of the Council of Trent: 3. Their Scripture authority: 4. Ecclesiastical usage not for them. They came in the place of the ancient canonical penances, and followed the abrogation of the primitive discipline. Mosheim cited: 5. The foundation of them was laid by Clement VI., A. D. 1350.—III. SPECIMENS OF INDULGENCES. 1. Romanists endeavour to keep out of sight their real character: 2. Form of one quoted by Robertson, as used by Tetzel. This is no exaggeration of their doctrine; nor abuse of it. Their real doctrine the same: 3. Such indulgences as have been annulled: 4. Those granted to certain orders. Form of one: 5. Those granted to all the faithful. Many instances given. Specimen in full, by Benedict XIV.: 6. Indulgences of recent date. Form of one, dated May 14th, 1809.—IV. HOW THEY APPLY TO THE DEAD.—V. THE JUBILEE. 1. The jubilee among the Jews: 2. Its first institution in the Church of Rome: 3. The jubilee in 1825.—VI. EVIL CONSEQUENCES OF INDULGENCES. 1. The conditions on which they are granted is a strong argument against them: 2. Uncertainty, danger, and deception of them: 3. They operate as a commission to commit sin. The indulgence properly prepares to remit sin; and not its temporal guilt merely, as their divines say. The Protestant doctrine not chargeable with the same difficulty: 4. Indulgences suppose sentiments and feelings averse to pure religion: 5. The sale of them operates as an *encouragement* to commit sin: 6. It is even a *license* to sin. This proved by facts. The tax book referred to: 7. They are employed by the Church of Rome to obtain money.

I. *Statement of their doctrine concerning indulgences.*

1. The creed of Pope Pius IV. has the following article on indulgences: "I also affirm, that the power of *indulgences* was left by Christ to the church, and that the use of them is most wholesome to Christian people." The Council of Trent found themselves in a dilemma on this subject. They were compelled, by the vigilance of Protestants, not to justify the abominable traffic of Leo X. and some of his predecessors, nor, on the other hand, to lower it so far as to make indulgences no more than a remission of church censures. The practice of the Church of Rome, and the express declarations of bulls and indulgences themselves, must be our guide when holy mother refuses to define this article of her faith.

2. Peter Dens defines indulgences thus: "*What is an indulgence?* It is the remission of the temporal punishment due to sins, remitted as to their guilt, by the power of the keys, without the sacrament, by the application of the satisfactions which are contained in the treasury of the church. *What is understood by the treasury of the church?* It is the collection (*cumulus*) of the spiritual goods remaining in the

divine possession, the distribution of which is intrusted to the church. *From whence is this treasury collected?* In the first place it is collected from the superabundant satisfactions of Christ, next from the superfluous satisfactions of the blessed Virgin Mary and of the other saints. This treasury is the foundation or matter of indulgences, and is that infinite treasury made up in part from the satisfactions of Christ, so as never to be exhausted; and it daily receives the superabundant satisfactions of pious men."*

Indulgences are divided, according to the same author, (No. 237,) into *local*, *real*, and *personal*; into *plenary*, *non-plenary*, *more plenary*, and *most plenary*; and into *perpetual* and *temporal*.

3. The pope, as the sovereign dispenser of the church's treasury, hath the plenitude of power in the whole church; and the power is derived to bishops in their diocesses from the pope. Whence it appears that the pope hath the power of granting plenary indulgences to all Christians; but a bishop hath the power of granting indulgences only in his own diocess. The pope has the power by *divine right*; but the bishop only by *ecclesiastical right*; but the French deny this distinction, and consider all bishops in possession of this power. Aquinas says this power is one of *jurisdiction*, and not of *order*.

4. The conditions and dispositions required of those who receive indulgences are principally the following, according to Dens and their chief theological writers: That the receiver be baptized, has the use of reason, is in a state of grace, says certain prayers, visits churches, receives the communion, fasts, gives alms, confesses, &c. They differ, however, in regard to the state of grace necessary in order to receive an indulgence. Dens says, "that according to the more common and true opinion, it is sufficient that the last act of what is required be done in a state of grace, unless it is otherwise expressed in the diploma." Biluart teaches, "that though all requisite works need not be done in a state of grace, they ought to be done with a disposition to forsake mortal sin."†

5. The following declarations of Leo. X. will give to the reader some idea of indulgences: "The Roman pontiff, the successor of Peter in regard to the keys, and the vicar of Jesus Christ upon earth, possessing the power of the keys, by which power all hinderances are removed out of the way of the faithful—that is to say, the guilt of actual sins—by the sacrament of penance, and the temporal punishment due for those sins, according to the divine justice, by ecclesiastical indulgence; that the Roman pontiff may, for reasonable causes, by his apostolical authority, grant indulgences out of the superabundant merits of Christ and the saints, to the faithful who are united to Christ by charity, as well for the living as for the dead; and that in thus dispensing the treasure of the merits of Jesus Christ and the saints, he either confers the indulgence by the method of absolution, or transfers it by the method of suffrage. Wherefore all persons, whether living or dead, who really obtain any indulgences of this kind, are delivered from so much temporal punishment, due according to divine justice for

* Quid est indulgentia? *R.* Est pœnæ temporalis peccatis, &c.—*Dens, Tract de Indulg.*, No. 236, vol. vi, p. 349.

† See Dens, de Indulg., No. 241.

their actual sins, as is equivalent to the value of the indulgence bestowed and received."*

6. The following is an extract from the decree passed by the Council of Trent: "Since the power of granting indulgences has been bestowed by Christ upon his church, and this power divinely given has been used from the earliest antiquity, the holy council teaches and enjoins, that the use of indulgences, so salutary to Christian people, and approved by the authority of venerable councils, shall be retained in the church; and it anathematizes those who assert that they are useless, or deny that the church has the power of granting them."† How far the declaration of the council respecting the *antiquity* of indulgences is correct we will presently see.

II. Let us examine now by what *authority* the Church of Rome grants indulgences.

1. And as she has made this part of her system an *article of faith*, by embracing it as one of the articles of Pope Pius's creed, and by dogmatically teaching it by the Council of Trent, the reader should expect that this doctrine is supported by the most unequivocal Scriptural authority. Peter Dens, in attempting to prove this point, adduces the decision of the *Council of Trent*, *Scripture*, and *continued ecclesiastical use*.

2. As it regards the decision of the council in this matter, it has no weight with Protestants; it is a species of authority which can never establish an article of faith.

3. The reader will be surprised to find that the following are the principal passages of Scripture which the logical and wily Dens, and the best theologians, can adduce for the sale of indulgences: "To thee will I give the keys of the kingdom of heaven," &c., Matt. xvi, 19. "Feed my sheep," &c., John xxi, 17. On this point it is only necessary to state, that these passages, as interpreted and quoted by Roman Catholics, are made to support almost every doctrine, usage, and rite of the Church of Rome. The supremacy of the pope, the power of absolution, the infallibility of the church, and many other things besides, are all proved from two or three passages. It is barely enough to say, that to employ two or three texts to prove *every thing* is plain proof that they are not properly interpreted. The truth is, they are aware that Scripture does not authorize this article of their creed; and it is because they are pressed by Protestants that they quote Scripture at all on this point. So Dens commences with the authority of the Council of Trent; he then proceeds to quote the foregoing texts; and as if aware that Scripture was against him, he reverts to ecclesiastical in the place of Scriptural authority; though he changes the form, by going from the council to the *use of the church*.

But let us examine this *ecclesiastical usage* of indulgences, and trace it to its origin. The incestuous Corinthian is quoted, but surely to no purpose. To as little purpose is quoted, by Dens and others, a custom that early obtained in the primitive church, by which the *lapsed* were

* Le Plat, ii, 21–25. See also Cramp, page 340.

† Cum potestas conferendi indulgentias á Christo ecclesiæ concessa sit; atque hujusmodi potestate, divinitús sibi traditâ, antiquissimis etiam temporibus illa usa fuit: sacro-sancta synodus indulgentiarum usum, Christiano populo maximè salutarem, et sacrorum conciliorum auctoritate probatum, in ecclesia retinendum esse docet, et præcipit: eosque anathema damnat, qui aut inutiles esse asserunt, vel eas concedendi in ecclesia potestatem esse negant.—*Decret de Indulg.*, sess. 25th.

restored to the communion of the church, through the entreaties or letters of martyrs.* But all this is wide of the mark; and we proceed to prove, from Romanists themselves, that indulgences are a perversion, and a substitute for the ancient *canonical penances*.

Dens, speaking of the *canonical penances*, says, "Which BEING ABROGATED, the use of indulgences became more common, and succeeded, as it were, in their place: and thus the mode was introduced of measuring or determining indulgences, not according to months or weeks, but by days and years, just as the canonical penances were appointed."† The same author also acknowledges that the use of indulgences abrogated the primitive discipline. This appears, from what he says in the number of his work following that already quoted, and is as follows: "But the use of indulgences began to be more common when the rigour of the canonical penitentials was relaxed, to the abrogation of which this use gave occasion."‡ Thus Roman Catholics are compelled to acknowledge that this article, which they deem necessary to salvation, was not originally in the church, but succeeded the ABROGATION of the primitive discipline. Overwhelming testimonies could be added to the above, were this necessary. It will be proper, however, to trace out the origin and establishment of the anti-scriptural traffic of indulgences. The following quotation from Mosheim will give us a correct view of the origin and sale of indulgences. He draws his information from Catholics themselves, passing designedly over the Protestant writers:

"The bishops," says he,§ "when they wanted money for their private pleasures, or for the exigencies of the church, granted to their flock the power of purchasing the remission of the penalties imposed upon transgressors, by a sum of money, which was to be applied to certain religious purposes: or, in other words, they published *indulgences*, which became an inexhaustible source of opulence to the episcopal orders, and enabled them, as is well known, to form and execute the most difficult schemes for the enlargement of their authority, and to erect a multitude of sacred edifices which augmented considerably the external pomp and splendour of the church.

"When the Roman pontiffs cast an eye upon the immense treasures that the inferior rulers of the church were accumulating by the sale of *indulgences*, they thought proper to limit the power in remitting the penalties imposed on transgressors, and assumed almost entirely this profitable traffic to themselves. In consequence of this new measure the court of Rome became the general magazine of indulgences; and the pontiffs, when either the wants of the church, the emptiness of their coffers, or the demon of avarice, prompted them to look out for new subsidies, published, not only universal, but also a complete, or

* Cyprian, lib. iii, epist. 15. Also, Tertul. lib. ad Martyres, c. 1.

† Quibus (canonicis pœnitentiis) abrogatis, cæpit indulgentiarum usus esse communior, et in earum locum quasi successit: et ita modus inductus est mensurandi seu determinandi indulgentias, non secundum menses aut hebdomadas, sed perdies et annos, quem admodum pœnitentiæ canonicæ præscribebantur.—*De Indulg.*, No. 237, vol. vi, page 352.

‡ Cæpit autem usus indulgentiarum esse communior, quando rigor canonum pœnitentialium relaxatus est, cui abrogationi usus ille occasionem dedit.—*Idem*, No. 238, vol. vi, page 354.

§ Eccl. Hist., cent. xii, part ii, chap. iii, sec. iii.

what they called a *plenary* remission of all the *temporal* pains and penalties which the church had annexed to certain transgressions. They went still farther; and not only remitted the penalties which the civil and ecclesiastical laws had enacted against transgressors, but audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state for the workers of iniquity; a step this which the bishops, with all their avarice and presumption, had never once ventured to take." Our author here refers in a note to Morinus, Mabillon, &c., Catholic writers, "not to speak of the Protestant writers," says he, "whom I designedly pass over.

"The pontiffs first employed this pretended prerogative in promoting the holy war, and shed abroad their *indulgences*, though with a certain degree of moderation, in order to encourage the European princes to form new expeditions for the conquest of Palestine; but in process of time the charm of indulgences was practised on various occasions of much less consequence, and merely with a view to filthy lucre. Their introduction, among other things, destroyed the credit and authority of the ancient *canonical* and *ecclesiastical discipline of penance*, and occasioned the removal and suppression of the *penitentials*, by which the reins were let loose to every kind of vice. Such proceedings stood much in need of a plausible defence, but this was impossible. To justify, therefore, these scandalous measures of the pontiffs, a most monstrous and absurd doctrine was now invented by St. Thomas, in the following century, (the thirteenth,) and which contained, among others, the following enormities: 'That there actually existed an immense treasure of *merit*, composed of the pious deeds and virtuous actions which the saints had performed *beyond what was necessary* for their own salvation, and which were therefore applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that of consequence he was empowered to *assign* to such as he thought proper a *portion* of this inexhaustible source of *merit*, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes.' It is a most deplorable mark of the power of superstition that a doctrine, so absurd in its nature, and so pernicious in its effects, should yet be retained and defended by the Church of Rome."

The foundation stone of indulgences was laid by Clement VI., in his bull *Unigenitus, de pœnitentiis et remissionibus*, A. D. 1350. This constitution was published fifty years after the first jubilee, and was a new device to bring in customers to Rome at the second jubilee. But it had not yet passed into a Catholic doctrine, for it was disputed against by Franciscus de Majorinis, and Durandus, not long before this bull. The opinion was not formed into a doctrine till the stirs in Germany concerning indulgences made Leo X. set his theologians to work, in order to study the point and form it into a proper shape. Ambrose, Hilary, Jerome, and Austin say nothing of indulgences. It is strange that if this power of giving indulgences, to take off the punishment reserved by God after the sin is pardoned, were given by Christ to the church, that none of the ancient doctors should know any thing concerning it. But it was a doctrine wholly unknown to the church for about one thousand two hundred years after Christ; and Cardinal

Cajetan told Pope Adrian himself, that to him that readeth the Decretals it plainly appears, that "an indulgence is nothing else but an absolution from that penance which the confessor hath imposed," and, therefore, can be nothing like popish indulgences.

It is true the canonical penances were lessened and altered by commutations; and the ancient discipline of the church, in imposing penances, was made so loose that the indulgence was greater than the imposition. It became a trumpet and a levy for the holy war in the time of Pope Urban II., for he gave a plenary indulgence and remission of all sins to those who would fight against the Saracens.

Though the fathers of the church could not be supposed, in direct terms, to speak against indulgences, because in their days they were unknown; yet they have said many things which destroy this new doctrine. They teach repentance producing a good life; a faith that entirely relies on Christ's merits; a hope depending on the promises of the gospel; a labour of love; a religion of justice, piety, and moral virtues. They do also expressly teach that pilgrimages to holy places, and such like inventions, are not the way of salvation. The sense of the fathers is well expressed in these words of Austin: "God said not, Go to the east, and seek righteousness; sail to the west, that thou mayest receive indulgences. But, Indulge thy brother, and it shall be indulged to thee; you have need to inquire for no other indulgence to thy sins; if thou wilt retire into the closet of thy heart, there thou wilt find it."*

III. *Specimens of indulgences.*

1. The papal advocates, from the shock occasioned by the Reformation, and the exposure of the sale of indulgences by Protestants, have endeavoured to soften them down, and keep out of sight their real nature, affirming that they are chiefly used to mitigate penance or church censures. To decide this point, we shall quote specimens of the indulgences granted from time to time, that the reader may see how far Romanists are misrepresented by Protestants in the article of indulgences.

It was mentioned above, that according to the doctrine of the Church of Rome, the *treasury* of the church, composed of the merits of Christ and those of the saints, was committed to Peter and his successors, the popes, who may open the treasure and dispense it at pleasure. For a sum of money, or some penitential act, a pardon is conveyed to any particular person, or a release for any one in whose happiness he is interested from the pains of purgatory. Such indulgences were granted by Urban II., in the eleventh century, as a recompense to those who went on the meritorious expedition of conquering the Holy Land. They were afterward granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. Julius II. had bestowed indulgences on all who contributed toward building the church of St. Peter, at Rome; and Leo X., in order to complete this great fabric, granted indulgences for the same purpose.

2. Robertson, in his History of Charles V., book ii, gives an account of these indulgences, and the *form* of them, as they were used in the beginning of the sixteenth century. The following is the account

* See Ferraris on the word indulgentia, Appendix, where the rise and progress of indulgences are treated with considerable clearness and ability, but with great unfairness.

which he gives of their promulgation: "The right of promulgating these indulgences in Germany, together with a share arising from the sale of them, was granted to Albert, elector of Mentz, an archbishop of Magdeburg, who, as his chief agent for retailing them in Saxony, employed Tetzel, a Dominican friar, of licentious morals, but of an active spirit, and remarkable for his noisy and popular eloquence. He, assisted by the monks of his order, executed the commission with great zeal and success, but with little discretion or decency; and, though by magnifying excessively the benefit of their *indulgences*, and by disposing of them at a very low price, they carried on for some time an extensive and lucrative traffic among the credulous and the ignorant, the extravagance of their assertions, as well as the irregularities in their conduct, came at last to give general offence. The princes and nobles were irritated at seeing their vassals drained of so much wealth, in order to replenish the treasury of a profuse pontiff. Men of piety regretted the delusion of the people, who, being taught to rely for the pardon of their sins on the indulgences which they purchased, did not think it incumbent on them either to study the doctrines taught by genuine Christianity, or to practise the duties which it enjoins."

The following *form*, used by Tetzel, we quote from Robertson, and we throw in the remarks with which he accompanies it. Its authenticity cannot be denied; and if it were, hundreds of other forms, equally as gross, can be quoted. Some will be given, and some hundreds more may be added, if called for.

"As the fame of these *indulgences*, and the benefits which they were supposed to convey, are unknown in Protestant countries, and little understood at present in several places where the Roman Catholic religion is established, I have for the information of my readers translated the form of absolution used by Tetzel: 'May our Lord Jesus Christ have mercy upon thee, and absolve thee by his most holy passion. And I, by his authority, that of his blessed apostles St. Peter and Paul, and of the most holy popes, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred; and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the holy see; and as far as the keys of the holy church extend, I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost.'

"The terms in which Tetzel and his associates described the benefits of indulgences, and the necessity of purchasing them, are so extravagant, that they appear almost incredible. 'If any,' said they, 'purchase letters of indulgence, his soul may rest secure with respect to its salvation.' The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend to heaven. That the efficacy of indulgence was so great, that the most heinous

sins, even if one should violate (which was impossible) the mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile men to himself. That the cross erected by the preachers of indulgences was as efficacious as the cross of Christ itself. Lo! the heavens are open; if you enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat, you ought to strip yourself and sell it, in order to purchase such benefits."

The foregoing cannot be denominated an *exaggeration* of the practice at the time of Luther; for, after his opposition to the doctrines of Tetzel, Leo X. issued a bull, in which he magnifies the virtue and efficacy of indulgences in terms as extravagant as any of his predecessors, and in perfect accordance with the preaching of Tetzel and his associates, as well as with the *form* given above. He also required all Christians to assent to what he delivered as the doctrine of the Catholic Church, under pain of an anathema.

Nor can this *traffic* of indulgences, as practised by Leo X. and Tetzel, be considered as an *abuse* of the doctrine of indulgences. So far is this from being the case, that it is the true *use* or *practical effect* of the doctrine itself. When pardons are provided on such terms, and for such purposes as the indulgence provides for, the practices mentioned above are the legitimate result of the doctrines laid down. Although since the Reformation they have in many places, both in respect to indulgences and other things, greatly modified their *practices*, they have never yet effectually disclaimed their *principles*. The explanations given by divines, the declarations of faith made by the English Roman Catholic bishops, and adopted or recognized in America, go for nothing when the bulls of popes stand unrepealed. Their explanations are nothing more than mere evasions, while the decisions of infallibility, as they pretend, say nothing on the subject. Let us have the highest authority of their church on this and other points, on which that authority has already decided, and we will then acknowledge that the decisions of former popes have been erroneous.

How far popery has properly moderated in the matter of indulgences will appear, if we take a survey of indulgences according to the following divisions: 1. Such as have been annulled or repealed. 2. Those granted to certain orders. 3. Such as are designed for all Christians. 4. And some of recent date.

3. *Such as have been annulled or repealed.*

They teach, that any indulgence can be revoked or repealed by the grantor, his successor, or a superior. But an indulgence which has accomplished its effect cannot be revoked as to that effect. Pius V., in 1567, revoked all the indulgences which were granted for lucrative purposes. Paul V., in 1606, revoked all the indulgences granted by his predecessors to the *Regulars* of every order, and granted others in their place.* Innocent XI., in 1678, revoked *many indulgences*, (plurimas indulgentias,) as *false*, *forged*, and *apocryphal*.†

* See Ferraris Bibliotheca, under *Indulgentia*, art. iv, No. 5 and 6, where the decree of Paul V. is quoted *ad literam*.

† Idem, No. 14 and 15.

In a collection of these revoked indulgences, which the reader may find in Ferraris, as quoted above, they are ranged or classed under each month of the year. These, or nearly all of them, are *plenary indulgences;* they are connected with certain *stations;* are such as every member of the religious orders, for which they were given, may obtain. They contain pardons for twenty-five thousand years, eighteen thousand, ten thousand, &c. Some grant the privilege of an indulgence for a certain number of years, *and the liberation of a soul from purgatory.* Et liberatio animæ e purgatorio. Others grant with the indulgence of certain years, (say twenty-eight thousand,) *a remission of the third part of his sins.* Remissio tertiæ partis peccatorum. The *list* to which we have reference contains the titles of *ninety distinct forms* of indulgences which were revoked; but then the loss was soon made up by the institution of more. At any rate, it would not be difficult to use some of those which were pronounced by Innocent XI. *ut falsas, conflictas, et apocryphas, as false, forged, and apocryphal;* as an imposition of this kind would be nothing worse than what is practised more or less by the grantor of every indulgence.

4. *Those granted to certain orders.*

Leo X. granted to all the Brethren Minors of the Regular Observance, to the monks of St. Clara, and of the Third Order, that in saying five times *Pater noster*, &c., with *Ave Maria*, and in the end of each a *Gloria Patri* to the intention of the pope, and another *Pater* and *Ave Maria* and *Gloria Patri* for him who gives the indulgence, would obtain all indulgences, as well plenary as non-plenary, conceded to the Roman churches, the Jerusalem, Compostella, and Partiuncula churches, during every hour of the day and night. These indulgences, they maintain, were not revoked by Paul V., because he did not revoke the *local* indulgences, or those granted to churches, but only the *personal* ones. Nor did he revoke those granted for the souls of the Regulars then in purgatory; nor those granted to them indiscriminately for all the faithful. This indulgence obtains the name of the *Station of the Holy Sacrament*, because the Pater nosters, the Ave Marias, and Gloria Patres, six in all, are to be said at the sacrament of the altar.

Plenary indulgences of the above description were to be obtained at Rome in former times, (and there is no material change now,) in as many as thirty-eight churches; besides many extraordinary ones every month, which amounted to six hundred and sixty-nine in the aggregate. The non-plenary indulgences were innumerable.

The indulgences granted to those who visit the Holy Land were very numerous. In the list of plenary indulgences granted for visiting several places in Judea, we find as many as *twenty-two*. The non-plenary indulgences granted for visiting various places in the Holy Land are so numerous that we cannot take time to count them. Those who wish to see the catalogue, may consult Ferraris on Indulgences, (art. v, No. 8,) where he will find great spiritual privileges granted to those who would visit where the Virgin learned her alphabet, a certain monastery where there is a part of the cross of Christ, the fountain where Mary washed the clothes of Christ, &c., &c.

We have now before us many forms, containing plenary and other indulgences to such of the Brothers Minors of the Regular Observance and others, on the condition of teaching the Roman Catholic religion

to others, confessing and receiving the sacrament; or if they cannot do this, with a contrite mind to invoke the name of Jesus at the hour of death. The concord of Catholic princes, the extirpation of heresy or Protestants, and the exaltation of the church, as topics of prayer, entitle to the highest plenary indulgence. And, certainly, the instrument can have no meaning unless the remission of the guilt of sin, as well as the temporal punishment, is embraced in the indulgence. To give an example from the decree of Innocent XI., under date of May 20, 1680, commencing, Pietatis, &c., the following is the mode of expression, and is the same which runs through nearly all indulgences: "Plenarium omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus." "We mercifully, in the Lord, grant a plenary indulgence and remission of all their sins." Indulgence and remission of sins are everywhere coupled, so as to convey the idea that pardon of guilt as well as a remission of temporal pain is included in the indulgence.*

The following is from a book of devotion, entitled *The Excellence of the Devotion to the Holy Scapulary*, printed at Lyons, in France, in the French language, in 1824. It is an indulgence granted to those who belong to the religious order of the Scapulary. The reader may see it quoted in English and French in the *London Prot.* for 1832, p. 199.

"FORMULARY *of the general absolution and plenary indulgences granted by the sovereign pontiffs to the brethren, when in the article of death:*

"I remind the brethren, that this indulgence has the power to remit sin, not only in reference to its guilt, but also as to its punishment, and to restore the soul to the same state of innocency in which it was placed by baptism, so that a brother who shall have received it will go to heaven without passing through purgatory. I have thought it necessary to remind them of this, in order to show them with what contrition they ought to receive it. The formulary is as follows:

"The sick man, clothed with a scapulary, having repeated the '*Confiteor*,' if he is able to repeat it, or if otherwise, one of the assistants having repeated it for him, the confessor shall say:

"God Almighty have compassion on thee, and forgive thee all thy sins, deliver thee from all evil, preserve and confirm thee in every good work, and bring thee to eternal life. Amen.

"The Lord, most mighty and merciful, grant thee the pardon, absolution, and remission of all thy sins. Amen.

"*The confessor adds:*

"Our Lord Jesus Christ, the Son of God, who underwent unspeakable torments for sinners, that he might restore them to life; who saves all, and would have no one to be lost; neither willeth the death of sinners, but always seeks their life; may he now regard thee with his godly compassion, turn away all wrath and indignation, and through the tenderness of his mercy forgive thee all thine iniquities, and whatever punishments are due from the rigour of his justice. And I, the unworthy servant and minister of Jesus Christ, himself our Lord, and by the authority of the holy apostles Peter and Paul, and of the holy Roman Church; likewise by the privileges granted to the brethren and

* See Ferraris, as above, art. v, Nos. 16, 17.

associates of the most holy Mary of Mount Carmel, by the sovereign pontiffs; as far as I am able, and ought, I pronounce thee to have full pardon and the remission of all thy sins, if thou shalt now depart this life; otherwise I reserve the same pardon for thee till the moment of thy death. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

"*The sick man having then invoked, either in words or mentally, the sacred names of Jesus and of Mary, the priest proceedeth:*

"By the same authority I exempt thee from all negligence, if thou hast contracted any, by deferring that sacred habit; and I declare and signify thee to be a creature of God absolved here, and before the tribunal of our Lord Jesus Christ, from all the punishments due to thee in purgatory, on account of the sins which thou hast committed against the goodness of the living and true God; and I pronounce thee to be restored to that innocency with which thou wast invested in baptism, by the sacred washing of the Saviour. In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

5. *Indulgences granted to the faithful in general.*

The following indulgences we present to our readers as they are found in Ferraris, a distinguished Roman Catholic divine, who in his *Bibliotheca Prompta* has accurately arranged the various points of doctrine, under their proper heads, in alphabetical order. We collect from his 6th article under Indulgences, translating it from the Latin, omitting, however, the greater part of his references or authorities.

"Those who salute others by saying in Latin or their own language, *Let Jesus Christ be praised:* and those who answer, *For ever*, or *Amen*, or *Always*; shall obtain fifty days indulgence. They shall, moreover, by the concession of Benedict XIII., in 1738, obtain one hundred days more.

"Those who name reverently the name of *Jesus*, or the name of *Mary*, shall obtain twenty-five days.

"Those who possess a pious disposition of thus saluting, responding, or naming the name *Jesus;* so that if in the article of death, with the mouth or heart, they invoke that name, will obtain a *plenary indulgence.* Those that recite the litanies of the blessed name of Jesus will obtain three hundred days indulgence. Those who recite the litanies of the Virgin Mary will receive two hundred days. Preachers, who in their sermons will exhort their hearers to observe this mode of salutation, invocation, or recitation of the name of *Jesus* and *Mary*, and whosoever will duly respect this form of salutation, will obtain the same indulgences.

"Those who devoutly hear or recite mass shall obtain thirty thousand eight hundred years indulgence, applicable by way of *suffrage* to souls in purgatory. The thirty thousand was by the grant of Innocent IV.; and the eight hundred by the grant of Urban IV., Martin V., Sixtus IV., and Eugenius IV., each one of whom granted two hundred for each mass.

"Those who recite the *Pater* and *Ave* five times, in honour of the passion of our blessed Saviour, and of the sorrows of the blessed Virgin, will obtain ten thousand years of indulgence, by the grant of Leo X., to all the faithful, obtained at the instance of the Brothers Minor.

"Those who recite the third part of the Rosary will obtain five years

and two hundred days indulgence, by the grant of Sixtus V. Moreover, if, according to the custom of those who recite the Crown of St. Bridget, they recite the Lord's prayer, they will obtain one hundred days indulgence for every such recitation, and one hundred for each *angelic salutation*. And if daily, during the whole year, they thus recite, and, if once a year, on such day as they may choose, they confess, receive the holy sacrament, and pray for the concord of Christian (*Catholic*) princes, the extirpation of heresy, (*Protestantism,*) and the exaltation of holy mother church, they shall obtain a *plenary indulgence*, which will also be applicable to the souls in purgatory. But then the Rosaries ought to be BLESSED according to the custom of the Fathers of the Order of Preachers.

"Those who recite five times the *Pater* and *Ave*, for those who live in mortal sin, will obtain the *third part* of the remission of their sins, and that as often as they shall recite.

"Those who recite the *Ave Maria* will obtain thirty days indulgence, by the grant of John XXII., and as many others by the grant of Urban IV. Those reciting *Salve Regina, Hail Queen*, will obtain forty days. Those who bow the head at the venerable names of *Jesus* and *Mary* will obtain twenty days. Those bowing at *Gloria Patri* will obtain hirty days. Those who bow in presence of the most holy sacrament, two hundred; those kissing the holy cross, forty days by grant of the same John XXII., and one year from the grant of Clement IV. Those reciting or saying, *Blessed be the holy and immaculate conception of the blessed Virgin Mary*, will obtain an indulgence of one hundred years, by the grant of Gregory XV., in the year 1621, which was also confirmed by Clement XII., in 1731.

"The priests, who, before celebrating mass, recite, *Ego volo celebrare missam, &c., I desire to celebrate mass, &c.*, will obtain an indulgence of fifty days by the grant of Gregory XIII. Priests reading mass, before they go to the altar to celebrate it, will obtain an indulgence of forty days by the concession of John XXII. Those reciting, in the end of the canonical hours to which they are bound, the prayers composed by St. Bonaventura, our Seraphic Doctor, to wit: *Of the Most Holy and Undivided Trinity*, with a *Pater* and *Ave*, will obtain the remission of the sins contracted in recitation from human infirmity, by the grant of Leo X.

"From the concession of Clement VIII., those priests will obtain the remission of all the sins of commission or omission contracted in saying mass, also two thousand three hundred years of indulgence, on reciting the following prayer:

"'I beseech thee most sweet Lord Jesus Christ, that thy passion may be to me virtue, by which I may be fortified, protected, and defended: let thy wounds be my food and drink, by which I shall be fed, inebriated, and delighted; let the sprinkling of thy blood be my ablution from all my sins; let thy death be my eternal glory; in these let me have refreshing, exultation, soundness, and sweetness of heart. Who livest and reignest, for ever, Amen.'

"John XXII. hath conceded to priests who devoutly, after mass, recite the following prayer, the pardon of the guilt contracted by one thousand deadly sins; and also for the genuflexions, an indulgence of ten thousand years.

1

"Soul of Christ, sanctify me; body of Christ, save me; blood of Christ, make me drunk; water of Christ, purify me; sweat of Christ, vivify me; passion of Christ, comfort me. O! good Jesus, hear me; hide me within thy wounds, permit me not to be separated from thee, from the malicious enemy defend me, in the hour of my death call me, command me to come to thee, and place me beside thee, that with thy holy angels I may praise thee for ever. Amen."

Those who accompany the sacred *viaticum* with a light, when it is carried to the sick, will obtain an indulgence of seven years and two hundred and eighty days. Those who accompany without light, will obtain an indulgence of five years and as many quadragenies. Those who are lawfully hindered, but send a light or torch to be carried on the occasion, will obtain an indulgence of three years and as many quadragenies.

Those who are present at the prayer of forty hours, during the space of one hour, will obtain an indulgence of three years. Those who are present at a procession, either in the beginning, or at the end of the said prayer, if in a cathedral church, will obtain an indulgence of ten years, and if in other churches, an indulgence of five years. Those who go through the before mentioned pious exercises once in a year, on a day prescribed by the bishop, having also confessed and received the holy communion, will obtain a *plenary indulgence*, and *remission of all their sins*. This indulgence was granted by Gregory XIII., on the 5th of April, 1580.

In kingdoms subject to the king of Spain, whoever celebrates on the day of the commemoration of the dead, can deliver a soul from the pains of purgatory, by the grant of Innocent XI., on the 30th of September, 1679.

Those who recite on their knees, in the evening, at the sound of the bell, *Angelus Domini*, Angel of the Lord; *Ecce ancilla Domini*, *Behold the handmaid of the Lord; Verbum Caro, &c.*, *The Word was made flesh*, with three *Ave Marias*, *&c.*, will obtain a plenary indulgence by the grant of Adrian VI.

The following as a specimen we will give in full, as it was issued by the pope himself.

"INDULGENCES *granted to those who recite devoutly, at the sound of the bell, in the morning, evening, or noon, "Angel of the Lord," &c.*

"BENEDICT XIII. POPE.—TO THE PERPETUAL MEMORY OF THE THING.

"The nature of the apostolic service divinely enjoined on us requires, that we would faithfully dispense the treasury of celestial gifts, committed by the Lord to our dispensation, when we might hope in the Lord, that this would be profitable both to increase veneration on earth toward the most blessed and most august queen of heaven, the Virgin Mary, mother of God, our patron and advocate, as well as to cherish toward her the devotion of the faithful and to promote the salvation of souls: so that, confiding on the mercy of the omnipotent God, and by the authority of St. Peter and Paul his apostles, we mercifully grant in the Lord *a plenary indulgence and remission of all their sins*, to all the faithful in Christ, who are truly penitent, have confessed and received the holy communion, and have, in the morning, noon, or evening, at the sound of the bell, on their knees devoutly recited, *The Angel of the*

Lord announced to Mary, and she conceived by the Holy Spirit: Behold the handmaid of the Lord, let it be done to me according to thy word: And the Word became flesh, and dwelt with us, with three *Ave Marias*, and hath poured out pious prayers to God, for the concord of Christian (Catholic) princes, the extirpation of heresy, (Protestantism,) and the exaltation of holy mother church, to be obtained, on one day of each month only, for any faithful person, at the choice of the person thus praying. But on other days of the year, to all the faithful in Christ, who are truly penitent, as often as they do this, we relax one hundred days penitence from those enjoined or owed in any other manner, and these to be valid for all coming time. We will also, that transcripts or copies of this present letter, also printed copies subscribed by the hand of any public notary, and impressed by the seal of any person placed in ecclesiastical dignity, may be received as possessing altogether the same authority, when exhibited or shown, as our own copy hath.

"Given at Rome, at holy Mary Major, under the ring of the fisherman, on the 14th September, 1724. In the first year of our pontificate."*

The reader can, by opening standard Roman Catholic books, find forms of indulgences in great variety, and in vast numbers. The terms on which they can be obtained too are very easy. Dens, who gives several specimens,† informs us that there are some indulgences *easily to be obtained*, yet very useful. But our limits do not allow us to give other specimens under this head.

6. *Indulgences of recent date.*

How far popery has reformed in reference to the article of indulgences may be best known by referring to indulgences of modern date. It is true, in Protestant countries, unless where Protestant influence is

* "INDULGENTIÆ *concessæ devote recitantibus ad pulsum campanæ manè, aut meridiè, seu vesperè: Angelus Domini, &c.*

"BENEDICTUS PAPA XIII.—AD PERPETUAM REI MEMORIAM.

"INJUNCTÆ nobis divinitùs apostolicæ servitutis ratio postulat, ut cœlestium munerum thesauros, dispensationi nostræ à Domino creditos, fideliter erogemus, cum id ad augendam in terris beatissimæ, atque augustissimæ cœli reginæ, Virginis Deiparæ Mariæ, patronæ, et advocatæ nostræ venerationem, excitandamque et confovendam erga illam fidelium devotionem, ac ad animarum salutem speramus in Domino profuturum: itaque de omnipotentis Dei misericordia, ac beatorum Petri et Pauli, apostolorum ejus, auctoritate confisi, omnibus et singulis Christi fidelibus, verè pœnitentibus, et confessis, ac sacrâ communione refectis, qui manè, *aut* meridiè, *seu* vesperè, ad pulsum campanæ, *Angelus Domini annuntiavit Mariæ, et concepit de Spiritu Sancto: Ecce ancilla Domini; fiat mihi secundùm verbum tuum: Et Verbum caro factum est, et habitavit in nobis*, cum tribus *Ave Maria* flexis genibus devotè recitaverint, et pro Christianorum principum concordia, hæresum extirpatione, sanctæ matris ecclesiæ exaltatione pias ad deum plenariam in uno die cujuslibet mensis dumtaxat, per preces effuderint, unumquemque fidelem, ad sui libitum eligendo, lucrifaciendam, omnium peccatorum suorum indulgentiam, ac remissionem misericorditer in Domino concedimus. In reliquis verò anni diebus, iisdem Christi fidelibus, verè contritis, quoties id egerint, centum dies de injunctis iis, seu alias quomodolibet debitis pœnitentiis, in forma ecclesiæ consueta, relaxamus, præsentibus perpetuis futuris temporibus valituris. Volumus autem ut earundem præsentium literarum transumptis seu exemplis, etiam impressis, manu alicujus notarii publici subscriptis, ac sigillo personæ in ecclesiastica dignitate constitutæ munitis eadem prorsus fides ubique habeatur, quæ ipsis præsentibus haberetur, si forent exhibitæ, vel ostensæ.

"Datum Romæ apud sanct. Mariam Majorem sub anpulo piscatoris die 14 Septembris, 1724. Pontificatûs nostri anno primo."

For this bull, see Dens, tom. vi, p. 479. Also Ferraris on the word Indulgentiæ, art. vi, No. 19, where a multitude of others may be seen.

† Theologia, Tract. de Indulg., No. 247, vol. v, p. 378.

little felt, there is great caution used in the promulgation of indulgences. Under such circumstances much privacy and caution are observed. But in Catholic countries, especially Italy, the traffic is still carried on with all the grossness of Tetzel's days, and to as great a degree as Protestant writers represent. We will give a few specimens of recent indulgences, omitting those of the more gross class.

Pope Pius VII. sent to Dr. Moylan, bishop of Cork, a plenary indulgence on the 14th of May, 1809, which was published in Cork, in 1813, as appears from the following extracts of a pastoral letter published by Bishop Moylan for his diocess:*

"BELOVED BRETHREN,—Animated with the warmest desires of promoting your eternal welfare, we resolved, immediately on completing our cathedral chapel, to establish a mission in it, of pious exercises and instructions for the space of a month; and in order to induce our brethren to attend thereat, and to profit by those effectual means of sanctification, we applied to the holy see for a solemn *plenary indulgence*, in the form of a jubilee, which the holy father was most *graciously* pleased to grant by a bull, as follows:—

"'Pius VII., by divine Providence, pope, grants unto each and to every one of the faithful of Christ, who, after assisting at least eight times at the holy exercise of the mission, (in the new cathedral of Cork,) shall confess his or her sins, with true contrition, and approach unto the holy communion; shall visit the said cathedral chapel, and there offer up to God, for some time, pious and fervent prayers for the propagation of the holy Catholic faith, and to our intention, *a plenary indulgence, applicable to the souls* IN PURGATORY, *by way of suffrage, and this in form of a jubilee.*'

"Such, beloved brethren, is the great, the *inestimable grace* offered to us by the vicar of Jesus Christ. Prepare, beloved, prepare your hearts to receive the *fulness of the divine mercy;* it is offered to all—let no one refuse to accept of it. Let sinners, *by its means*, become just, and let the just, *by it*, become more justified. It is written, God will hear us in the acceptable time; surely this holy time of *indulgence* must be that most acceptable time. Those days of *grace and mercy* must be the days of your salvation. Ah! profit of them; be reconciled to your offended God. If you neglect *this grace*—if you suffer this holy time of INDULGENCE to pass without profiting by it, there is every reason to fear that the time of God's mercy shall pass away from you, never more to return. Behold the *treasures of God's grace* are now open to you! The ministers of Jesus Christ, invested with his authority, and *animated by his Spirit*, expect you with a holy impatience, *ready to ease you of that heavy burden of sin* under which you have so long laboured. Were your sins *as red as scarlet, by the grace of the absolution and application of this plenary indulgence*, your souls shall become white as snow, &c.

"Wherefore, dearly beloved, that you may all know that which, according to the *bull* of his holiness, is necessary to gain the benefit of this *plenary indulgence*, granted in form of *a jubilee*, you will observe,

"First, That it will commence in the new cathedral chapel, on the first Sunday in Advent, being the 28th day of November instant, and to continue to the festival of St. John the evangelist, the 27th day of

* See *Old Christianity*, by Ousley, p. 177.

December. Second, To gain this *plenary indulgence* it is necessary to be truly penitent, to make a *good confession*, &c., according to the above bull and intention of our holy father, the pope; five Paters, and five Aves, and a creed, to the above intention, will fulfil the above obligations. Thirdly, All priests, approved of by us to hear confessions, can, during the above time, *absolve* all such persons as present themselves with due dispositions at confession, in order to obtain this *plenary indulgence*, from *all sins and censures* reserved to the holy see, or to us; they enjoining on such persons as are thus *absolved* a *salutary penance*.

"We order this pastoral letter and instruction to be read in every chapel of our diocess, in town and country, at every mass, on Sunday the 14th, 21st, the 28th of November instant, and on Sunday the 5th of December next. Given at Cork, Nov. 2, 1813.

"Francis Moylan."

The following bull of Pope Leo, given in the year 1824, in reference to the observance of the jubilee for the year 1825, will show that the doctrine of Rome is now in reality as erroneous as it ever was, in reference to indulgences. "We have resolved," says Leo, "by virtue of the authority given to us from heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of his virgin mother, and of all the saints, which the Author of human salvation has intrusted to our dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops, bishops, it belongs to explain with perspicuity the power of indulgences, what is their efficacy in the remission, not only of canonical penance, but also of the temporal punishment due to the divine justice for past sin, and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God's love, yet before they had duly satisfied by fruits worthy of penance for sins of commission and omission, and are now purifying in the fire of purgatory, that an entrance may be opened for them into their eternal country, where nothing defiled is admitted."

What traveller in Roman Catholic countries does not report concerning the various gross indulgences, notices of which are set up in every church door, and in the most public places? But we have already given a sufficiency of specimens, and those who desire to see more must be referred to such works as particularly treat on this topic.

IV. *How indulgences apply to the dead.*

Several curious questions are proposed and solved by Roman Catholic divines respecting the manner in which indulgences are applicable to the dead.

Dens says that there is a difference between an indulgence for the dead and one for the living; as that for the living is not only *solutio, a solution*, or *loosing*, but also an absolution; while one for the dead is only a solution, not an absolution.*

He also affirms that indulgences can be applied to souls in purgatory, because, 1. Private Christians can apply to souls in purgatory their own satisfactions, therefore the pope can apply to souls in purgatory the satisfactions of Christ and of the saints, from the treasury of the church. 2. The pope can apply indulgences for the living, and therefore for the dead, seeing they are members of the same body.†

* Tract. de Indulg., No. 245. † Idem.

It is a subject of sharp controversy among Romanists, whether indulgences are infallibly applied to the dead when awarded in their favour by the living. Bonacina, Neesen, Biluart, &c., deny this. Sylvius, Steyart, Daelman, Collet, Dens, and Leo X., affirm it.* Leo says,† "that all the living as well as the dead, who truly obtain indulgences, are liberated from so much temporal punishment due for their actual sins according to the divine justice, as is equivalent to the indulgence conceded and obtained."

In cases where the soul is lost or happy, the fruit of the indulgence is to go into the common treasury, or is applied to other souls, or to the more indigent or worthy among the living.‡

It is disputed whether the pope *judicially* applies the indulgences to the dead, or whether he does it in a different manner.§

It is a matter of controversy whether it is more meritorious to apply an indulgence to the dead or to one's self.‖

We permit the above to pass without any other observation than the remark, that such is the foolish trifling into which the unscriptural doctrine of indulgences leads.

V. *The jubilee.*

Jubilee, among the Jews, denotes every fiftieth year; at which time all slaves were made free, and all lands reverted to their ancient owners.

1. The word *jubilee*, in a more modern sense, denotes a grand church solemnity or ceremony celebrated at Rome, in which the pope grants a *plenary indulgence* to all sinners who fast, pray, and give alms, at least to as many as visit the churches of St. Peter and St. Paul at Rome. "A jubilee," says Dens, "properly signifies that plenary indulgence which, with certain solemnity, is granted by the Roman pontiff, with various favours and particular privileges, to those who perform the good works prescribed."¶

2. The jubilee was first established by Boniface VIII., in 1300, which was only to return every hundred years. But the first celebration brought in such store of wealth that Clement VI., in 1343, reduced it to the period of fifty years. Urban VI., in 1389, reduced it to thirty-three years, that being the age of our Saviour. At length Paul II. brought it, in 1475, to every twenty-five years, that every person might have the benefit of it once in his life. Boniface IX. granted the privilege of holding jubilees to several princes and monasteries. There is one at the inauguration of every new pope; and the pope grants them whenever himself or the church stands in need of their privileges. The jubilee bull gives the priest power to absolve in all cases, even to those otherwise reserved to the pope; to make commutation of vows, &c., in which it differs from a plenary indulgence. During the time of jubilee most other indulgences are suspended.

But time would fail to enumerate the various points of distinction which the Roman divines have introduced respecting indulgences. The want of Scripture authority seems to be made up by curious theological questions respecting their privileges, by decisions of popes, and the endless mummery of rituals employed in time of jubilee. We must

* Tract. de Indulg., No. 246. † In Epist. ad Cajetanum. ‡ Dens, No. 246. § *Id.*
‖ *Idem.* Several curious questions are stated by Willet, p. 1212, whom see.
¶ De Indulg., No. 247.

refer the curious reader, whose patience and time will allow him to turn his attention particularly to this point, to the various authors who have treated this subject in form.*

3. The last jubilee was in 1825, and was styled by Leo XII., in his bull of 1824, announcing the jubilee, "The year of expiation and pardon, of redemption and grace, of redemption and indulgence." He profanely asserts: "During this year of jubilee, by the authority of Almighty God, we mercifully, in the Lord, grant and impart the most plenary and complete indulgence, remission, and pardon of all their sins to all the faithful in Christ, of both sexes, who are truly penitent, and have confessed, and who have likewise refreshed themselves with the holy communion." The conditions were, visiting the churches specified, and "pouring forth pious prayers to God for the exaltation of holy church, the extirpation of heresies, the concord of Catholic princes, and the salvation and tranquillity of Christendom." The benefits of this jubilee were extended to other countries in the following year, and continued six months after the publication of the bull in each diocess. To the priests it was a jubilee indeed. How many confessions were to be heard, and absolutions granted, often, doubtless, with much affected difficulty; and penances to be imposed, entirely at the discretion of the confessor! The whole church lay prostrate at the feet of the priesthood, receiving at their hands "the grace of their absolution and pardon, the grace of their reinstatement in the favour of God, and of their restoration to their lost title to the kingdom of heaven."†

VI. *Evil consequences of indulgences.*

1. The *conditions* on which indulgences are granted is a strong argument against them. To visit a church, say a prayer, or the like, are the usual conditions on which indulgences are granted. It must occur to every reader of the Bible that to forsake sin, follow after holiness, and do good, are the great injunctions of the Scripture; therefore the trivial, or comparatively useless performances of papal indulgences, are very different from what is enjoined in Scripture. But were they to stop at what was useless, trivial, or superstitious, the thing were tolerable. They often grant indulgences on the conditions of doing evil: for instance, they have granted indulgences in abundance to those who would fight against the Mohammedans. Even worse yet; for indulgences have been granted in wholesale and retail to those who would *extirpate heresy* or Protestantism. And what is this but to promise men heaven, because they murder and persecute their fellow-creatures?

2. *Uncertainty, danger,* and *deception* connected with the remission of sin by indulgences.

Were the pretensions of the Church of Rome true, the many millions of indulgences, the many other ways of releasing souls out of purgatory, the innumerable masses said daily, the power of the keys so largely employed, would, in a short time, have emptied purgatory of its inhabitants, or very few would go there, and they who did go,

* See Dens, Theol. Tract. de Pœnitent., Nos. 249, 250, vol. vii, pp. 383–393. Bailly, Theologia Dogmatica et Morali. De Pœnitentia, caput tertium de Jubilæo, tom. iv, pp. 388-398, Lugduni, 1815. L. Ferraris, in verbum jubilæum, who devotes sixty pages quarto to its discussion, and gives jubilee bulls, in great abundance. Willet, pp. 1184–1194.

† See Cramp, p. 344, note 4, for specimens of the instructions and directions of the vicar apostolical of the London district.

would stay only a short time. But there is great uncertainty connected with this, consequently there is great deception in the matter; from which it is to be inferred that great danger accompanies the practice of the Church of Rome in the article of indulgences. This will appear, if the following things are taken into view: for, when you have deserved great punishment for great sins, and the guilt is taken away by absolution, as you suppose, and the punishment by indulgences, or the satisfactions of others, there is great doubt and uncertainty still remaining. For,

(1.) The remission of guilt depends much on the indulgence. Suppose it is for a thousand years; yet, perhaps, according to the old penitential rate, you have deserved the rate of forty thousand. If the penance of forty years be taken off by your indulgence, it does the work as was intended; but you can feel little ease, if there remains the debt of the remaining thousands to be paid. The abatement is like the casting out a devil out of a miserable demoniac, when there still remain fifty more as bad as he that went away.

(2.) But suppose you have purchased so many quadragenes, or lents of pardon; it may be your quadragenes are not carenes or the severer penance. Then if your demerit arise to so many carenes, and you have purchased only quadragenes, you may stay longer than you expected.

(3.) And suppose you obtain a plenary indulgence, you are not yet secure; for it may not do all you require. Because there is an indulgence still more full, and one most full, and it is not agreed upon among the doctors whether a plenary indulgence is to be extended beyond the removal of those penances enjoined by the confessor, or how far they go.

(4.) But farther yet: all indulgences are granted for some cause, or on some condition; and if the cause be not reasonable, they are not valid; and whether the cause be sufficient is difficult to ascertain; and if there may be a just cause for the indulgence, yet if there be not a reasonable cause for the *quantity* of the indulgence, you cannot tell how much you get.

(5.) When this difficulty is overcome, another arises. The person may not be *capable* of receiving the indulgence: for if he be not in the state of grace, all is nothing; and if he be, yet if he do not perform the conditions of the indulgence actually, his mere endeavour or good desire is nothing: and if the conditions were actually done, it must be inquired whether in doing them you were in charity, or, at least, that the last act was done thus. And if there be any imperfection in the acts as dispositions, there is a proportionate subtraction from the value of the indulgence: and yet there is a new difficulty here, for if the indulgence avail only in proportion to the worthiness of the work done, then that will avail of itself, without any grant from the church; and then it is very questionable whether the pope's authority be of any use in this whole matter.

(6.) You must be sure of the authority of him that gives the indulgence, and in this there are many doubtful questions; and when they are over, it is worth inquiry whether venial sins may not prevent the fruit of the indulgence, for if they do all the fruit is lost.

(7.) If you take out an indulgence relating to the article of death, in

case you recover from that sickness, you must consider whether you must not take out a new one for the next sickness; or will the first, without any sensible error, be valid when you are about to die?

(8.) You must also inquire whether an indulgence granted on a certain festival will be valid when the day is changed, as they were all at once by the Gregorian calendar; or, if you go into another country, where the feast is not kept the same day, as it happens in moveable feasts.

(9.) It must next be ascertained whether a succeeding pope have not, or cannot revoke an indulgence granted by his predecessor; for this is often done as a favour or privilege.

(10.) It is worth inquiry, whether, in the year of jubilee, all other indulgences be not suspended.

(11.) Indulgences are of no avail in reserved cases, which are so very numerous.

Many more uncertainties are connected with indulgences, and there seems to be no remedy but to procure more masses, and you need not fear that saying masses will ever become unnecessary by the multitude of indulgences. The priest must still be employed, since there are so many ways of making the indulgence good for nothing. The truth is, the system is based in fraud, and no one can be a partaker of such forbidden traffic without endangering his soul.

3. *Indulgences operate as a commission to commit sin.*

That this charge against indulgences can be fully sustained, we have ample proofs. But before we adduce them we will meet an objection or two which are commonly brought against the immoral tendency of indulgences.

It is affirmed by Roman Catholic divines, "that the effect of indulgences is not to remit sin, whether mortal or venial, but the *guilt* of sin; and when in the indulgence we have the words *remission of sins*, the word sins is there to be taken for the *punishment* of sin. The effect of an indulgence is the remission of the remaining temporal punishment due to sins which are pardoned as it respects their guilt." This we select from Ferraris on the word indulgence.* On this we present the following observations:—

The formula in which remission is uniformly expressed in indulgences is, *an indulgence and remission of all sins;* and if this, in its obvious sense, does not embrace remission of sins, the language employed is the most unhappy that can be selected. Two words, *indulgence* and *remission*, are coupled together by a conjunction, so as, according to the common canons of language, to present two distinct ideas; and the term *peccatum*, *sin*, not *culpa*, *guilt*, or *pœna*, *punishment*, is uniformly employed in the formula of remission. Therefore, to every unbiased person, the expression in the indulgence goes to say, that remission of *sins* forms an important part of the indulgence. Nor will it avail to say, as Maldonat does, "that with one voice all theologians, without exception, declare that an indulgence is not the remission of guilt, but of punishment."† The reasons are, that the explanations of the theologians are locked up in Latin, and rarely reach the ears of the people. It was, besides, the arguments of Protestants which com-

* Art. iii, Nos. 1, 2.

† Tom. i, de Pœnit., q. 6, tit. De Indulg., part i, qu. 1, quoted by Ferraris as above.

pelled Romanists to give this turn to the doctrine. And the manner in which indulgences are still proposed and received makes the impression on almost every one who receives them, that the remission of sin is so connected with them, or is a part of them, that remission of sins forms part and parcel of the indulgence. Add to this, that the *popular* manner of distributing indulgences is directly calculated to make the impression on unwary minds, that remission of sins is a prominent part of the privileges of an indulgence, especially of a plenary one.

But admitting that an indulgence means no more than a release of temporal punishment due for sin already pardoned, its consequences must nevertheless be extremely pernicious. For while human nature remains as it is, the doctrine which holds out to men the certainty of obtaining pardon, and an indulgence whenever they please to ask and pray for it, must and will operate as an indulgence to commit sin.

We are told, however, by Romanists, that the doctrine of Protestants which holds out the prospect of pardon to the chief of sinners, through the merits of Christ, without any merits of their own, opens a door of licentiousness, and operates as an indulgence to commit sin. The doctrine of Protestants in this case is that of Scripture, against which Romanists and infidels raise their voice. But we maintain that the doctrine and practice of indulgences can properly be charged with licentiousness for the following reasons, as distinguished from the Scriptural mode: 1. Popery furnishes encouragement for pardon without due reference to the *atonement* of Christ. This is done by believing that the atonement of Christ still leaves a portion of guilt to be atoned for by the sinner. It is also done by their doctrine of human merit. 2. Popery provides pardon without enjoining or securing the *reformation* of the sinner. It makes no provision for renewing the sinner to holiness: with them there is no regeneration but that which is effected by baptism; the pardoned and indulged sinner remains as great a sinner as before; and his pardon and indulgence, so easily obtained, must operate as an encouragement to commit sin, and have all the effects of a commission. The Douay Catechism, in answer to the question, "What is satisfaction?" gives the following answer: "A faithful performance of the prayers or good works enjoined us by the priest to whom we confess." As for any radical change of heart and character, popery knows nothing of the matter. She dispenses pardons and indulgences while men are yet in love with sin, and thirsting for the commission of it; while they are accustomed to habitual perjury and blasphemy, and every other crime. And pardons and indulgences granted to such must be an encouragement to commit sin. Now, to make this more plain, we add the following remarks:

The doctrine of indulgences takes away the *fear of punishment*. The facility and the conditions on which pardons and indulgences are granted furnish so ready a mode to obtain pardon, and therefore release from punishment, that sinners stand in no dread of future consequences.

4. It is most unscriptural, and supposes sentiments and feelings averse to pure religion. He who purchases an indulgence knows not, or is imperfectly acquainted with, the boundless love and mercy of God, and the freedom of the gospel. He knows not the nature of sin, its guilt and demerit; so deep its stain that nothing but the blood of

Christ could expiate it. He knows not the holiness of God, nor his jealousy, and has no concern for his honour. He who purchases an indulgence knows not the love of Christ, his fulness, his suitableness as a Saviour to his wants as a sinner. He who purchases an indulgence knows not the power and feels not the influences of the Holy Spirit to enlighten, renovate, and purify. He knows not that in building on human merits of the Virgin and saints, he builds on the sand, and his foundation shall deceive him.

5. That the sale or conferring of indulgences operates as an encouragement, and even as a permission, to commit sin, appears from the very nature of the indulgence, and the doctrine and practice of the Church of Rome concerning indulgences and penance. A person guilty of the greatest crimes receives the sacrament of penance on the usual terms. He must indeed make a form of confession before a priest; he must profess contrition; he must promise amendment: but all this is mere form and words. His heart remains as it was; he is as much in love with sin as ever. When the sacrament of penance is over, he is told that he must do some good work, or suffer some punishment, for all his great sins which he has confessed; but that he may have an indulgence, that is, he may be released from the suffering, for a certain sum, which he cheerfully pays. Hence he sets out to pursue a new course of sin, or continues his former one, like the profligate seductress in the seventh of Proverbs: "I have peace-offerings with me; this day have I paid my vows. Come, let us take our fill of pleasures."

Independently of history and experience, an accurate knowledge of human nature would infer this result from the doctrine in question. Wicked men are mostly superstitious. There is a tribunal in their breasts which condemns them. They know not well what it is, but they are taught to believe that it is something from which a priest can deliver them. Such a one, whether to gratify revenge, avarice, or lust, enters on the commission of sin on every opportunity, with all his heart, knowing beforehand that the priest can pardon his guilt, and if satisfaction be required, the purchase of an indulgence can accomplish that. The tribunal of the righteous Judge is concealed from his view. He seeks no pardon but that which the priest can give, and he is not taught to believe that any other is necessary. Such a doctrine must always operate on corrupt human nature as an encouragement to commit sin.

6. That the doctrine of indulgences serves as a *license* to commit sin, innumerable *historical facts* testify. The following quotation from Bellarmine, the great champion of the popish cause, is worth many facts, because it is an acknowledgment of the actual state of things in the church, as known to himself, and he speaks of it as known to all: "We cannot deny but that some are bound by the penitential canons to some thousands of years penance, as to some three, to some seven, &c.: then he that hath accustomed himself to perjury and blasphemy almost every moment, and most frequently commits murders, thefts, sacrileges, and adulteries, without doubt the popes had respect to such as these when they gave indulgences for ten or twenty thousand years."*

* Bellarmine de Indulg., lib. i, c. 9, p. 25, as quoted in M'Gavin's Protestant, vol. i, p. 158, and Morning Exercise, p. 491.

Thus the greatest criminals received pardon from the pope and his clergy, and indulgences too for thousands of years.

But a reference to *facts* will establish the declaration, that indulgences serve as a license to commit sin. Speaking of the notoriously depraved state of morals in Italy, Mr. Eustace, a keen-sighted son of the Church of Rome, asks: "May it not be ascribed to the corruptions of the national religion, to the facility of absolution, and to the easy purchase of indulgences?"* Facts furnish the best answer to these questions. "At Trivoli," says a modern traveller, "a man was pointed out to us who had stabbed his brother, who died in agonies within an hour. The murderer went to Rome, purchased his pardon from the church, and received a written protection from a cardinal, in consequence of which he was walking about unconcernedly, a second Cain, whose life was sacred."† Again: "Those that have interest with the pope may obtain an absolution in full from his holiness for all the sins they ever have committed, or may choose to commit." "I have seen one of these edifying documents, issued by the present pope to a friend of mine. It was most unequivocally worded."‡ See Cramp, p. 345, where these quotations are to be found. But examine the originals.

The tax-book of the Roman chancery fixes a price for the absolution of such crimes as the sovereign pontiff only can forgive. Mr. Butler§ attempts to show that this tax is only a fee of office for the *document* of the pope, which gives the power of absolution to the priest. But the fact is, that the absolution of those sins which are reserved for the pope's pardon is to be had for money. The tax-book has been frequently published, much to the annoyance of the priests and popes.‖

7. Indulgences are employed in the Church of Rome for the purpose of obtaining *money*. It matters not what the *variety* or *scale* of prices may be. The following lines of one of the sons of Rome are enough:

"*Venalia nobis*
Templa, sacerdotes, altaria, sacra, corona,
Ignes, thura, preces: CŒLUM EST VENALE, DEUSQUE."
Bapt. Mantuan. de calam. iii.

"Temples, priests, altars, sacred things, crowns, fires, frankincense, prayers, are sold with us: heaven is sold, and even God himself."

Were we to enumerate a small portion of the instances of sacrilegious *sales* practised by the Church of Rome, we would fill many pages with the recital. The foregoing is their own picture of the enormity, and need not here be extended.¶

The Council of Trent, however, decrees, "that all *wicked gains* accruing from indulgences shall be wholly abolished." But then the council provides no effectual remedy for the monstrous practices connected with the distribution and sale of indulgences. And though *wicked* gains are forbidden, what priest or pope would ever confess

* Classical Tour, vol. iii, p. 131.

† Graham's Three Months' Residence in the Mountains East of Rome, p. 34.

‡ Rome in the Nineteenth Century, vol. ii, p. 271.

§ Book of the Church, p. 98.

‖ See a curious account of the Taxæ Cancellariæ Apostolicæ, et Taxæ Sacræ Penitentiariæ, in Brownlee's Letters on the Roman Catholic Controversy, p. 353.

¶ Our readers may find several specimens of the *venality* practised in the article of indulgences in Cramp, pp. 341-343; Rome in the Nineteenth Century, vol. ii, pp. 267-270; Practical and Internal Evidences against Catholicism, by Blanco White, p. 92.

that *his* gains were of that description? The inquiry would also arise, If some gains are *wicked*, what kind of gains may be called *right* or *just?* This leads us to the conclusion, that *gain* is one object to be obtained in the distribution of indulgences. If the office of papal collectors, as administered by such men as Tetzel, was abolished, the same duties are now performed by the bishops, or those appointed by them. And the enactment respecting *wicked gains* and *abuses* is nugatory, because indulgences continue to the present day to form an important part of papal revenue, and a prime support of the superstitions of the Church of Rome.

Nothing can be more abhorrent to a *free* gospel, a *free* invitation, and *free* pardon, *without money and without price*, than the traffic in indulgences. The following cutting reproof, addressed to Simon Magus, is applicable to every one that purchases or gives an indulgence: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money," Acts viii, 20.

Masses and indulgences alternately destroy each other. For if masses release souls, what need is there of indulgences? And if an indulgence will do, what need of masses? According to their doctrine, the deliverance from purgatory is not immediate, but an indulgence remits the debt at once.

CHAPTER XIV.

EXTREME UNCTION.

I. STATEMENT OF THE DOCTRINE. 1. Council of Florence quoted: 2. Council of Trent cited.—II. INSTITUTION OF IT. Uncertainty connected with their views.—III. THE MATTER OF IT.—IV. THE FORM OF IT.—V. ITS SUBJECTS.—VI. EFFECTS OF EXTREME UNCTION.—VII. OBJECTIONS AGAINST EXTREME UNCTION AS A SACRAMENT. 1. Its matter and form are unauthorized by Christ: 2. It is different from that mentioned by St. James v, 14, 15: 3. The effects ascribed to it do not exist: 4. Not instituted by Christ. Seven arguments to prove this: 5. The Romish and Scriptural anointings differ materially: 6. The testimony of antiquity is against it; (1.) The unction of the ancients different from extreme unction; (2.) The early fathers do not mention it; (3.) Nor those of the fourth century; (4.) Nor the biographies of the first six centuries: 7. It affects injuriously those who receive it: 8. It tends to produce strange views and feelings in dying Christians: 9. It is chargeable with many absurdities and inconsistencies. It is absurd in its institution. Is contrary to several doctrines of the Church of Rome: 10. It is the means of extortion by the clergy: 11. Some grave Romanists allow it is not taught by James.

I. *Statement of the doctrine.*

1. The following is the *Decree of the Council of Florence for the Instruction of the Armenians*, on the sacrament of extreme unction: "The fifth sacrament is extreme unction, whose matter is oil of olives, blessed by a bishop. This sacrament ought not to be given to any except to a sick person, who is in danger of death; who is to be anointed in the following places: on the eyes, on account of sight; on the ears, on account of hearing; on the nose, on account of smelling; on the mouth, on account of tasting and speaking; on the hands, on account of touch; on the feet, on account of walking; on the veins, on account of their being the seat of pleasure. The form of this sacrament is this: *By this unction, and his own great mercy, may God in-*

dulge thee whatever sins thou hast committed by sight, &c., and in like manner by the other members. The minister of this sacrament is a priest; but the effect is the healing of the mind, and, as far as is fit, of the body also. Concerning this sacrament the apostle St. James says, chap. v, verses 14, 15, 'Is any infirm among you? let him send for the presbyters of the church, and let them pray for him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick, and the Lord will relieve him; and if he be in sins, they will be forgiven him.' "*

2. The following are the decrees and canons of the Council of Trent respecting extreme unction; the decree is divided into three chapters, the substance of which is contained in the first, as follows:

" *Of the Institution of the Sacrament of Extreme Unction.*

" This sacred unction of the sick was instituted as a true and proper sacrament of the New Testament, by Christ Jesus our Lord; being first intimated by Mark, (vi, 13,) and afterward recommended and published to the faithful by James the apostle, brother of our Lord. 'Is any man,' saith he, 'sick among you? let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him,' James v, 14, 15. In which words, as the church has learned by apostolical tradition, handed down from age to age, he teaches the matter, form, proper minister, and effect of this salutary sacrament. For the church understands the matter of the sacrament to be the oil blessed by the bishop; the unction most fitly representing the grace of the Holy Spirit, wherewith the soul of the sick man is invisibly anointed. The form is contained in the words of administration."

The second chapter defines the effect, viz.: " And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." The third defines the proper administrators of this sacrament, bishops and priests, and the proper time, when near unto death. The decree was accompanied with the following canons:

" *Canon* 1. Whoever shall affirm that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and published by the blessed apostle James, but only a ceremony received from the fathers, or a human invention, let him be accursed.

"2. Whoever shall affirm that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick; but that its power

* Quintum sacramentum est extrema unctio, cujus materia est oleum olivæ per episcopum benedictum: hoc sacramentum, nisi infirmo de cujus morte timetur, dari non debet; qui in his locis unguendus est: in oculis propter visum; in auribus propter auditum; in naribus propter odoratum; in ore propter gustum vel locutionem; in manibus propter tactum; in pedibus propter gressum; in renibus propter delectationem ibidem vigentem. Forma hujus sacramenti est hæc: *Per istam unctionem et suam pissimam misericordiam indulgeat tibi Dominus quidquid deliquisti per visum*, &c., et similiter in aliis membris. Minister hujus sacramenti est sacerdos: effectus vero est mentis sanatio, et, in quantum expedit, ipsius etiam corporis. De hoc sacramento inquit B. Jacobus apostolus, cap. v, ver. 14 et 15. *Infirmatur quis in vobis? inducat presbyteros ecclesiæ, et orent super eum*, unguentes eum oleo in nomine Domini, et oratio fidei salvabit infirmum, et alleviabit eum Dominus; et, si in peccatis sit, dimittentur ei. —*Decretum Concilii Florentini pro Instructione Armenorum.* See this quoted in Dens, vol. vii, page 5.

has ceased, as if the gift of healing existed only in past ages, let him be accursed.

"3. Whoever shall affirm that the rite and practice of extreme unction observed by the holy Roman Church is repugnant to the doctrine of the blessed apostle James, and therefore that it may be altered or despised by Christians without sin, let him be accursed.

"4. Whoever shall affirm that the 'elders of the church,' whom blessed James exhorts to be brought in to anoint the sick man, are not priests ordained by the bishop, but persons advanced in years, in any community, and therefore that the priest is not the only proper minister of extreme unction, let him be accursed."*

In connection with the foregoing account of extreme unction, we will present it more accurately by furnishing an extended view of this doctrine from the divines who treat it in form: and as Dens has very systematically discussed this as well as other doctrines, we will principally follow him, and occasionally collect from Bailly, Ferraris, &c. The technical divisions which they observe we will also follow, as most convenient on the whole.

II. *Institution of extreme unction.*

Dens defines it to be "A sacrament, by which a sick person is anointed with sacred oil by a priest, under a prescribed form of words, for the purpose of healing both the mind and body." Bailly defines it thus, "A sacrament of the new law for a sick man, conferring special aids for bearing pains, cleansing from sins and the remains of sin, and restoring health of body itself, when it conduces to the salvation of the soul."†

They say it was *instituted* by our Lord, *intimated* by Mark, chap. vi, 13, and afterward *recommended* and *published* by James, v, 14, 15. The proofs for its being a sacrament are, the passage from James, the decisions of the Councils of Florence and of Trent, and tradition. The following curious account of its institution, and the *time* when, is given by Dens.‡

"*Was this sacrament immediately instituted by Christ?* Answer. St. Thomas (Supp. q. 29, a. 3) answers in the affirmative. This is collected from the Council of Trent, (sess. 14, cap. 1, can. 1,) which teaches that it was promulgated by St. James; therefore he judges that it was not instituted by him, but immediately by Christ."

"*When did Christ institute it?* Ans. The time is uncertain; yet it is very likely that he instituted it after his resurrection, during the forty

* "*Canon* 1. Si quis dixerit, extremam unctionem non esse verè et propriè sacramentum à Christo Domino nostro institutum, et à beato Jacobo apostolo promulgatum: sed ritum tantùm acceptum à patribus, aut figmentum humanum; anathema sit.

"2. Si quis dixerit, sacram infirmorum unctionem non conferre gratiam; nec remittere peccata, nec alleviare infirmos: sed jam cessasse, quasi olim tantùm fuerit gratia curationum; anathema sit.

"3. Si quis dixerit, extremæ unctionis ritum, et usum, quem observat sancta Romana Ecclesia, repugnare sententiæ beati Jacobi apostoli, ideòque eum mutandum, posseque à Christianis absque peccato contemni; anathema sit.

"4. Si quis dixerit, presbyteros ecclesiæ, quos beatus Jacobus adducendos esse ad infirmum inungendum hortatur, non esse sacerdotes ab episcopo ordinatos, sed ætate seniores in quavis communitate; ob idque proprium extremæ unctionis ministrum non esse solum sacerdotem; anathema sit."

† De Ex. Unc., c. 1, tom. v, p. 306.

‡ De Extrema Unctione, No. 1.

days in which he conversed with his disciples concerning the kingdom of God and the concerns of the church."

Ferraris says, (in Extreme Unc., No. 4,) "This sacrament was probably instituted after the resurrection, when Christ instituted penitence, of which the Council of Trent says, extreme unction is the consummation."

III. *The matter.*

This is divided into the *proximate* and *remote*.

The remote matter is oil of olives, blessed by a bishop; but a common priest, in case of necessity, may bless the oil; yet not without license from the pope: though some say that a bishop may grant such a license, yet this is doubted by most, and especially by Pius V.

When the blessed oil is about to fail, and no other can be obtained, the following expedient is resorted to: "According to the Roman Ritual, a priest may mix unblessed oil with the blessed, in less quantity however than the remaining blessed oil; otherwise the blessed oil would cease to exist, when the greater part was not blessed, and it could not be said that it morally remained the same blessed oil."*

And as it has been very much questioned whether this mixture could be done more than once, Pius IV. confirms the decree of the holy congregation of the 23d of September, 1682, in which it was resolved "that the unblessed oil could be added to the blessed many times, so that the oil added, considered separately, and in each mixture, should be in less quantity than the blessed oil, although, all the additions considered, the quantity of the unblessed was greater."†

The proximate matter of the sacrament is anointing, or the use and application of oil. There are seven anointings, viz., five for the five senses, viz., *eyes*, *ears*, *nose*, *mouth*, and *hands*, then the *breast* and *feet*. Others add another anointing on the reins or *kidneys*. When the organ is double, as of the eyes, then each is anointed under once uttering of the form; but care must be taken that the form be not finished before each organ is anointed, because otherwise the latter anointing is rendered vain. When any organ is wanting, as eyes to the blind, the places of these are anointed. The anointing in all cases must be made in the form of a cross, though this is not deemed essential.

"The anointing may be made by the thumb, or by a rod, at the will of the administrator. But if the infection of the oil is feared, suppose of madness, a separate rod may be used for each anointing, which rod is then to be burned; or, at least, the rod at each unction, before it is redipped in the oil, should be cleansed by the tow (*stuppam*) by which each organ is wiped. Moreover, respecting the cleansing of the anointed organs, the Pastoral Manual prescribes, 'If the minister in sacred things, or the priest himself, after each unction, should wipe the anointed parts with a new globule of silk or tow, let him leave them by in a clean vessel and burn them;' but if the fire is not at hand, it may be committed to the domestics."‡

It has been disputed much "whether the anointing of the *breast*, *feet*, and *reins*, is necessary for this sacrament," and the practice is accordingly different.§ Dens, and especially Pope Benedict XIV., treat this topic, as referred to in the margin, with great nicety.

* Dens, No. 2. † Idem.

‡ Unctio fiat vel pollice, vel vigula, ad libitum ministrantis, &c.—*Idem, de Extrema Unctione*, No. 3. § Idem, No. 4. Also Bened. XIV., de Synodo, lib. viii, c. 3.

Whether the five unctions of the organs of the five senses are essential is disputed. Bellarmine, Wiggers, Neesen, and others, believe the five unctions on the five organs of sense are essential; because by these unctions the medicine applied to the roots of sin ought to be signified; but the senses are said to be the roots of all sins. Dens calls this opinion *probable*. But Sylvius, Daelman, Tournely, Collet, and others, believe the sacrament to be valid, although only one part of the body is anointed, and one general form is used, embracing all the senses. Dens calls this opinion *more probable* than the former, but adds that the former, because probable, and safer in practice, is to be observed. In case of instant or approaching death, the five unctions are to be performed in as expeditious a manner as possible. And if the person dies while these are in process of being performed, the administrator is to stop. But if he be in doubt whether the person is dead, he is then to proceed with the customary unctions, introducing however the condition, *si vivis, if you are alive.*

IV. *The form.*

This, according to the Roman Ritual, is in the following words:— "By this holy unction, and his great mercy, may God indulge thee whatever sins thou hast committed by sight. Amen."* This is the form of the expression when the eyes are anointed. When the unction is made on the ears, *per auditum, by the hearing*, is put in the place of the words, *by the sight*, and a similar change is made to correspond to the other unctions. It is, however, a controverted point, whether all the senses may not be embraced in one formula of expression. On this point, as on many others, there is room for great variety both in opinion and in practice. But whether a deprecatory or indicative form of words is to be used is a point not properly decided. St. Thomas and the Thomists contend for the deprecatory form, while Marinus, Tournely, Collet, and others say the indicative is sufficient. The case however in which a priest, in conferring this sacrament, is voluntarily distracted, presents more difficulty than either of the former cases, as the validity of the sacrament is peculiarly in danger. We must refer to Dens and other divines on the *form* of this sacrament, by whom many curious distinctions are made and discussed.

V. *The subjects of extreme unction.*

They must be baptized, and dangerously sick. Yet all persons in peril of death are not subjects of this sacrament, such as persons condemned to death: yet to very aged persons, not sick, but approaching death, it may be administered.

To some this sacrament is not to be administered, as children who have not arrived at the use of reason, though dangerously ill. If a doubt is entertained respecting their maturity, it may be administered conditionally, as follows, *if you are capable.* To persons perpetually deranged it is to be denied.

The following we quote from Dens, No. 8: "The Roman Ritual prescribes that this sacrament is to be denied to impenitent persons, and to those who die in manifest mortal sin, and to excommunicated persons; those not baptized: with whom are to be enumerated, with the Cameracensian pastoral, those who have lost their reason in an

* Per istam sanctam unctionem et suam pulssimam misericordiam indulgeat tibi Dominus, quidquid per visum deliquisti. Amen.

evidently bad state. And such by all means should be the practice, if this be certain, for instance, in a state of plainly voluntary and complete drunkenness."

"But what concerning those who are suddenly deprived of the use of reason in the very act or intention of committing mortal sin, while, in the mean time, it is uncertain whether they are inwardly deprived of the use of reason? For instance, they who are mortally wounded in a duel, or those who are, until the present time, known to have lived in concubinage, and have given, and now give no sign of penitence? *Answer.* Pauels teacheth that as such can be absolved, because they may probably use reason inwardly, and may have contrition, so in like manner extreme unction may be administered to them. Braunman and Steyart teach that, even in consistency with the sentiment that such may be absolved, extreme unction ought not, nevertheless, be administered to them. And Steyart says that such was the practice in his time. It is said, *in the very act of mortal sin;* because it seems to be said, that, if they had space for penitence before they became destitute of reason, sacred unction is not to be denied to them: because, it is proper to suppose that they have been penitent, although they gave no sign of penitence."*

According to this, we have the following picture of Roman Catholic morality and doctrine:—1. Christians may be guilty of mortal sins, such as duelling, concubinage, or voluntary and complete drunkenness. 2. They are suddenly deprived of their senses, in the very act of sin, without the least degree of repentance. 3. Yet these notorious sinners may be absolved from their sins, and receive this sacrament of unction. Consequently such will go to heaven when they die, or after they shall be in purgatory for some time. Surely this is a *license* to commit sin with all greediness. It is allowed, indeed, that they teach persons to repent in due time; but then if they are not disposed to repent, and determined to continue in sin, they are *accommodated* by the system of popery; so that they may obtain heaven and live in sin all the days of their life.

Nor is this the opinion of a solitary individual, but of their clergy in general. So Bailly states respecting such sinners as mentioned above, that *some* suppose they may be absolved and anointed, provided they gave signs of repentance or of piety when they had the use of reason. He then gives the following impious and licentious instructions: "Less severe, however, and not improbable, is the opinion of Habertus, Peter Collet, and others, who are of the opinion that extreme unction ought to be administered to ALL THE FAITHFUL deprived of their senses, WHETHER THEY HAVE LIVED PIOUSLY OR WICKEDLY, provided they had space for penitence before they were deprived of reason. The reasons for this are: 1. Because the faithful possess this as a matter of right; and they cannot be deprived of the sacraments, unless it is certain they have been deprived of this right by manifest impenitence. 2. Because, since they are Christians, and imbued with the principles of faith, it is to be presumed that they, in the last moment in which they were in possession of their senses, were smitten with penitence..... The pastors of the church commonly follow in practice this opinion." Minus

* Sacramentum hoc negandum præscribit rituale Romanum, &c.—*Dens*, vol. vii, p. 22.

tamen severa est, nec improbabilis sententia Haberti, Petri Collet, et aliorum qui volunt extremam unctionem administrari debere omnibus fidelibus cognitione destitutis, sive piè, sive male vixerint, modo spatium habuerint pœnitendi priusquam rationes impotes fierint. Ratio earum est: 1. Quia fideles jure quod habent ad sacramenta privandi non sunt, nisi constet eos jure suo cecidisse per manifestam impœnitentiam. 2. Quia cum sint Christiani ac fidei principiis imbuti, præsumendum est ipsos ultimo quo fuerunt sui ipsius compotes momento, fuisse, fuisse pœnitentiâ tactos. . . Illam sententiam in praxi vulgo sequntur ecclesiæ pastores.* It is in vain that this author, in the next sentence, says that extreme unction is not to be administered to those who are deprived of their reason, in the very act of sin, when it is manifest that they were impenitent. The distinction which he makes between impenitence and penitence is so small, that they cannot be distinguished from each other. Those of whom he speaks as *Christians*, or the *faithful*, may have lived *piously*, or *malè*, *wickedly*, and yet be properly enough called by the names of Christians and faithful.

VI. *The effects of extreme unction.*

These, as collected from the Council of Trent, (sess. 14, cap. 2,) are the five following: 1. Sanctifying grace. 2. Sacramental, or actual graces. 3. Cleansing from the remains of sin, and alleviation of mind. 4. Remission of sins. 5. Bodily healing.

The dispositions necessary for *validly* receiving this sacrament are: Baptism, intention, dangerous sickness, personal sin formerly committed. In order to receive it *fruitfully*, a state of sanctifying grace is necessary. Hence, if any one is conscious of mortal sin, he is required to confess and receive absolution before the reception of unction.†

1. *Sanctifying grace.* Extreme unction is said, *per se*, to confer secondary habitual grace, and, *per accidens*, sometimes primary grace. The following question and answer will present their views on this topic:—

"*When is this habitual grace infused?* Ans. There are three opinions concerning this: The first teaches that this grace is wholly infused at the first unction."

"The second contends, that it is only infused at the last, yet by the power of the preceding unctions; so that in the last the sacrament seems to be at length essentially perfected."

"The third teacheth, that by each unction grace is conferred, and effects corresponding to that sense which is anointed; for instance, remission of sins, committed through the sight, is obtained while the eyes are being anointed; so that in every unction the effects are in part obtained; and thus, in the last unction, the total and complete effect is accomplished. This opinion is proved, because each unction in its own form is applied in the mode of a sacramental sign, which is conformable or adapted to its proper end; therefore the corresponding effect is given in the last instant, so as to be complete in itself, when there is no obstacle; for that form or preceding unction does not express the order for the other unctions, just as the effect of the consecration of the bread is not suspended on the following consecration of the wine."

* Bailly, Theolog., de Extr. Unc., tom. v, p. 333.
† Dens, de Extr. Unc., No. 9.

"Observe, when it is said that remission of sins is conferred by each unction; for instance, those committed by the sight, when the eyes are anointed; this ought to be understood of venial sins, not of mortal sins: for, according to this opinion, all mortal sins are remitted in the first unction, as incompatible with sanctifying grace."*

From the foregoing the intelligent reader will perceive that the effects of extreme unction are placed in the same light in which the results of charms or incantations are placed. Besides, such effects are represented as following without any warrant from Scripture. Indeed, they are mere artificial figments, as is manifest from the jarring sentiments of their theologians respecting them.

2. *Sacramental grace.* This is said to be conferred ex opere operato, by the power of the sacrament, on those who are properly disposed.

3. *It cleanses from the remains of sin, and alleviates the mind, by exciting it to confidence in the divine mercy.* They explain the remains of sin to mean torpor of mind to heavenly things, horror of death, fear on account of the uncertainty of salvation, proneness to evil, pusillanimity, &c.† Grace is said to be given to counteract these. The Catechism‡ says: "Extreme unction removes the languor and infirmity entailed by sin, with all its other inconveniences. . . . It quiets our fears, illumines the gloom in which the soul is enveloped, fills it with pious and holy joy, and enables us to wait with cheerfulness the coming of the Lord."

4. *The remission of sins.* This is an article of faith. It is allowed to remit venial sins directly and *per se*. It is disputed whether it remits mortal sins *per se* and directly, or whether only *per accidens*. It is however allowed, that this sacrament remits mortal sins, as the Council of Trent teaches so, sess. 14, c. 2, can. 2. It is also attempted to be proved from the expressions in St. James, *if he be in sin*, and *they shall be forgiven*. There are four opinions among them, however, respecting the meaning of the word *sins* by the apostle. Some understand thereby, *venial sins;* others, *mortal sins;* others still, *the remains of sin;* and others, *every kind of sins*. Accordingly, the Council of Trent, as if with the intention of accommodating all classes of sinners, and of countenancing all opinions, employs the words *quidquid deliquisti, whatever sins thou hast committed;* so that casuists and sinners may interpret this to suit their various sentiments or wishes.

5. *Health of body*, or restoration from sickness, is another effect of extreme unction. The Catechism (p. 281) says: "The recovery of health, if advantageous to the sick person, is another effect of this sacrament." The Council of Trent (sess. 24, c. 2) says: "The sick person sometimes obtains health of body, when this contributes to salvation." The Catechism continues: "However, should this effect not follow, it arises not from any defect in the sacrament, but from weakness of faith on the part of him by whom it is received, or of him by whom it is administered; for the evangelist informs us, that our Lord wrought not many miracles among his countrymen, because of their incredulity. *It may, however, be proper to observe, that Christianity, now that it has taken deep root in the minds of men, stands less in need of the aid of such miracles in our days than in the early ages of the*

* Quandonum infunditur gratia illa habitualis?—*Dens, de Extr. Unc.*, No. 10, vol. vii, p. 24.

† Dens, No. 10. ‡ Pp. 280, 281.

church." Had this observation been better regarded, fewer *lying wonders* would have disgraced the pages of Roman Catholic history.

Whether there is a precept given directly, obliging to the reception of this sacrament, has been a topic of dispute among the divines. The decisions of the Council of Trent, (chap. 3,) and the Catechism, are on the side of its divine institution, and its necessity and obligation. Those who are devoted Romanists follow them. But those who have sufficient independence of mind, and are acquainted with antiquity and Scripture, consider it to be only of mere ecclesiastical authority, and not enjoined by divine precept.

6. Their theologians usually connect with extreme unction some instructions on the sepulture of the dead.

The following, on ecclesiastical sepulture, we translate from Dens: "In ecclesiastical or sacred sepulture the church especially embraces these four things: the solace of the living, a debt of piety, the honour of the dead, and their relief; for not only does the celebration of the divine office profit them, but also because the discharge of these dues is a pious work, serving to the support of the ministry and of the fabric of the church."

"Besides, when they are buried in a sacred or blessed place, they partake of the prayers poured out there, and their bodies are delivered from the power of demons; they are committed to the patronage of the saints of that place, and are often peculiarly aided by the prayers of the faithful, who especially pray there for them."

"The rituals teach, therefore, that mass should be celebrated in the presence of the dead body; wherefore evening sepultures ought not easily to be admitted."*

The following regulations we also collect from Dens,† respecting the denial of burial to certain persons.

1. According to the Roman Ritual, ecclesiastical sepulture is to be denied to pagans, Jews, and all infidels, heretics and their favourers, apostates from the Christian faith, and schismatics. Of course, all Protestants are embraced under those called *heretics*, which is the common name given to them in their standard works, as well as in their private conversation; though in public, where the favour of Protestants is sought, they call them *their Protestant brethren, their dissenting brethren* But this is only the language of deceit.

2. Burial is denied to persons publicly excommunicated by the greater excommunication.

3. To those who are interdicted by name, and those who live in an interdicted place.

4. To manifest and public sinners.

5. To those who do not receive the sacrament of confession once in a year, and die without any sign of repentance.

6. Self murderers.

7. Duellists.

8. Infants dying without baptism.

It is known to most what superstitious observances and opinions Roman Catholics connect with being buried in consecrated ground.

* In ecclesiastica seu sacra sepultura, ecclesia intendit, &c.—*Dens. de Extr. Unc.*, No. 19, vol. vii, p. 41.

† Idem, No. 20.

VII. Having stated the doctrine of extreme unction as held by the Church of Rome, we now proceed to show, that its matter and form as a sacrament are unauthorized, that the part assumed by the minister of this rite is unscriptural, that the effects ascribed to it do not exist, that it was not instituted by Christ, that there exists a great discrepancy between the Scriptural and Romish accounts of this practice of anointing, that the testimony of antiquity is against it, that it is not a mere innocent or harmless rite, that its effects are hurtful both to the clergy and laity, that it is deceptious in its character, tends to produce strange ideas respecting the views and feelings of dying Christians, and that it is of direct superstitious tendency. All these we can make appear to the satisfaction of every intelligent unprejudiced person.

1. The *matter* and *form* of extreme unction as a sacrament are unauthorized by Scripture.

As to the *form*, we observe: 1. It is not warranted nor found in Scripture, as the words of consecration in the other sacraments are, and therefore, such a form cannot be enjoined on Christians as of divine authority, as they teach. 2. The form is blasphemous in itself, as it connects the anointing and God's mercy together in such a manner, as that the creature and Creator are joined together in one and the same commission.

In reference to the *matter*, we note, 1. The element of a sacrament, according to the Scriptural view of a sacrament, is not consecrated except in the administration of a sacrament. So bread is blessed in breaking, 1 Cor. x, 6; or rather God is blessed, which is the true idea of *ευχαριζω*, which means to *bless God*, and is so applied in the words of institution. 2. And in the sacrament of baptism, we have no account whatever of blessing the water employed in baptizing. Therefore consecrated oil has no authority from Scripture; and if we judge by analogy, from the acknowledged sacraments of the old and new law, the authoritative institution of these sacraments is directly against the Romish practice of *blessing* oil in anointing the sick.

Furthermore, to put the most favourable construction on the Roman Catholic institution, it possesses many *additions* to the simple Scriptural anointing, which have no warrant from Scripture nor example in the primitive church. Barely to anoint with oil in the name of the Lord, and to pray in faith, are mentioned in Scripture. To this, they have added so as to make *eight*, or at least *five* distinct unctions in immediate succession, as well as the same number of prayers accompanying, together with a great number of preliminary and concluding prayers and ceremonies, and this to such an extent as to lose sight of the Scriptural usage.

2. This anointing, of which St. James speaks, was done by the whole company of elders in every congregation, all of whom were not pastors of the church. Though pastors are the fittest persons to visit the sick, to pray for, and comfort them, both in respect to their duty and qualifications, yet this does not preclude the prayers of pious persons, as the Scripture abundantly testifies, and that too in this very case of anointing. So St. James, in the connection where he treats in form of this anointing, commendeth the prayer, not only of the faithful pastors, but of any righteous man. *The effectual fervent prayer of a righteous man availeth much*, ver. 16. Besides, our Lord does not confine his miraculous, any more than his ordinary gifts, to the ministry; for the

faithful which were not ministers had the gift of healing, as appears from the following passage: "These things shall follow them that believe, &c., They shall lay their hands upon the sick and they shall recover," Mark xvi, 18.

So Innocent I. taught, that it was lawful for laymen and all Christians to use this anointing. His words are, "The holy oil of chrism, made by the bishop, it is lawful not only for priests, but for all Christians to use by anointing, in their or their friends' necessity."*

3. As to the *effects* of this supposed sacrament, they are said to be at least *five*, as we have already seen. But it can be shown that these are mostly superstitious virtues which are ascribed to this unction, or they are effects which are produced by other means and in a different manner.

The popish anointing cannot *heal the body*, as we see by daily experience, for more die than live after their anointing: and those who do recover, can, with more reason, ascribe their recovery to other means than this. Wherefore, this unction is unlike that used by the apostles, which was followed by the restoration of health. Here, however, they are divided among themselves. Some think that the health of the body is the proper end of this sacrament; others believe that the health of the soul is particularly intended, and the health of the body conditionally, and so far as the health of the soul is concerned. The confusion arising from these jarring sentiments naturally tends to infidelity among the thinking; and with the superstitious and ignorant, unction may be viewed as a *charm* or *spell* or *incantation*, to relieve soul or body, or both, as their necessities call for.

To ascribe remission of sins to this is truly unscriptural. The apostle saith, that the prayer of faith, not the oil, will save the sick. The Scripture, also, elsewhere ascribes remission of sins to *faith*, and not to any external rite. And here again the popish divines are placed in a considerable dilemma. Some say venial sins, others mortal sins, others the remains of sins, are pardoned, while a fourth class affirm that the sacrament remits sins of every description. Thus nothing but perplexity attends us in almost every step in popish divinity. According to Scripture, when the sin is pardoned there is no condemnation, and peace of conscience follows. "Being justified by faith, we have peace with God," Rom. v, 1. "There is now no condemnation to them which are in Christ Jesus," Rom. viii, 1.

4. The Romish sacrament of extreme unction was not instituted by Christ. In proof of this we present the following exposition and arguments:

(1.) It must be allowed that there is something in the sound of the words used by St. James that seems to give countenance to the popish practice; and hence it is, that some ill-taught Protestants have been imposed upon and persuaded to submit, in their dying hours, to have themselves anointed, under a sort of half persuasion that the thing can do no harm and *may* do some good. But we ought to remember, that it is not the sound of certain words, taken out of their connection, by which we are to judge of the sense of Scripture. It is the meaning of the words, taken in connection with the whole of what may be said on

* Sancto oleo chrismatis ab episcopo confecto, non solum sacerdotibus, sed et omnibus uti Christianis licet, in sua aut suorum necessitate inunguendo.—*Epist.* 1, c. 8.

any subject, by which our faith and practice are to be regulated. The words of the supposed institution of this sacrament are, in our translation, as follows: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," James v, 14, 15. Here we certainly have *sickness* and *sending for the elders*, or *priests*, as the Douay version has it. We have also, *praying over the sick person*, and *anointing him with oil*, and *saving him*, and *raising him up*, and *having his sins forgiven*. Taking these expressions in this detached manner, the Church of Rome would seem to have more foundation for this sacrament than for most of her errors, and yet the arguments deduced from them have no more weight than that used by an intemperate person, who would plead for drunkenness and its concomitants the following passage: "Drink ye, and be drunken, and spue, and fall, and rise no more," Jer. xxv, 27.

(2.) Anointing with oil was a ceremony in common use among the Jews. It was divinely appointed to be applied to persons who were set apart for certain offices, and the application of it was often attended with a change of relation or character. Such examples are furnished in the cases of Saul and Jehu. The sign was a common one among the Jews. This appeared by what the apostles did, when Christ first sent them out to preach the gospel. Hence, though our Lord only commissioned his disciples *to heal the sick*, (Matt. x, 8; Luke ix, 2,) yet St. Mark informs us, that they added their usual ceremonies in doing this, for "they anointed many that were sick with oil, and healed them," Mark vi, 13. Accordingly St. James, speaking to the elders of the Jews, bids them use this form in the name of the Lord.

(3.) The power of casting out devils, and healing the sick, and even raising the dead, was continued to the apostles after Christ had gone to heaven; and there were others admitted to a participation, at least, of some of these powers. Persons thus endowed would become, of course, by the choice of their brethren, elders of churches.

(4.) Among the extraordinary gifts bestowed on the preachers of the gospel, or the *rulers* or *elders* of the churches, was the *gift of faith*, as in these words, *to another the gift of faith by the same Spirit*, (1 Cor. xii, 9,) that is, by a strong impulse of the Spirit, persuading them that God would enable them to do this or that. Hence *faith* sometimes signifies the spiritual gifts in general, Rom. xii, 3; and sometimes the gift of working miracles, 1 Cor. xii, 9; xiii, 2; and sometimes the gift of healing diseases miraculously. This seems to be that faith which is styled *faith of God*, to which is ascribed the power of *removing mountains*. The gift of working miracles was called *faith*, because they were made in consequence of an impression on the mind persuading, or producing faith in the mind of the individual, that God would, by him, work this miracle. Wherefore, the *prayer of faith*, spoken of by St. James, is a prayer which the elder, moved by the Spirit of God, was to make for the recovery of the sick, in the full persuasion that the Lord would raise him up; for σωσει, *will save*, is the same with εγερει, he *will raise him up*; and, therefore, unless in the Church of Rome the priest, as often as he administers extreme unction, acts and prays by immediate inspiration, his prayers are not the

sort of which St. James speaks, nor are they directed to the same end.

(5.) As to the *sins* committed, and the *forgiveness* of them, we remark, that the sins committed seem to be such as God was pleased to visit with some bodily disease; as in the case of the Corinthians, some of whom, for disorderly celebrating the Lord's supper, were *weak and sick*, and were therefore *chastened*, 1 Cor. xi, 30, 32: and where the sickness is by way of chastisement, the healing is a testimony that God forgave it. Hence, *thy sins be forgiven*, is our Lord's usual expression when he healed the sick. Matt. ix, 2, 6, 7. So the prophet says, "The inhabitants shall not say they are sick, the people shall be forgiven their iniquity," Isa. xxxiii, 24. Hence it is evident there is no foundation for extreme unction, which is administered for the purgation of sins, when the persons concerned seem to be past recovery. For how can they gather a sacrament of *extreme* unction from an unction which is *not* extreme; or a perpetual ordinance from one that was extraordinary and miraculous, and that has long since ceased? How can they prove that which was proper to dying persons from a rite used only upon persons who were not to die, but to be raised up from sickness? Or promise to him forgiveness of sins to whom they cannot promise that recovery which was the token of it?

(6.) That the anointing recommended by St. James cannot be such as the Romish Church prescribes, is evident from the following considerations: 1. St. James instructs the sick person to be anointed in reference to his *cure;* but they anoint him while in the agonies of death, when there is no prospect of recovery, and they never administer this unction while there is any hope of life. 2. The apostle orders this anointing for the cure of the *body;* but they apply it principally for the cure of the *soul*, concerning which St. James gives no directions: and what is said of the forgiveness of sins is to be referred to faith and prayer, and not to anointing; for these are often the means of restoring lost health, and of preventing premature death, when all natural means have failed. 3. The anointing which St. James recommends was only applied in *some cases*, perhaps very few; but the Church of Rome uses it in all cases, therefore St. James' unction and extreme unction are very different.

(7.) From the foregoing it is evident, that the anointing of the sick with oil, and the praying for their recovery, were not appointed as a permanent office in the church, which every priest may perform, and every professing Christian who is sick may demand. These rites were peculiar to the first ages, being appointed not for the procuring pardon of sin to the sick; but for a miraculous recovery from some mortal disease which had been inflicted on them as the temporal punishment of their sins; and no person could minister these rites with efficacy, except those who had the gift of healing diseases miraculously. The directions, therefore, which the apostles have given concerning these rites, were not intended for the instruction of the ministers of religion in every age, but merely to teach those who in the first ages were endowed with the gift of healing diseases miraculously.

5. There exists an extraordinary *discrepancy* between the Romish and the Scriptural accounts of anointing the sick. Not inferring, however, that they are *similar* institutions, for nothing can be more *dissimilar;*

but we may properly contrast the two, since the Church of Rome identifies them as one and the same. "The Council" of Trent "declares that this unction is to be applied to the sick, and especially to those who lie in a dangerous state, as in all appearance to be appointed to death, whence it is called 'THE SACRAMENT OF THE DYING.'" The Catechism says, "Extreme unction is to be administered to THOSE ONLY whose malady is such as to excite apprehensions of APPROACHING DISSOLUTION." But what saith the Scripture? Mark's account, in the passage brought forward by the council, and according to the Rhemish translation, is, "And they cast out many devils, and anointed with oil many that were sick, and HEALED THEM," Mark vi, 13. Then what says St. James in the passage on which the tenet is founded? "Is any man sick among you? &c.; AND THE LORD SHALL RAISE HIM UP." But the Church of Rome will only administer to THE DYING, in their EXTREME OR LAST STATE; and it is mostly accounted an unlucky event if the sick man recover after having gone through the ceremony. It is as difficult to discover the *identity* as it is wonderful to contemplate the consummate *credulity* with which this glaring inconsistency is received.

6. *The testimony of antiquity on this doctrine.*

Though Roman Catholics on this, as well as on others of their new doctrines, claim the suffrage of antiquity, nothing is worse founded than such an assertion. We have proofs to show that this pretended sacrament is a mere novelty of the dark ages, and that it was entirely unknown to the Christians of the earlier ages.

(1.) We have already seen that the words of the apostle James related to the healing of the sick, or their restoration to health, and that therefore they furnish no authority for anointing the dying, solely with a view to their death. We read of many instances of persons being anointed, while in sickness, during the first four or five centuries; but all these instances seem to be connected with the hope of restoration of health. And there is reason to think that the practice was superstitiously continued after the miraculous power of healing had ceased; but as a sacrament to be administered to the dying for their spiritual benefit, we read nothing of it for many centuries after Christ.

(2.) There is not the least mention of it in Justin Martyr, Irenæus, Tertullian, or Cyprian, or any of the writers of the first three centuries, who yet discourse frequently and [illegible]ainly of the discipline and sacraments of the church, and therefore it was not known unto them.

(3.) Neither was it known to the fourth century, which afforded so many Christian writers, since not one of them mentions it, not even when writing of the sacraments and rites of the church. Epiphanius treats largely of the doctrines, discipline, and rites of the church, in his work against heresies, but not a word of extreme unction. The counterfeit Dionysius lays down with wonderful particularity all the mysteries of the church, from the baptism to the burial of the faithful; yet of extreme unction he is altogether silent. And so is the author of "Apostolical Institutions," in his eighth book, in which he undertakes to describe all ecclesiastical forms.

(4.) The biographies of the first six centuries, containing narratives of the life and death of many extraordinary persons, give no intimation that any of them underwent the process of extreme unction. This

amounts to proof positive that no such sacrament then existed in the church. In later ages, the writers of the lives of the saints seldom *omit* this circumstance, but usually give it a prominent part of their history, that they have been anointed with the holy oil. No other reasonable account can be given why this so material a circumstance should be omitted in describing the death of ancient Christians; and scarcely ever omitted by Roman writers of latter times: but as the thing itself is now practised in the Church of Rome it was utterly unknown to the ancient church.

Thus it is evident that all real antiquity are against extreme unction; and because the Council of Florence, under Pope Eugenius, and the Council of Trent, under Julius III. and Pius IV., about two hundred and fifty or three hundred years ago, have determined to make such a sacrament, must we, therefore, receive it as the ordinance of God? By no means. For "though we, or an angel of God, teach any other doctrine than that which ye have received, let him be accursed," Gal. i, 8.

7. This doctrine has injurious effects on the minds of those who receive it. It has a direct tendency to induce a *neglect of Christ* and his salvation. It is calculated to lead the dying man to rest his hopes on a rite, or ceremony, when his intellect is wandering, and his senses disordered, instead of resting solely on Christ. It has also a direct tendency to lead relatives and friends to neglect present repentance, to defer applying to God through Christ. It prevents them from renouncing sin, and surrendering themselves to God. Because, come what will, a priest arriving at the last extremity, if only breath is in the body, when the tongue cannot speak, the eyes cannot see, or the ear hear, can procure pardon and spiritual consolation.

The unction and prayers of the priest, by the dying Romanist, are resorted to as a kind of *charm*, *spell*, or *incantation*, as possessing virtues, not as a means of grace so much as a kind of amulet, by which the soul is prepared for heaven, or at least saved from hell.

The most fatal *delusion* seems to be connected with this false sacrament. Perilous as is deception or delusion at any time in things spiritual, it is immeasurably increased at the approach of death. It is then that the Church of Rome "lays the flattering unction to the soul." The dying man sends for the priest, and makes confession; absolution is promptly bestowed; the eucharist is administered; and lastly the sacred chrism is applied. These are the credentials of pardon, and passports to heaven. No attempt is made to investigate the state of the heart, detect false hopes, or bring the character to the infallible standard. Nothing is said of the atonement of Christ, and the sanctifying influences of the Spirit. Without repentance, faith, or holiness, the departing soul feels secure, and is not undeceived till eternity discloses its dreadful realities. It is not affirmed that this description is universally applicable; yet in the majority of cases it is a fair statement of facts.

It cannot therefore be properly said, as some ill-informed Protestants sometimes suppose, that the reception of this sacrament is at least *innocent* or *harmless*. For, considering its tendency to lead the mind from Christ, and to fix it on the supposed virtues of an incantation, it cannot be called harmless or innocent, but, on the other hand, most deadly and injurious. This sacrament *supplants* the atonement

of Christ, the influences of the Spirit, the exercise of faith and prayer, and comes in the place of holiness of heart and life. Both in the decree of the Council of Trent, and in the Catechism, there seems to be an entire omission of the atonement of Christ, and the renewing of the Holy Ghost; and in their place we have a process of incantation, by which they are supplanted. Were the matter to end just here, the consequence would not be so serious, as an unbeliever or wicked man may as well be deceived by this as by partaking of bread and wine, which is the *viaticum* of many Protestants, who know not the truth experimentally. But the system among them is, when an ignorant Protestant on his death-bed is worked on by popish friends, (and they are ever on the watch for such,) so that the priest is sent for; if he finds the person under any alarm, and the conscience weak, after having spoken for some time he refuses to absolve, or administer the holy oil, unless not only the dying person is baptized into the church, but also the whole family; and this too often succeeds, and is the principal cause of the partial relapse into popery in some places. Indeed, this and similar practices are the most successful modes of bringing ignorant or vicious Protestants into the pale of the Church of Rome.

8. From the foregoing exposition it will strike every observer, that Romanists have a strange idea of the state of dying Christians. They represent the soul as peculiarly assailed by the devil at the approach of death, and the remedy for this is, not Christ and his salvation directly, but the priest and his absolution, viaticum and unction. Now, according to Scripture, Christ does not leave his people in their last moments to contend with Satan in their own strength, or in the strength of consecrated oil, applied to different parts of their bodies, by a mere creature like themselves. Those who are real Christians are kept by the power of God through faith unto salvation. Their whole Christian life is a state of warfare against sin and the present evil world; and though the contest does not terminate till death, there is no Scriptural reason to conclude that it is necessarily, or even usually, most severe at the approach of death. When a Christian comes to die, he is not entering upon a scene entirely new to him. From the hour of his first believing he became dead to the world. It became part of his daily exercise to contemplate his transition from this world to the next; and his every day's reflections were suitable to the last hour of his life. Such are enabled to say, "Though I walk through the valley and shadow of death, I will fear no evil, for thou art with me, and thy rod and staff they comfort me."

But the popish doctrine represents a dying Christian in a state as unprovided for as if death had been unexpected. The Council of Trent speaks of the powerful protection of the sacrament of extreme unction, as necessary to fortify the latter end of life; and it is to be used only when that period is understood to have arrived. The Church of Rome intends it for the dying only, and applies it for the salvation of persons many of whom never thought of salvation before. They lived in sin, and hoped to be saved from its punishment by virtue of this sacrament, which, like the rest, is sold to them for money.

According to the popish doctrine, as laid down by Bishop Hay, in his Sincere Christian, when a Christian comes to die, his case is still in perplexing doubtfulness. Whether he shall go to heaven or hell

depends upon his being able *to fight manfully* against the devil, and that too when he is in the agonies of death; and this ability to fight manfully is made to depend upon his being previously anointed. This depends upon the intention of the bishop who consecrated the oil, and of the priest who applies it. And having gone around this circle, we arrive at the point to which every popish ceremony tends, namely, that the salvation of a Roman Catholic depends entirely or principally on his priest. All that Christ did and suffered for sinners goes for nothing with him, unless his priest be allowed the honour of making it available. This extreme unction is not a vain ceremony, or a mere absurdity, which, when it has excited a sufficient degree of ridicule, may be left to the peaceable enjoyment of those who are in love with it. It is in itself a real antichrist. It is a substitute for Christ and his holy religion. It occupies the place of Christ in the ministrations of priests, and in the thoughts of dying Romanists. It leaves Christ quite out of the view of a dying sinner, and the priest and anointing are put in his place. Accordingly, when a Roman Catholic is about to die, his great, his only concern is, to have the priest with his holy oil; and to have this applied to all the members of his body, by means of which he may have committed sin; and to the organs of sight and hearing, by which sin may have found its way into the heart. Here Christ is not thought of at all. The priest and the oil are the saviour in which he confides; and while he perishes in his sins, the guilt of this spiritual murder lies at the door of the church that deceived and ruined him.

If it were true that the devil really made an assault upon dying persons; that he reminded them of their sins, and filled their minds with alarming apprehensions of the coming judgment, some of them might be led to think of the gospel which they have heard or read, and might even flee for refuge to the hope set before them, and so they would be saved from the wrath to come. But the worst possible state of a dying sinner is to be without alarm; to think that he is at peace with God, when he is an enemy to God. There is delusion enough in the heart of every unregenerate man to think this of himself; but, as if it were not so, the Church of Rome steps forward with a pretended sacrament, called extreme unction, by which she professes to give peace to the conscience of the dying sinner. It was the sin of the false prophets of old, that they healed the hurt of the Lord's people slightly. The Romish priests are in the same condemnation, under circumstances of more heinous wickedness.

9. The doctrine of extreme unction is chargeable with many absurdities and inconsistencies.

It is manifestly absurd in its *institution* by the Council of Trent, as it is built on mere conjecture. It is certain that the Council of Trent were greatly perplexed, yet fully aware that they were going aside from truth and Scripture, when they instituted this sacrament. In the chapter concerning it they betray much caution, ingenuity, and timidity; but in the canons they throw away all restraint, and speak authoritatively, and without fear or shame of uttering manifest falsehood. In the chapter (sess. 14, c. 1) concerning the institution of extreme unction they say, "This holy anointing of the sick is INSTITUTED, AS IT WERE, a true and proper sacrament of the New Testament; HINTED AT indeed by Christ our Lord, in St. Mark, but recommended and preached

to the faithful by the apostle St. James." Here they say it was *instituted*, but by whom they cannot tell; for they say that Christ only *insinuated* it, not instituted. Nor do they say that they have any express Scripture proof for it, but that the church learned it from apostolic tradition; or, as we would say, from mere hearsay. Notwithstanding all this, they have on record a canon confronting and contradicting themselves; a canon insisting that Christ himself did positively *institute* extreme unction as a true and proper sacrament. The canon is, "If any shall say extreme unction is not truly and properly a sacrament INSTITUTED by Christ our Lord, and preached by the apostle St. James, but that it is a human invention, let him be accursed." Here they add an anathema for calling it a human invention, or forgery, which shows it was even then so called. And, as a farther proof of their confusion, when they were instituting extreme unction, they changed the word *instituted*, which they first put into the decree, and inserted the word *insinuated*, because they saw plainly it was not instituted in the place referred to. But, to make ample amends for the change, they added their canons, and inserted anathemas, with such confidence, that those who will not believe the institution is found there, and that it confers grace, are condemned without mercy. All their writers are puzzled and confused when they endeavour to find this doctrine in Scripture; and this is no wonder, when it is not to be found there. So we see that confusion and perplexity attend this *new doctrine* of the Council of Trent.

This sacrament of extreme unction is contrary to several doctrines of the Church of Rome. It is contrary to the doctrine of purgatory. If by this unction all those great things are accomplished which they ascribe to it; that every fault or sin which remained on the soul is entirely removed for ever; why then go to purgatory after all to atone for them again? And why so many masses to hasten persons out of it? This does not look well. Moreover, if by absolution of the priest all the person's sins are pardoned, why is extreme unction brought in to have that done which has been done already? It is, therefore, inconsistent with other doctrines of the Church of Rome.

10. The sacrament of extreme unction is not only a *superstitious rite*, but it is also the means of extortion by the clergy. It is regarded by every Roman Catholic as one of extreme importance. He feels, in a dying hour, that if the priest refuse to anoint him his soul must be lost. The priest stands at his bed-side, and the dying sufferer raises his eyes to him for the performance of the last ceremony of religion. Who could think that at such an hour any man could have the heart to make a bargain? But so it is. The following is the statement of priest Croly, of Ireland, who gives the exact account of the practice of his country, in a pamphlet which he published, in order to show that the Church of Rome, in Ireland, should be supported by government in the place of money from the miserable and poor, extorted by the priests for baptisms, confessions, marriages, extreme unction, &c. His words are:

"Extreme unction is considered in this country to be of the last importance; so much so, that no misfortune is accounted greater than for a poor mortal to depart this life without its reception. This rite is often administered under most distressing circumstances, amid sickness, lamentation, destitution, and want; yet money is demanded in most cases, particularly in the country; and instances occur of pay-

ment being demanded beforehand, and even of money being pocketed by the priest which had been given as alms for the relief of the dying."—P. 34.

"The church revenue," says Mr. Croly, "is become a mere scramble: every man is striving to seize upon a larger share, and deciding for himself in the appropriation. This is a bad state of things; it is a shameful state of clerical demoralization. Common honesty is out of the question. Nothing but lies, schemes, duplicity, false returns; so that the simple and the honest become the prey of the cunning and the crafty."

Such is the character of the Catholic clergy of Ireland, according to the testimony of one of their own number.

11. It is now time to bring the discussion of this sacrament to a conclusion.

We have fully showed, that this rite of the Church of Rome has no authority from Scripture; and, indeed, some very grave and learned Roman Catholics are of opinion, that its Scriptural authority is more than doubtful.

Cardinal Cajetan on St. James v, 14, 15, says: "It neither appears by the words, nor by the effect, that St. James speaks of the sacrament of extreme unction, but rather of that *unction* which our Lord appointed in the gospel to be used on sick persons by his disciples. For the text does not say, *is a man sick unto death*, but absolutely, *is any sick?* And it makes the *effect* to be, the *recovery* of the *sick*, and speaks but conditionally of the forgiveness of sins; whereas, extreme unction is not given but when a man is almost at the point of death; and as the form of words then used sufficiently shows, it tends directly to the forgiveness of sins."*

* Neque apparet, &c.—*Comment. in Jacob.*, v, 14, tom. ii, tit. 7.

CHAPTER XV.

ORDERS.

I. NATURE AND INSTITUTION OF ORDERS. 1. Previous remarks: 2. Definition by the Roman Catechism. Dens cited: 3. The Council of Trent calls it a sacrament. Of the imposition of hands. Of the grace bestowed: 4. The time of its institution: 5. The *power* bestowed on the priesthood. Catechism cited.—II. THE NUMBER OF ORDERS. 1. They make many orders. Council of Trent cited: 2. Whether the episcopate is a distinct order, disputed. The *first* opinion is, that it is not a distinct order from the presbyterate, but an extension of it. The *second* opinion is, that it is a distinct order from the presbyterate. The *third* opinion is compounded of both, making the priesthood the *genus*, and the presbyterate and episcopate only *species* existing in it: 3. The most common of the several orders stated.—III. WHETHER ALL THE ORDERS ARE SACRAMENTS. 1. The priesthood is generally called the foundation of all the orders: 2. Different sentiments concerning the episcopate: 3. Whether the deaconship is a sacrament: 4. Of the minor orders: 5. Uncertainty in the number of orders.—IV. THE MINOR ORDERS. 1. Enumeration of them, and of the *tonsure* in particular. The Catechism cited. Obligations of the tonsure. Their various interpretations of it: 2. The astiarius, or porter: 3. The reader: 4. The exorcist: 5. The acolyte.—V. THE GREATER OR HOLY ORDERS. 1. The sub-deacon: 2. The deacon: 3. The priest.—VI. THE EPISCOPATE. 1. Definition of this order by Bailly: 2. The power of *order*: 3. The power of *jurisdiction*, or *government*. Evasion of the Council of Trent. Benedict XIV. cited. Diversity of sentiment at the Council of Trent. Common opinion since that time: 4. Their prerogatives: 5. Their functions, or offices: 6. Seven grades of bishops: 7. Election of bishops: 8. Consecration: 9. Arguments for the princely character of bishops examined: (1.) Their arguments from Scripture, 1 Tim. v, 19, considered; (2.) Bishops not the only pastors. Popish bishops not preachers. Debates at Trent on this topic; (3.) They say the power of ordaining others properly belongs to bishops. Answered; (4.) Their argument from the high priest considered; (5.) And from the apostles and seventy; (6.) Authority of the fathers; (7.) Authority of the Council of Trent; (8.) Argument from prescription: 10. Arguments against their claims; (1.) Three distinct opinions on this point; (2.) According to the New Testament, presbyters and bishops were the same; (3.) Such also is the opinion of the ancient fathers; (4.) Arguments of Willet on this point; (5.) A priority among the apostles gives no ground for their system; (6.) Especially their princely dominion; (7.) Only two orders in the New Testament; (8.) Testimony of the fathers is against them. The apostolical fathers. Cyprian. Epiphanius. Ambrosiasta. Jerome.—VII. NOT SEVEN ORDERS OF CLERGY.—VIII. ORDERS NO SACRAMENT. 1. Do not confer grace: 2. Cannot be reiterated: 3. Orders alone would comprise seven sacraments at least: 4. Are not instituted by Christ: 5. They have neither outward element nor words of institution: 6. Our Saviour used no imposition of hands in appointing apostles: 7. Many Roman Catholics do not admit the inferior orders.—IX. THE MATTER AND FORM. 1. In three orders there are seven distinct opinions concerning matter and form: 2. Of imposition of hands: 3. Qualifications of the person the chief point, according to Scripture.—X. THE MINISTER OF ORDINATION. 1. Their bishops not better qualified than Protestant bishops: 2. Every church hath power to ordain ministers: (1.) Prophets and teachers laid hands on Paul and Barnabas; (2.) The contrary is absurd; (3.) The form and manner of ordaining were not uniform in the apostles' times; (4.) Every church is at liberty in this; (5.) Timothy was ordained by the priesthood; (6.) Origen was thus ordained; (7.) Decree of the African Church; (8.) Presbyters and bishops conjointly ordained in the primitive church; (9.) Presbyters ordain the minor orders.—XI. THE EFFECTS OF ORDERS. 1. Enumeration of them: 2. Of sacramental grace, and gift of the Holy Ghost: 3. The indelible character. Council of Trent cited. Dens quoted. And Bailly. Objections against character.—XII. THE CEREMONIES OF ORDERS.

I. *The nature and institution of orders, as it exists in the Church of Rome.*

1. The clergy, in the Church of Rome, are divided into two divisions, viz.: the *secular*, or those who exercise any public function in

the church; and *regular*, or those who live according to some *rule*, and are called *monks*. We will here treat of the secular clergy.

They make among the clergy several orders, for the most part seven, and some extend them to nine, while others confine them to three or four. But the most general division is into seven. In this they and Protestants differ.

Besides, they teach that orders is a sacrament; and in this also they differ from those of the Reformed Churches.

They furthermore attach certain powers and privileges to the clergy, which Protestants consider unscriptural, and not calculated to promote the interests of religion.

Protestants and Roman Catholics, however, are agreed, that a class of men appointed in the church to teach, administer sacraments, and to bear rule, is of divine appointment, and necessary for the interests of religion. We will consider *the nature* and *institution* of orders, as it exists in the Church of Rome.

2. The solemn consecration of ministers to their respective ministerial functions, according to the Roman Catechism, (p. 287,) is called *ordination*, or *the sacrament of orders*. The Catechism then proceeds to describe or define what is particularly understood by orders, and employs for that purpose the following language: "Understood in its strict and proper acceptation, order is the disposition of superior and subordinate parts, which, when united, present a combination so harmonious as to stand in mutual and accordant relations. Comprising, then, as the ministry does, many gradations and various functions, with the greatest regularity, this sacrament is very appropriately called the *sacrament of orders*."

Dens, speaking of orders, says: "It is a sacrament of the new law, in which spiritual power and grace are conferred, for the purpose of rightly and decently discharging ecclesiastical functions."* Bailly furnishes the following definition: "A sacrament instituted by Christ, in which grace and spiritual power are conferred, for the purpose of performing ecclesiastical duties, especially to consecrate the eucharist and administer other sacraments."†

3. The Council of Trent pronounces orders to be a sacrament. The third canon of the twenty-third session says: "Whoever shall affirm, that orders or holy ordination are not a sacrament instituted by Christ the Lord, let him be accursed." In the third chapter of the same council it is declared: "Since it is evident that by holy ordination, bestowed by words and external signs, grace is conferred, no one ought to doubt that orders constitute one of the seven sacraments." The Catechism (p. 287) says: "A sacrament is a sensible sign of an invisible grace, and with these characters holy orders are invested; their external forms are a sensible sign of the grace and power which they confer on the receiver; holy orders, therefore, are really and truly a sacrament." The customary characters of a sacrament, they say, belong to orders, viz.: 1. An outward sign; 2. Conferring of grace; 3. And the institution of Christ.

They say that the imposition of hands, in ordination, is the outward

* Est sacramentum novæ legis, quo spiritualis potestas confertur et gratia, ad ecclesiastica munia rite decenterque, obeunda.—*De Ordine*, No. 1, vol. v, p. 50.

† Sacramentum a Christo institutum, etc.—*De Ordine*, c. 1, tom. v, p. 330.

sign. But Christ did not use this ceremony at all in appointing the apostles; especially at the last supper, which was the time, they say, the sacrament of orders was instituted. Nor is there any special command to use this rite of imposition of hands in Holy Scripture; though it is, both as a form of prayer and as a rite of dedication, the most appropriate that can be used.

As to the grace, which they say is given by ordination, it is inconsistent to confine the gift of the Holy Spirit to the mere rite of imposition of hands; and more especially, when deficiency in moral character forms no obstacle in validly ordaining in the Church of Rome. It is true, they sometimes say, that the grace is not in this case given, or only in degree. But the Council of Trent (sess. 23, can. 4) says: "Whoever shall affirm, that the Holy Spirit is not given by ordination, let him be accursed." The sentiment of the council seems to us near akin to that of Simon Magus, who thought that the gift of the Holy Ghost was so confined to the imposition of hands, that it could be bestowed on any person at will.

That appointment to the ministry was commanded or instituted by Jesus Christ, is acknowledged on both sides. But that ordination is to be considered as a sacrament, if we consider the sacraments of the old and new law, cannot be admitted; because in orders there is not that formal institution of the outward rite, as in baptism and the eucharist, in the paschal supper or circumcision.

Add to this, that it is much disputed among Roman Catholic theologians, whether imposition of hands alone is the outward sign, or whether prayer and various other ceremonies are not to be added.

4. The institution of this sacrament is said to be by our Lord Jesus Christ, and the time of its appointment, at the last supper, when he said to his apostles, *Do this in remembrance of me.* The Council of Trent* says, "Whoever shall affirm, that, by these words, 'do this for a commemoration of me,' Christ did not appoint his apostles priests, let him be accursed." It is also maintained that at the same time they were made bishops, or received the power of ordaining others. It would be strange indeed if our Lord had, by these words, instituted two sacraments: for it is allowed on all hands, that the sacrament of the eucharist was instituted at this time. And to suppose that another sacrament was instituted at the same time, and by the same words, would be confounding things of the most distinct character. Besides, the apostles had been already appointed to their office; and to celebrate the eucharist became one of the functions of the office or ministry to which they had been previously set apart.

5. On the power bestowed on the priesthood, the Roman Catechism speaks thus: "The faithful then are to be made acquainted with the exalted dignity and excellence of this sacrament in its highest degree, which is the priesthood. Priests and bishops are, as it were, the interpreters and heralds of God, commissioned in his name to teach mankind the law of God, and the precepts of a Christian life—they are the representatives of God upon earth. Impossible, therefore, to conceive a more exalted dignity, or functions more sacred. Justly therefore are they called not only 'angels,' but gods, holding as they do the place, and power, and authority of God on earth. But the priesthood,

* Sess. 22, can. 2.

at all times an elevated office, transcends in the new law all others in dignity. The power of consecrating and offering the body and blood of our Lord, and of remitting sins, with which the priesthood of the new law is invested, is such as cannot be comprehended by the human mind, still less is it equalled by, or assimilated to, any thing on earth," p. 283.

Speaking on the *extent of the power* conferred on the ministers, the Catechism says, "This power is twofold, of jurisdiction, and of orders: the power of orders has reference to the body of our Lord Jesus Christ in the holy eucharist, that of jurisdiction to his mystical body, the church; for to this latter belong the government of his spiritual kingdom on earth, and the direction of the faithful in the way of salvation. In the power of orders is included not only that of consecrating the holy eucharist, but also of preparing the soul for its worthy reception, and whatever else has reference to the sacred mysteries," p. 285.

The Catechism in the next page adds: "The power with which the Christian priesthood is clothed, is a heavenly power, raised above that of angels: it has its source not in the Levitical priesthood, but in Christ the Lord—he it is who, endowed with supreme authority to grant pardon and grace, has bequeathed this power to his church, a power limited, however, in its extent, and attached to the sacraments."

From the foregoing, the reader will perceive that the powers with which the Roman clergy are presumed to be invested are very extensive. They are said to be commissioned by God, representatives of God, above angels, have the power of transforming bread and wine into the body and blood of Christ, have the government of the church solely in their hands, can *grant pardon* and *grace*, though confined to the administration of the sacraments. But this *limit* is almost or altogether no limit at all; for the administration of the sacraments is completely in the power of the clergy. By this means the priesthood possesses all spiritual power by delegation from God, so that pardon of sins, increase of grace, and preparation for heaven, can be obtained only through their immediate instrumentality! Hence they are said "to administer the sacraments, the sources of grace," p. 285.

II. *The number of orders.*

1. The Church of Rome makes many orders of clergy. The Council of Trent on this subject, in the twenty-third session, chapter second, says, "As the ministry of so exalted a priesthood is a divine thing, it was meet, in order to surround it with the greater dignity and veneration, that, in the admirable economy of the church, there should be several distinct orders of ministers, intended by their office to serve the priesthood, and so disposed, as that, beginning at the clerical tonsure, they may ascend gradually through the lesser to the greater orders. For the sacred Scriptures make express mention of deacons as well as of priests, and instruct us in very serious language respecting those things which are to be specially regarded in their ordination; and from the beginning of the church, the names and appropriate duties of the following orders are known to have been in use, viz., sub-deacons, acolytes, exorcists, readers, and porters. Although they are not all of equal rank—for sub-deacons are placed among the greater orders by the fathers and holy councils, in which also we very frequently read of other inferior orders"—the council in the second canon of the same

session declares: "Whoever shall affirm, that there are not in the Catholic Church, besides the priesthood, other orders, both greater and lesser, by which, as by degrees, the priesthood may be ascended; let him be accursed." From the foregoing we learn that the number mentioned by the council is seven. The Catechism makes this number, viz., "Porter, reader, exorcist, acolyte, sub-deacon, deacon, and priest," p. 288. Neither the council nor the Catechism formally number the episcopate among the seven orders, as this according to them seems to be included in the priesthood.

The council very cautiously avoids saying how many orders there are; evidently lest it might come in contact with the canonists, who maintain there are eight or nine; or with the Greeks, who make only four. Though the council decided the number of sacraments,* it leaves the number of orders undetermined. By this means, those who entertained different sentiments on this subject were left in possession of their respective opinions.

Many distinguished authors, as Pope Cornelius,† Gregory the Great, Isidorus Hispalensis, Alcuin, and others, add the episcopate to the number seven, and thus make out that there are eight orders.

Ignatius the Martyr, Jerome, and many others, add the psalmists or singers to the number of ecclesiastical orders.

The canonists, or the interpreters of the canon law, add the tonsure and episcopate, and thus make nine orders.

The Greeks allowed only four orders, viz., presbyterate, deaconship, sub-deaconship, and reader.

2. Whether the episcopate is a distinct order and to be added to the number seven, or the number of orders acknowledged by the Council of Trent and the authors of the Roman Catechism, is much disputed among theologians. Romanists themselves make mention of three separate opinions on this topic, and each opinion has its asserters among the divines and clergy.

The *first* is the opinion of those who believe that the episcopate is not a distinct order from the presbyterate, but a mere extension of the priesthood, so that one grade differs only from the other in power or jurisdiction, but each belongs to the same order. This is the opinion of those who believe there are only seven orders. To this class belong the master of the sentences, Bonaventura, Thomas Aquinas, Pope Cornelius, Gregory the Great, Alcuin, &c. The Council of Trent is with this class of divines, as we may gather from the second canon of the twenty-third session, which makes the priesthood the principal order, and the episcopate only a branch of it. The Catechism too says respecting orders, that its highest degree is the priesthood, p. 283.

The *second* is the opinion of those who make the episcopate to be a distinct order from the presbyterate, and these, mostly, with the doctors of the canon law, make eight orders of clergy, by adding the episcopate to the number. Lieberman, one of these, says: "Considering the orders separately, we properly date their beginning in the episcopate: for this order embraces all the others, and as it is first in its origin, so it is the fountain and head of all."‡ The greater part of the bishops

* Sess. 7, can. 2. † Dens, de Ordine, No. 2.

‡ Ordines singulos separatim decurrentes, ab episcopatu meritò initium ducimus;

of the Council of Trent were said to be of this sentiment, but the intrigues of the pope and his legates overawed them, and prevented the establishment of this opinion, because it was supposed to be injurious to, or inconsistent with, the supremacy.

The *third* opinion is that of those who, distinguishing the order of the episcopate from the priesthood, with the patrons of the second opinion, nevertheless make one order of both generically, although they are two specifically. For example, they say the priesthood is a certain genus, to which the presbyterate and episcopate, as distinct species, belong; and hence the priesthood generically considered constitutes the seventh order, which is divided into the presbyterate as its beginning, and into the episcopate, which is its perfection. Those who hold this opinion say, that the greatest power belonging to the priesthood consists in their making the body and blood of Christ;—so the first order is that of those who consecrate the eucharist. Nevertheless, because they partake of this power diversely, the priests who consecrate the body of Christ, and the bishops who both consecrate and confer the power of consecrating on others; hence there are two *species* of priests, who constitute *one order*, because the chief and notable power is common to both.*

3. The following is the *division* of the several orders in the Church of Rome, according to the most authentic standards:—

The Council of Trent (sess. 23, cap. 2) divides them into *majores*, *greater*, and *minores*, *less*. Aquinas gives the division of *sacras*, *sacred*, or *non sacras*, *not sacred*. The *greater* or *sacred orders* are the *priesthood*, *deaconship*, and *sub-deaconship*. The other four orders are called *minor*, or *not sacred*.

The episcopate, with them, embraces the following dignitaries, viz., *pope*, *patriarch*, *primate*, *archbishop*, and *cardinal*.

III. *Whether all the orders are sacraments.*

1. The priesthood is, for the most part, considered to be the beginning and fountain of all the orders. Some say, "The whole plenitude of this sacrament is in the priesthood; but in the others there is a participation of order, and thus all the orders are one sacrament."† Some affirm that the presbyterate alone is the sacrament. Thus there is much diversity of opinion on this, as well as most other doctrines among their theologians, whenever there is any room for dissent, and when they are not hemmed in by those dogmas which limit them in their investigations. The presbyterate, however, is acknowledged by most to be a sacrament, and they even consider this as an article of faith; yet the Council of Trent seems to place the sacrament in the *priesthood*, which is made to comprise for the most part both the episcopate and the presbyterate.

2. Concerning the episcopate there is much diversity of opinion, whether it is a sacrament or not. Some, as Hugo a S. Victore, Alens, and Bonaventura, contend that episcopal ordination is no sacrament, but something *sacramental*, impressing no character distinct from the sacerdotal. They say if the episcopate be a sacrament, there are more

hic enim ordo alios omnes complectitur, atque ut origine primus est, sic omnium fons est et caput.—*Institut. Theolog. de Ordine*, tom. iv, pars ii, p. 323.

* See Bailly, de Ordine, c. 2, tom. iv, p. 349. Lieberman, ut supra, p. 322.

† Lieberman, de Ordine, tom. iv, pars ii, p. 32.

than seven sacraments; that it would also be superior to the presbyterial character, which cannot be admitted; if the episcopate be a sacrament, the archi-episcopate would be a sacrament, and thus the number of sacraments would be immensely increased. The favourers of the opinion that the episcopate is a sacrament, quote the Council of Trent, sess. 23, cap. 3, as well as many authorities from the ancient fathers, popes, doctors, and St. Paul, 2 Tim. i.

3. The deaconship is also said by some to be a sacrament, and it is denied this rank by many, as Durandus, Cajetan, Maldonat, &c. It is not, however, considered by many grave authors an article of faith, such as Estius, Bellarmine, &c.

The same, or similar disputes, exist respecting the sub-deacons.

4. It is a matter of still greater dispute, whether the minor orders are to be considered sacraments. We believe, however, that the greater number of their divines reject them from the number of sacraments.*

5. To the objection, that if all these orders are sacraments, there would be more than seven sacraments, they can give no satisfactory answer. Those, however, who desire to see the most subtle solutions to this objection that human ingenuity can devise, may consult Dens at the conclusion of the No. just now referred to.

IV. *The minor orders.*

1. These are, as was stated in a former page, the *porter*, *reader*, *exorcist*, and *acolyte*. But before we describe these, it will be necessary to say something on the *clerical tonsure*.

Tonsure is considered by the greater number of divines not to be an order of clergy, but, as it were, a *preparation* for orders; yet this is disputed. Nevertheless, both the Council of Trent and the Catechism consider it only as a preparation for orders; and, in this light it must now be received by Roman Catholics, whatever may be the sentiments entertained respecting it in former times.

The Catechism (p. 288) says, "The tonsure is a sort of preparation for receiving orders; as persons are prepared for baptism by exorcisms, and for marriage by espousals, so those who are consecrated to God by tonsure are prepared for admission to the sacrament of orders. In tonsure the hair of the head is cut in form of a crown, and should be worn in that form, enlarging the crown according as the ecclesiastic advances in orders. This form of the tonsure the church teaches to be of apostolic origin: it is mentioned by the most ancient and venerable fathers.

Those who receive the tonsure profess to give up all worldly concerns, and are numbered among the clergy. Accordingly, they possess those privileges of the clergy which are awarded them in Roman Catholic countries. They become, by virtue of tonsure, capable of receiving ecclesiastical benefices and pensions.

Many and various are the interpretations given to this ceremony, and the uses in which it is employed. The Catechism (p. 289) states that "it was intended to signify that the ministers of religion are, in all things, so to comport themselves, as to carry about them the figure and likeness of Christ." The authors of the Catechism give three other interpretations. They say, according to the ancient fathers, "The tonsure was first introduced by the prince of the apostles, in honour of

* See Dens, de Ordine, No. 3.

the crown of thorns which was pressed upon the head of the Redeemer; that the instrument devised by the impiety of the Jews for the ignominy and torture of Christ may be worn by his apostles as their ornament and glory."—"Some, however, assert that tonsure is an emblem of the royal dignity, which belongs peculiarly to those who are specially called to the inheritance of God."—"Others are of opinion that tonsure, which is cut in form of a circle, the most perfect of all figures, is emblematic of the superior perfection of the ecclesiastical state; or that, as it consists in cutting off hair, which is a sort of superfluity, it implies a contempt of worldly things, and a detachment from all worldly cares and concerns."

We quote the following from St. Anthony, archbishop of Florence: "The shaving on the upper part of the head signifies that they ought to have a mind free for the contemplation of divine things. The tonsure over the ears denotes, that they ought not to have dull senses, or involved in worldly matters, which are designated by the hair. But the cut of the hair, in form of a circle, designates the royal dignity which they have; and because they ought to regulate themselves and others according to the virtues."*

2. *The porter* or *astiarius*. He is the lowest of the four minor orders, possessing the power of opening and shutting the doors of the church.

The matter of this order is the delivery of the keys of the church, and the form of words employed by the bishop who ordains is, "Conduct yourself as having to render an account to God for those things which are kept under these keys."

The duties of this order are, to open the doors of the church to the faithful, and to shut them against infidels, heretics, and excommunicated persons; toll the bell; to assist at mass, so that no one should approach too near the celebrant; to attend to cleansing of the house, preserve its ornaments and furniture in good order, &c.

3. *The reader*. The duty of the reader is to read to the people the Scriptures, as well as to instruct them in the rudiments of the faith. The bishop at his ordination hands him a book which belongs to the exercise of his function, and says, "Receive this book, and be thou a rehearser of the word of God, destined, if thou approve thyself faithful and useful in the discharge of thy office, to have a part with those who from the beginning have acquitted themselves well in the ministry of the divine word."

4. *The exorcist*. The *matter* of this order is, the delivery of a book of exorcisms, either a Pontifical or Missal. The *form* is in the words following: "Take this and commit it to memory, and have power to impose hands on persons possessed, be they baptized or catechumens." The power of the exorcists was to expel devils out of persons possessed, or to restrain them, by the imposition of their hands, and various prayer, together with holy water, &c. This order seems now suppressed, and its powers transferred to priests; but priests cannot exer-

* Rasura autem, quæ fit ex parte superiore, significat, quia debent hujusmodi habere mentem liberam ad contemplationem divinarum. Tonsura super aures designat, quia non debent habere sensus abvolutos et implicatos terrenis, quæ per capillos designantur. Corona vero capillorum designat dignitatem regiam, quam habent, et quia se et alios debent virtutibus regulare.—*S. Anton. Sum. Theol.*, pars iii, c. xvi, sec. vi, p. 743.

cise it without a special license from the bishop. "Great abuses, such as the avarice of the exorcists," says Dens, "and the credulity of the people, called for the extinction of the order."

Now as these exorcists cast out devils, as Romanists say, in the name of the Lord Jesus, how does it happen that the church has discontinued the office, or has *forbidden* them to cast them out, thereby coming in direct opposition to this passage of Scripture, "Forbid them not." Besides, according to the Church of Rome, the power of casting out devils was given to wicked men. Thus Satan casts out Satan. And "he that casteth out devils in the name of Christ, cannot easily speak evil of the Son of man;" or, in other words, he cannot be wicked. Now they seem to believe that wickedness is not a material hinderance. At any rate, neither the credulity of the ignorant, nor the avarice of the exorcists, seems to be as great an abuse as that of the bishop in depriving the exorcist of his office, or of restraining it to particular priests. Was ever such power exercised by any apostle as that of personally interfering with the gift of casting out devils, so as to say precisely by *written* license who should, and who should not, exercise it?

5. *The acolyte*, a *follower*, or *assistant*. It is his duty to attend the sub-deacon, deacon, and presbyter, in the discharge of their sacred functions. He furnishes the lights used at mass and at processions; he prepares and presents the wine and water at mass; carries a censer, and burns incense on certain occasions, &c. At his ordination, the bishop places in his hand a candlestick containing an unlighted candle, with these words, "Receive this waxlight, and know, that henceforward you are devoted to light the church, in the name of the Lord." He then hands him empty cruets, saying, "Receive these cruets, which are to supply wine and water for the eucharist of the blood of Christ, in the name of the Lord."

V. *The greater, or holy orders.*

This embraces three, namely, the *sub-deaconate*, the *deaconate*, and the *presbyterate*, or *priesthood*. The episcopate, as we have already seen, comprises the priesthood, is a part thereof, or a distinct order. Each of these orders of clergy will require a separate consideration.

1. *The sub-deacon.* Some place this among the minor orders; but the Council of Trent and the Roman Catechism place it in the list of holy, or greater orders; and here it must now remain, as the infallible council and its faithful copyists have determined this matter. And no Roman Catholic can doubt the certainty of the decision, though the theologians came very near calling into question its truth.

The sub-deaconship is an order to which power is given of ministering to the deacon, and of solemnly singing the epistle. The following ceremonies are used at his consecration: "In the first place the bishop admonishes him that by his ordination he assumes the solemn obligation of perpetual continence, and proclaims aloud that he alone is eligible to this office who is prepared freely to embrace this law. In the next place, when the solemn prayer of the litanies has been recited, the bishop enumerates and explains the duties and functions of the sub-deacon. This done, each of the candidates for ordination receives from the bishop a chalice and consecrated patena, and from the archdeacon cruets filled with wine and water, and a basin and towel for washing

and drying the hands, to remind him that he is to serve the deacon. These ceremonies the bishop accompanies with this solemn admonition, '*See what sort of ministry is confided to you: I admonish you, therefore, so to comport yourselves as to be pleasing in the sight of God.*' Additional prayers are then recited; and when, finally, the bishop has clothed the sub-deacon with the sacred vestments, on putting on each of which he makes use of appropriate words and ceremonies, he then hands him the book of the epistles, saying, '*Receive the book of the epistles, and have power to read them in the church of God, both for the living and the dead.*'*

"The duties of the sub-deacon are, to prepare the altar linen, the sacred vessels, the bread and wine for the eucharist, to minister water to the priest or bishop at the washing of hands at mass, to read the epistle, to assist at mass, in the capacity of a witness, and see that the priest be not disturbed by any one during its celebration."†

There is a great variety of opinion respecting the matter of the sub-deaconship. Some assign the matter to the delivery of the empty cup and paten. Others add the tunic, delivered by the bishop. Others assert that all the rites prescribed in the Pontifical belong to its matter. While others contend that the matter consists principally in the delivering of the book of the gospel.

2. *The deacon.* The deaconship is defined to be a sacred order to which power is conferred of immediately assisting the priest, and of singing the gospel.

The prayers used at the ordination of a deacon are more numerous and solemn than at that of a sub-deacon. He is also invested with the stole, receives imposition of hands from the bishop, and the book of the gospel is handed to him, with these words, "Receive power to read the gospel in the church of God, as well for the living as the dead, in the name of the Lord."

There are as many as five opinions of the divines respecting the matter of this sacrament. The first, which is that of Bonaventura, Durand, Scotus, Marinus, Martenius, Jueninus, and many others, places it in the imposition of hands only. The second, in the delivery of the gospel alone. The third, which is the opinion of Aquinas, unites both the former. The fourth adds the stole. And the fifth, the dalmatic. The Greeks observe the imposition of hands and prayer only in ordaining deacons. It will be seen that the various ceremonies of the Latin Church, added to imposition of hands and prayer, receive no countenance from the word of God, or the institution of deacons, as recorded in the Acts of the Apostles, chap. vi.

The offices or duties of a deacon, according to the Roman Pontifical, are three, viz., *to minister at the altar*, *to baptize*, and *to preach*.

He *ministers at the altar*. He assists the priest at saying mass, prepares the bread and wine, and when the laity received the cup, he was the minister who gave it to them. He is also the extraordinary administrator of the eucharist, in case of necessity, but in the absence of a bishop, or priest, and by special commission from them. To the deacon it also belongs to accompany the bishop, attend him while preaching; and "to the deacon also, as the eye of the bishop, it belongs to inquire and ascertain who within his diocess lead lives of piety and

* Catechism, page 291. † Idem.

edification, and who do not; who attend the holy sacrifice of the mass, and the instruction of their pastors, and who do not; that thus the bishop, made acquainted by him with these matters, may be enabled to admonish each offender privately; or, should he deem it more conducive to their reformation, to rebuke and correct them publicly. He also calls over the names of catechumens, and presents to the bishop those who are to be promoted to orders."*

A deacon may baptize in case of necessity, by commission from the bishop or the priest.

He can also solemnly preach, in the absence of a bishop or priest; not however from an elevated place, to make it understood that this is not one of his ordinary functions. He must also have a special license from the bishop.

It will be seen, by any one who examines the duties of the primitive deacons, as described in the Acts, sixth chapter, and the instructions given to these church officers by St. Paul, that the deacons of the Roman Church vary much from those of the New Testament, both as to the manner of their appointment and their duties.

3. *The priest.* The term priesthood is considered by many, perhaps at this time by most Roman Catholics, as *generic*, embracing under it all grades of priests, whether presbyters, bishops, archbishops, abbots, &c. The Catechism (page 295,) says, "The order of priesthood, though essentially one, has different degrees of dignity and power. The first is confined to those who are simply called priests. The second is that of bishops, who are placed over their respective sees to govern, not only the other ministers of the church, but also the faithful. Lieberman calls the priesthood *the beginning and fountain of all orders.*† He says, "The plenitude of the sacrament is in one order, the priesthood." Again he affirms, "The Council of Trent places the priesthood as the genus, under which are contained priests of the first and second orders, viz., bishops and presbyters."‡ Though there are very many divines who differed from this view, especially before the Council of Trent, which decided this point,§ yet the great body of them adopt the decision of the council. Indeed, this must be done, at least in appearance, and even in form; though really very opposite sentiments are often entertained.

Dens defines the priesthood thus: "A sacred order and sacrament in which power is conferred of consecrating the body of Christ, of remitting sins, and of administering certain other sacraments."‖

The bishop, and, after him, the priests who are present, impose hands on the candidate for priesthood. The bishop then places a stole on his shoulder, and adjusts it. "He next anoints his hands with sacred oil, reaches him a chalice containing wine, and a patena with bread, saying, 'RECEIVE POWER TO OFFER SACRIFICE TO GOD, AND TO CELEBRATE MASS, AS WELL FOR THE LIVING AS FOR THE DEAD.' By these words and ceremonies he is constituted an interpreter and mediator between God and man, the principal function of the priesthood. Finally, placing his hands on the head of the person to be ordained, the bishop says, 'RECEIVE YE THE HOLY GHOST; WHOSE SINS YE SHALL FOR-

* Catechism, page 292.
† Lieberman, de Ordine.
‡ Idem, pages 319, 320, 321, 325.
§ Sess. 23, can. 6.
‖ De Ordine, No. 5.

GIVE, THEY ARE FORGIVEN THEM; AND WHOSE SINS YE SHALL RETAIN, THEY ARE RETAINED.' Thus investing him with that divine power of forgiving and retaining sins, which was conferred by our Lord on his disciples. These are the principal and peculiar functions of the priesthood."* According to this, a priest is an *interpreter* and *mediator* between God and man; he has power to *forgive and retain sins*, and to *change bread and wine into the body and blood of Christ;* and thus he is invested with *divine power*, or he has this power by *divine right*, or committed to him by the Almighty!

The *functions* of the priest may be summed up as follows: 1. To administer the sacrament of the eucharist, and to celebrate mass. 2. To bless both persons and things which are employed in their use: to pray for others. 3. To preside over and govern, under the control of the bishop, the people and inferior clergy. 4. To preach. 5. To baptize, and to administer the other sacraments, except confirmation and ordination. 6. To remit and retain sins, in the sacrament of penance; for without priestly absolution no man can obtain ordinarily from God remission of sins, however penitent he may be.

Among presbyters, some are superior in grade and dignity to others: such are, abbots, deans, canons, theologians, penitentiaries, archdeacons, archpresbyters, officials, vicars general of bishops, whose rights and functions are described by the canonists. The distinction, however, is of ecclesiastical right.

There are four distinct opinions concerning the matter and form in the presbyterate. The first places the matter in the *delivery* of the instrument in the correspondent form. The second places the matter and form in the sole imposition of hands, with the accompanying prayer. The third teaches that the anointing of the hands is the form in part. The fourth makes a double matter and form. This opinion is said to be the most common.† This *double* matter and form does not well coincide with the doctrine taught by them when explaining what they mean by the matter and form of a sacrament.

VI. *The episcopate.*

1. The following definition of this order of Roman Catholic clergy is given by Bailly:—"The episcopate is defined the supreme order by which power is conferred on a presbyter of administering the sacraments of confirmation and orders, and of governing the church committed to him, that is the clergy and laity. By these words is expressed the double power of the bishops, viz., of *order*, by which they confirm neophytes, and ordain ministers of the church, and of *jurisdiction*, by which they govern the people committed to them."‡

Here a twofold power is said to be conferred on bishops, viz., that of *order*, by which they *confirm* neophytes, and *ordain* ministers. The power of *jurisdiction* is a power of governing the church; for instance, they alone can take cognizance of causes, decide what is right, and bring in their decision respecting matters of faith.

* Catechism, page 295. † See Dens, de Ordine, No. 4.

‡ Episcopatus definitur ordo supremus quo datur presbytero potestas conferendi sacramenta confirmationis et ordinis, regendique ecclesiam, sibi commissam, id est clerum et plebem. His verbis exprimitur duplex episcoporum potestas, videlicet ordinis qua neophytos confirmant et ecclesiæ ministros ordinant, et jurisdictionis quâ populum sibi commissum regunt.—*Bailly, Theol. de Ordine*, c. 5, tom. v, p. 490.

2. *The power of order.* Roman Catholics believe that bishops, by divine right, are superior to presbyters, as it regards the power of order, which principally consists in confirming neophytes, and in ordaining all degrees of ministers. With these powers are connected the prerogatives of making chrism, consecrating temples and altars, admitting and excommunicating members of the church, and receiving ministers, without the consent or control of the presbyters or the people. Thus bishops alone admit members into the church, and ministers among the clergy; and perform, respecting them, all that the laity and ecclesiastical bodies do among the greater number of Protestant churches.

The superiority of bishops above presbyters is thus expressed by the Council of Trent: "If any one shall say that bishops are not superior to presbyters, or that they have not the power of confirming and ordaining, or that what they have is common to them with presbyters, let him be accursed."*

3. *The power of jurisdiction or government.* The Council of Trent expresses itself very evasively on this topic, as the pope's party were determined to have nothing decided by the council which would interfere with the supremacy of the pope; and because they knew this could not be carried through the council without manifest danger to the supremacy, they therefore, by their intrigues, prevented any decision respecting the power of bishops. The sixth canon, (sess. 23,) however, embraces bishops as a part of the great hierarchy; and in the fourth chapter of the same session it is said that bishops *govern the church of God, regere ecclesiam Dei.*

Benedict XIV., in his thirteenth book on Diocesan Synods, asserts the superiority of bishops above presbyters in matters of jurisdiction, and he considers this doctrine as a dogma of faith. His words are, "It is a most firm dogma of the Catholic Church, that bishops are superior to presbyters, not only in the power of order, but also of jurisdiction."†

Though the pope affirms that it is a most firm dogma, or article of faith, that, in matters of jurisdiction, bishops are superior to presbyters, there are many theologians who are of a different creed.‡

The discussion on *the divine right* of bishops was carried on with great violence and asperity at the Council of Trent. Those who held the institution of bishops to be of divine right, treated their opponents as slaves, who had ignobly sold themselves to do the will of the pope, while they themselves were regarded as rebels for opposing the just rights of Christ's vicar on earth. While the French and Spanish prelates laboured to establish the divine right of episcopacy, meaning thereby that bishops derived both their office and their power immediately from Jesus Christ, the pope strove to enact a distinction between their order and jurisdiction, affirming that the former was derived from Jesus Christ, but the latter from the Roman pontiff. Various formulas were prepared, in the hope of uniting the two parties without compromise of principle on either side, but the attempt was wholly un-

* Can. 7th, sess. 23.

† Ecclesiæ Catholicæ firmissimum dogma est, episcopos esse superiores presbyteris, non solum potestate ordinis, sed etiam jurisdictionis.—*De Synodo*, lib. xii, c. 1, n. 2, tom. iii, p. 265.

‡ See Bailly, tom. v, p. 495.

successful, and at last the council terminated without any authoritative declaration on this point. The following canon, sent by the pope to the legates, but not passed by the council, was expressed thus: "Whoever shall affirm that blessed Peter was not appointed by Christ the chief of the apostles, and his vicar on earth, or, that it is not necessary that there should be in the church one pontiff, the successor of Peter, and equal to him in the power of government; or that his lawful successors in the Roman see, from that time to the present, have not possessed the primacy of the church, and were not the fathers, pastors, and teachers of all Christians, and that full power to feed, rule, and govern the universal church was not committed to them by our Lord Jesus Christ, let him be accursed."*

Since the days of the council, the common opinion among Romanists, except the French, is, that the bishops receive their jurisdiction immediately from the pope. They mostly maintain, however, in connection with this sentiment, that bishops are, by divine right, superior to presbyters as to jurisdiction. Because, though they receive jurisdiction from the pope, nevertheless they say the pope is obliged to confer this upon them as from the appointment of Christ. These two sentiments are held to be distinct, viz., to have jurisdiction by divine right, and to have it immediately from God.†

To the power of jurisdiction belongs the right to approve or appoint confessors, to excommunicate, to grant indulgences.

4. *Their prerogatives.* We will state these in the words of Bailly: "What is the power and jurisdiction of bishops in ecclesiastical matters? Answer. 1. They, and they alone, by divine right, are judges of controversies. 2. They, or the greater part of them, in those things which belong to faith, cannot teach error. 3. They do not obtain their authority and jurisdiction in ecclesiastical matters from secular princes, from the consent of the presbyters, nor from the pope, but immediately from Christ himself. 4. They have immediate jurisdiction, as well over the people subjected to them as over the clergy."‡

5. *The functions or offices of bishops.* The Pontifical sets these down at seven, viz., *to judge, to interpret, to consecrate,* altars, chalices, temples, virgins, &c., *to ordain, to offer, to baptize, to confirm.*

6. The grades of bishops are seven. *The pope,* who, by divine right, has the primacy of honour and jurisdiction over the whole church. The *patriarch,* who presides over the primates and metropolitans in his dominions. The *primate,* or *exarch,* who presides over many provinces. The *metropolitan,* or *archbishop,* who manages the concerns of a province. And the simple bishop, who governs one diocess and the parishes embraced in it.

7. *The election of bishops.* They acknowledge, that in the primitive church this was done by the people and clergy. In after times they were mostly elected by magistrates and princes. In 1215 the Lateran Council deprived entirely the people, bishops, and clergy in general of the right of election, and conferred it on the canons. The pragmatic sanction placed the election of bishops with the canons, and the election of abbots with the monasteries. Almost endless changes have

* See Cramp, p. 297, and the authorities quoted there.

† See Dens, de Ordine, No. 5, vol. vii, p. 65.

‡ Quænam sit episcoporum, &c.—*De Ord.*, tom. v, p. 516.

been made in this matter. The Council of Trent decreed that, "Whosoever shall say, that orders conferred by bishops, without the consent or call of the people or secular magistrate, are void, let him be accursed."*

8. *Consecration.* There is much controversy concerning the number of bishops necessary to ordain another bishop. Some say three are necessary, and others say more; while some maintain that one is sufficient.†

9. From the foregoing it appears that Roman Catholics differ from Protestants in several points respecting the superiority and powers of bishops. They maintain that bishops are not only in a higher degree of superiority over other ministers, but they are as princes of the clergy, and ministers are in all things subject to them. They maintain that bishops only are properly pastors, and that to them only it doth appertain properly to preach. They also maintain that not principally or chiefly, but solely and wholly, it belongs to them to confer ordination. Their powers embraced under the two divisions of orders and jurisdiction, or government, invest them with such a pre-eminence as to deprive both the people and the regular pastors or presbyters of almost all those ecclesiastical privileges and prerogatives by which the discipline of the gospel can be successfully exercised. Properly speaking, the principal powers of the pastor, such as receiving and expelling members, and the preaching of the word, are assumed or restrained by the bishop of the diocess so as to lead to a dereliction of the Scripture rules on these points. And the powers of the people, in judging of the proper character of their fellow-members, and of having at least some deference paid to their wishes and interests in the choice of ministers, are principally engrossed by the princely prelates of the Church of Rome. We will first examine those Scripture proofs and arguments by which they maintain their positions; and next we will adduce the testimony of Scripture and of early antiquity against the high claims of their prelates.

First, we will examine the Scripture proofs and arguments by which they maintain their positions.

(1.) For the princely authority of their prelates, whom they would have obeyed in all things, they adduce several passages of Scripture.

They quote the following: "Against an elder receive not an accusation, but before two or three witnesses," 1 Tim. v, 19. Here Timothy, they say, as bishop of Ephesus, is made judge of the elders, therefore he possessed such power as their bishops possess. To this we reply: 1. Timothy had no such princelike authority as they contend for, because he is restrained and limited by a *rule* which is here set down by the apostle, and which he is bound to observe. 2. The power of judging others does not always argue pre-eminence. Indeed, trial by jury, or by one's *peers*, is acknowledged by the most enlightened nations to be the most equitable. And many ecclesiastical cases from the present and former ages could be adduced, where the person acting as judge was of precisely the same or inferior grade

* Sess. 23, can. 7. See Bailly, tom. v, p. 517. Also Ferraris, article Episcopus, vol. iii, p. 184.

† See Bailly, de Ordine, c. 5, tom. v, p. 493. Also Ferraris on the word Episcopus, art. ii, Nos. 1–13, tom. iii, p. 184.

with the person judged. And though the apostle teacheth that those most esteemed ought to be set to judge, yet he meaneth those who were of equal ecclesiastical grade, as is plain from the context. Can there be no pre-eminence and superiority in the church but that which is princelike? Is every judge a prince over those whom he judges? 3. Timothy was not a bishop at Ephesus, such as Roman Catholic bishops in a diocess. If he were, the apostle would never have called him so often from his charge as he doth, and have employed him in the service of other churches: for he sends him to Corinth, to the Thessalonians, to confirm their faith, and to other churches. 4. Timothy had the place of an evangelist, whose office was to aid the apostles in their ministry, and to water that which the apostles planted. And that the calling of evangelists and bishops, or pastors, was different in the apostles' time, is plain from St. Paul's words: "He hath given some apostles, some prophets, some evangelists, some pastors," &c., Eph. iv, 11. And that Timothy was such an evangelist we learn from the place where the apostle exhorts him to *do the work of an evangelist*, 2 Tim. iv, 5. 5. Besides, as Timothy was ordained by the eldership, (1 Tim. iv, 14,) which they themselves translate priesthood, and the Rhemists expound it of the ancient practice of the church, when the presbyters, together with the bishop, laid their hands on him that was ordained, how then could Timothy be *such* a bishop as they contend for, when he was ordained by presbyters? 6. But admitting that Timothy was a bishop, or, which is all one to the matter in hand, an evangelist, or one greater than a bishop; yet the princely power over presbyters as their subjects, and an absolute or plenary power over them, and to the exclusion of them from pastoral authority, can never be proved by the passage under consideration. For St. Paul instructs Timothy not to *rebuke*, but to *exhort* the elders as fathers. Therefore he giveth no princely dominion to Timothy, such as Roman prelates are accustomed to exercise. Again: where he says, *Receive no accusation*, though he speaks by name to Timothy, as chief, he does not exclude the rest, any more than the Holy Spirit, in addressing the individual angels of the seven churches, excludes other individuals or the churches themselves. Nor can it be gathered from those words of the apostle, *Lay hands suddenly on no man*, that Timothy had this sole power in himself; for the apostle would not give that to him which he did not take to himself, who associated with himself the rest of the presbytery in ordaining Timothy. From the whole we must conclude that the princely monarchs or mitred prelates of the Church of Rome are not authorized by the text in question.

(2.) They affirm that bishops only are properly pastors, and that the preaching of the word, as a right of jurisdiction, belongs to them. In support of this they affirm that the apostles properly had the preaching of the word committed to them, as others were chosen to attend on tables. Acts vi. To this we answer: 1. Bellarmine denies that bishops do properly succeed the apostles,* because he would magnify the pope above bishops. Yet in another place he saith, *Episcopi proprie succedunt apostolis:* Bishops properly succeed the apostles.† Thus Roman Catholics do not agree as to the true successors of the apostles, of

* De Pontifice, lib. iv, c. 25. † Cap. 14.

which we could give many examples. 2. Every pious, qualified, and faithful pastor is a successor of the apostles. For in respect of their extraordinary calling, miraculous gifts, and apostleship, the apostles have properly no successors. That, therefore, to which the apostles were specially appointed is the thing wherein they were properly succeeded. But this was the preaching of the gospel. So the burden of their commission from our Lord was *to preach the gospel*, and *teach* it to the world. Matt xxviii, 18, 19; Mark xvi, 15; Luke xxiv, 47. So St. Paul saith *he was sent to preach, not to baptize.* 1 Cor. i, 17. This also appears from Isaiah, where he saith, in the name of the Lord, "My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor of thy seed's seed," Isa. lix, 21. The promise of succession, we see, is principally in the preaching of the gospel, which appertaineth as well to other ministers as to bishops. Add to this, that bishops and presbyters were neither in name nor office distinguished in the apostles' time, it follows, that either the apostles assigned no succession while they lived, nor appointed their successors, or that indifferently all faithful pastors and preachers of the apostolic faith are the apostles' successors. 3. When the deacons were elected, Christians were mostly confined to Jerusalem; the apostles, therefore, principally attended to preaching the word. But afterward, when they had ordained pastors in other churches, to them also was the word of reconciliation committed. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," Eph. iv, 11. So that pastors and teachers, though first ordained by the apostles, had authority to preach without any farther license or restraint from the apostles. 4. Their doctrine on this point is both absurd and contradictory. They say it is not proper for the priesthood to preach, but only to have power to sacrifice the body of Christ; but it is proper for the bishop to preach. We answer: First, then the bishop is properly the pastor of every flock and congregation in his diocess, for he that feedeth is properly the pastor. Therefore the minister having pastoral charge of the congregation or parish is the mere substitute or vicar of the bishop. But what bishop is able to bear so great a burden as to have the special charge of all the souls in his diocess? Although he may properly enough have a certain jurisdiction over them, yet to suppose that he is their pastor, and hath the power and principal charge of souls in teaching and feeding, is absurd in the extreme. Secondly, the Rhemists inform us, that many who are not able to preach are qualified to be bishops;* consequently it is not proper for bishops to preach. Then whose duty is it to preach, if neither for bishops nor inferior pastors? Thirdly, they make but seven orders of ecclesiastical ministers, and the priesthood is the chief; for a bishop and a priest, according to many of them, make but one order. But to none of all these orders is it proper to preach; for seeing it does not properly belong to the priest, none of the inferior orders can challenge it. Thus they attach so little importance to the principal part of the minister's work, which is the preaching of the gospel. Indeed, preaching the gospel, according to them, is not so necessary a duty but that it can well be dispensed with. Finally, one part of the priest's duty is to preach; yet it is under

* Note on 1 Tim. v, 17.

many restrictions, for it is principally the duty of the bishop to license and to control preaching. The result is, that this part of the pastor's work has been almost altogether neglected in the Church of Rome. In its place heaps of ceremonies, and the mass in an unknown tongue, have been introduced; so that the word of God has been neglected, and the *preaching* of it, which is the power of God unto salvation, has received a substitute in priestly absolution, and the other kindred mummeries of popery.

The want of preaching qualifications in popish prelates was strikingly manifested at the Council of Trent. The bishops claimed the sole prerogative to provide for the wants of the church in respect to preaching, and complained bitterly of the usurpations of the regulars, especially the mendicant orders, whose great power was much feared by the bishops. The pope favoured the pretensions of the religious orders, whose devotedness to the Roman see was of essential importance to his interests; though he was convinced that the prelates, according to the order of the church, had justice on their side. He accordingly charged his legates to exert themselves to the utmost, that the bishops might be gratified at as little expense as possible to their rivals. The debates on this subject were violent and disorderly. The prelates stated their grievances in strong and intemperate language. The bishop of Fæssuli exhorted his brethren to be mindful of the duties of their office; he complained of the intrusion of the regulars into the diocesses, and of the liberty they had to preach in the monasteries, and even ventured to describe them as wolves who had entered into the sheepfold, but not by the door. He besought the fathers, by all that was sacred, not to suffer these abuses any longer; if they neglected this opportunity, he would appeal to the tribunal of God himself, before which he would stand innocent in this matter; but that on their heads would be the blood of the people. It was observed on the other side that the prelates had no reason to find fault with that which was the consequence of their neglect; that if the duties of public instruction had been properly discharged by them, the regulars would have confined themselves to the more private exercises of religion; that to their own ignorance and idleness the present state of things was mainly attributable; and that they could not justly complain, since, while the monks bore the burden of their ministry, they themselves retained all its gains and honours.

The bishop of Fæssuli subsequently renewed the discussion. He said that there was great want of liberty in the council, and that attempts were daily made to diminish the power and authority of the prelates, whom he besought, in the name of Jesus Christ, not to suffer themselves to be so shamefully treated, but to resolve on the restoration of their pristine dignity. The legates heard this address with great impatience. Fæssuli was charged with heresy, and of exciting discord and sedition. "A man cannot hold his tongue," said the bishop, "when he sees that he is robbed." But he soon found it necessary to alter his tone. De Monte sent a copy of his speech to Rome, and at the next meeting inveighed most angrily against it; denounced it as calumnious, insulting, seditious, and schismatical; and excited so much feeling among the fathers, that the bishop was compelled, by the odium raised against him, to ask forgiveness.

In the course of the debates, Seripand, general of the Augustines, spoke largely on the alleged encroachments of the regulars. He remarked that the liberty of preaching had been enjoyed by them for three hundred years; and that if the bishops designed to restore the primitive state of the church, and undertake personally the work of public instruction, their resolve was to be recommended: but it would not be of so easy execution as they imagined. He contended that modern prelates required very different qualifications from those which were necessary in the early ages of Christianity; that now they must understand the civil and canon law, and be versed in politics, and the business of courts and the arts of government; that these studies and engagements equally unfitted them for the patient investigation of theological truth, and for the duties of the Christian ministry; that, on the other hand, the regulars were unencumbered with worldly matters, and wholly devoted to divinity.

Amid these jarring sentiments a decree was framed; but it was so difficult to give general satisfaction, that it was many times altered and amended. Thus they had recourse to *expediency* in the place of the standards of Scripture and reason. Accordingly, the legates succeeded in forming a plan in which the contending parties acquiesced. The regulars were to be prohibited from preaching in churches not belonging to their order without a bishop's license; in their own churches the license of their superiors would suffice, by having the blessing of the bishop, who might proceed against them for preaching heresy or for disorderly conduct. But this privilege was clogged with a clause, that the bishops exercised their power *as delegates of the holy see.* Thus the pope gave with one hand what he took away with the other, and fastened the chains of bondage while he seemed to bestow freedom.*

The truth of the matter is, that preaching the gospel forms a very small portion of the duties performed by the clergy of the Church of Rome. The greater part of their sermons are on unscriptural doctrines and observances; and the proofs for their support are not from Scripture, but from tradition, ecclesiastical laws, apocryphal Scripture, and the writings of the degenerate fathers. Those sermons, which are on professed Scriptural topics, abound with foolish paraphrases and childish or puerile distinctions. Add to this that many of their clergy preach none, especially their prelates. And where preaching makes any considerable part of their religious exercises, they are urged to this course by the industry and example of their Protestant neighbours. There are, however, examples of fine preachers among them, such as Massillon and Bourdaloue; but they are very few, and fall infinitely short of what is to be found among Protestants, both in number and character.

(3.) They contend that the power of order, or of ordaining ministers, entirely belongs to bishops, and quote, among other passages of Scripture, Acts xiv, 23, where it is stated that Barnabas and Paul ordained elders in every city. To this we adduce the following reply, to show that the power of ordaining or appointing to the ministry was not solely vested in the apostles; that they did not exercise this power independ-

* See Cramp, pp. 69–72, and the authorities quoted.

ently of the people and presbyters; and that the practice of the Church of Rome is not supported by this or other passages of Scripture. 1. In the choice of Matthias to the apostleship, (Acts i,) the disciples chose two, and then one of these was chosen by lot. And we have no account of imposition of hands on him to make him an apostle. 2. In selecting the first deacons, (Acts vi,) they were also chosen or *elected* by the believers, and they were then appointed or consecrated by the apostles by prayer and imposition of hands. 3. Persons called *prophets* and *teachers*, or pastors, in the church at Antioch, laid hands on Barnabas and Paul, when they were appointed to a particular work. Acts xiii, 1–4. As St. Paul speaks of the laying on of his hands, (2 Tim. i, 6,) so he makes mention of the imposition of hands by the presbytery or eldership. So the Rhemish annotators allow that the elders joined with the apostle in the imposition of hands. The conclusion is, that the presbyters of a place took a part in ordination, or indeed ordained ministers themselves. 5. Hence Romanists themselves allow of the priests or presbyters present to join the bishop or bishops in the ordination of elders. What else is this than the remains of the primitive custom of the apostolic and immediately succeeding age, during which presbyters were the ordainers, or they and bishops jointly set apart persons to the sacred ministry?

It should be remembered that consecration, or the mere imposition of hands, is the smallest part of Scriptural ordination, which consists of *election*, *examination*, *process of trial or probation*, and the recognition in the candidate of proper ministerial qualifications. And the official cognizance of these is mostly, and necessarily placed in the hands of the people and presbyters. The mere ceremony of laying on of hands is nothing more than the formal recognition of a person as a minister who has furnished proofs to the laity and pastors that he is called to the minister's work, and therefore eligible thereto, and consequently a proper person to be formally recognized as a minister. And even in performing this ceremony, in behalf of the church in primitive times, presbyters took as active and full a share as those called bishops.

(4.) They furthermore maintain, "that in the Old Testament there was the high priest as chief, upon whose sentence every matter depended, and the other priests were inferior to him: therefore, in the New Testament, bishops are in the place of the high priests, and presbyters as the inferior priests." To this we respond: 1. The high priest in the law was a figure of Christ, who is the High Priest of the New Testament, and chief Shepherd, 1 Peter, v, 4: and therefore this type being fulfilled in Christ, cannot properly be applied to the external hierarchy of the church. 2. If every bishop be this high priest, then they have lost one of their best arguments for the pope, whom they place as high priest in the church. 3. There may be an appropriate difference of priority or office, among ministers of the gospel, without the princely dominion of the Church of Rome. 4. It is untrue that all things were governed at the will of the high priest, for the other priests and elders were his assistants, and debated matters in council with him, and this was that sanhedrim and council of which mention is made in Scripture. Acts iv, 8, 23. Both the synagogue and afterward the church had this council or presbytery, without whose counsel and consent nothing was done. 5. Jerome reasons thus, that if Moses chose

seventy elders, together with whom he judged the people; so should bishops and presbyters govern the church in common.*

(5.) They say, "Christ ordained twelve apostles and seventy disciples; therefore, the bishops succeed the apostles, the priests come in the place of the disciples." We answer: 1. Though there was a difference between the apostles and the seventy disciples, this is no argument for the princely pre-eminence in the Church of Rome. 2. Ignatius, in his epistle to the Trallians, says, "Be ye subject to the college of the presbyters, as to the apostles of the Lord." Though in the same he compares the bishops to Christ, the elders to the apostles; yet it is sufficient to our purpose that presbyters are also like the apostles. 3. We read but of two grades among the disciples of Christ, that is, of apostles and seventy disciples. In like manner the primitive church had only two sacred orders, that of priests, and that of deacons. 4. Ignatius, though the third bishop of Antioch, does not claim to derive his ecclesiastical pedigree from the apostles, for writing to the Antiochians, he says, "I do not command these things as an apostle."

(6.) The authority of the ancient fathers is quoted to support the princely jurisdiction of Roman prelates. On this we now remark, that though the ancient fathers constantly make mention of bishops, by them they mean either pastors of a congregation, or of a district of country, who had a number of fellow labourers of whom he was chief, or first among his equals in order and jurisdiction: or they mean by bishops, persons who, in process of time, had several presbyters and deacons under them in charge of distinct congregations, but these bishops were chosen and ordained by the presbyters, and they could do nothing without the consent or approbation of the presbytery or body of elders. But such bishops as these were very different persons from the princely monarchs in the Church of Rome, who bear the name of bishop, but who possess very few traits in common with the primitive bishops.

(7.) The authority of the Council of Trent is alleged. But the council itself was divided on this point, and their decrees leave the subject in an undefined state. Indeed, the decisions of this body will be entitled to very little credit by those who believe that ignorant and impious, factious men of violent party feelings and of uncontrolled and gratified passions, are very bad judges of the true doctrines and morals of the gospel. And if Roman Catholic authors are to be credited, such men were the fathers of the Council of Trent.

(8.) The argument from *prescription* is also sometimes referred to as of weight in this matter. They say that as they received it from the apostles, so they now possess the same incorrupted. The misfortune attending this argument is, that history and facts are against it. And though the name of *bishop* is retained, the *office* has lost so many of its primary elements of constitution, and so many *additions* have been made to its functions and powers, that when we compare the humble, self-denying bishops of the apostolic and succeeding ages, with the princely lords of the Church of Rome, we can find but few traits of character common to them and the bishops of primitive Christianity. Such a prescription then is as ill-founded in the mouth of Roman

* Hieron. ad Evagr.

Catholics, as the plea of the Jews, who claimed Abraham for their father, though they were destitute of his faith.

10. *Secondly*, we will adduce the testimony of Scripture and of early antiquity against the high claims of the Roman Catholic prelates.

(1.) Of the difference between presbyters and bishops there are three opinions, which may be stated here. The first opinion is, that all ministers should be equal, and that a bishop was not, neither ought to be superior to a priest.

The second opinion in the other extreme is that of the Roman Catholics who would not only have a difference, but a princely pre-eminence of the bishops over the clergy, and that by the word of God; and they urge it to be so necessary, that they consider those to be no churches which do not receive this hierarchy. How far some Protestants have adopted this doctrine it is not necessary now to inquire.

The third opinion is between both, and is as follows, that though a distinction of bishops and presbyters cannot be directly proved from Scripture, yet it is very useful for the government of the church, in order to avoid schism, and to preserve unity. Of this opinion Bishop Jewel against Harding showeth Chrysostom, Ambrose, and Jerome to have been. Of this opinion was Bishop Jewel himself, and Bishop Whitgift, as well as Cranmer, and the early writers of the Church of England.

Without attempting here to decide respecting the comparative weight of the first and third opinions, we present the following arguments against the second, or that embraced by the Church of Rome.

(2.) According to the New Testament, presbyters and bishops in the apostles' time were all one. Acts xx, 17, 28. Those whom the apostle calls elder or presbyter, he also calls overseer or bishop. Tit. i, 5, 7. The same persons called elders are also named bishops. Also, St. Peter, 1 epis. v, 1, exhorts the elders to do the duties of a bishop or overseer. Hence we conclude, with Jerome, that a bishop and a priest are all one.

To these testimonies from Scripture the greatest number and weight of the ancient fathers testify. It is the opinion of St. Chrysostom, who (Hom. 1, in epis. to the Philippians) teaches that the name of bishop in the time of the apostles was attributed both to bishops and presbyters. So also Theophylact, Œcumenius, Jerome, Bede, Anselm, the Angelic Doctor. Into this opinion almost all the Latin and Greek fathers have gone. And if they are the interpreters of Scripture, certainly they ought to decide this matter against the Church of Rome. Indeed, such distinctions as they now make between presbyters and bishops are utterly inconsistent with a common name, office and rank. There have been found, however, among the ancients, as among themselves, persons of different sentiments.

Theodoret, in his comment on 1 Tim. iii, asserts that in the apostles' time the bishops were called apostles, and those who were properly presbyters were then denominated bishops. On this opinion we remark: 1. It is more probable that bishops should be called apostles after the apostles' time than during their lives; but after the departure of the apostles, the ancient bishops refused to be called apostles, as is plain from both Ignatius and Cyprian. 2. The case of Epaphroditus, who is called apostle or messenger, is not an instance in point, Phil

iv, 18; for he is simply the messenger of this church, to bear their bounty of benevolence to St. Paul. 3. The ministers or pastors of the church were sometimes called apostles, in respect of their pastoral office, 1 Cor. viii, 23; but not in that large sense in which the apostles were so called. So the word deacon or deaconship is sometimes taken for any office or ministry, as the apostleship is so called. Acts i, 25. And Timothy an evangelist is called a deacon, that is, a minister. 1 Thess. iii, 2. As the apostles, then, in a particular acceptation of the word, were called deacons, so bishops and pastors might be called apostles. 4. That none in the apostles' time were usually and properly called by that name but the twelve, to whom were afterward joined Paul and Barnabas, is manifest from Scripture: "Christ chose twelve, whom he named apostles," Luke vi, 13. The name therefore of apostle must be conferred by Christ. And St. Paul saith, (1 Cor. xii, 28; Eph. iv, 11,) that "God gave some to be apostles, some pastors and teachers," *and all are not apostles.* If then some were apostles and some pastors, the pastors could not be apostles.

Epiphanius believed or gave as his opinion, (Heresy 75,) that those were properly called bishops who are the same that were afterward called by that name; but that the name bishop was never applied to presbyters. Bishop Pearson and Petavius follow Epiphanius. It is sufficient to state here, that St. Paul, in writing to the Philippians, (ch. i, ver. 1,) addresses the bishops and deacons. From this we infer that the Philippian bishops must have been the same with elders, or they could not have been diocesan bishops.

We give below, on the point in hand, the arguments which Mr. Willet, a minister of the Church of England, used in 1634, in answer to Bellarmine, who maintained, that in the apostles' time the names of bishops and presbyters were confounded, being common to all ministers; but that the offices and functions of all were distinct.

"*Answer.* First, Saint Hierome showeth out of St. Paul, 1 Tim. iii, where he describeth the office of a bishop, that not only the name of a bishop and a priest was taken for the same, but the office also; because the apostle requireth the same properties and qualities in them both: *de presbytero reticetur quia et in episcopo, presbyter continetur: there is no mention made of a priest, because he is contained under a bishop.—Hieron. Evagr.* And in the same epistle he urgeth that place, Titus i, 5, 7, where the apostle doth not only give the name of bishops to priests, but requireth the same gifts and qualities in them both. Secondly, Saint Chrysostom useth the same reason.* *Inter episcopum et presbyterum interest fere nihil, &c.: There is almost no difference between a bishop and a priest, because that unto priests the care of the church is committed, and that which the apostle said of bishops doth agree unto priests.* Thirdly, Saint Ambrose also, upon the same ground, thus writeth:† *Post episcopum diaconatus ordinationem subjecit, &c: He doth place the ordination of a deacon after a bishop: why? because there is but one ordination of a bishop and a priest: for both of them is a minister, (sacerdos,) yet the bishop is the first among the priests.* Fourthly, Likewise,‡ in these words, out of Isidore, they conclude thus: *Unde ad Timotheum de ordinatione*, &c. Hereupon the apostle, writing to Timothy, of the

* Hom. ii, in 1 Tim.

† Comment. in 1 Tim. iii.

‡ Concil. Aguisgran. cap. 8.

ordination of a bishop and a deacon, speaketh nothing of priests, because he comprehendeth them under the name of bishops. *Secundus etenim gradus pene conjunctus est primo:* For the second degree is almost all one with the first. Thus, by the judgment of these learned fathers, there was small difference between the names, so between the offices of priests and bishops in the apostles' time. And thus much concerning the testimony of Scripture.

"*Argum.* 2. Archbishops and primates have the same right of jurisdiction over other bishops which bishops have over simple priests; but their authority and jurisdiction are rather grounded upon the ancient custom of the church, than any apostolical injunction or institution in Scripture. *Ergo.*

"The second part of the reason is proved by the authority of Saint Hierome, or who else was the author of the book *De Septem Ordinibus. Propter hoc est nuper episcopalis electio*, &c. For this cause also, that is, the preserving of unity, the election of the bishop is referred to the metropolitan, &c., and now the chief priests begin to endure another priest above them, *non ex jure, sed necessitate*, rather of necessity than equity. Also the decree of Nicholas, the pope, can. 3, *de Patriarch., Primates vel patriarchas nihil habere privilegii*, &c.: We do determine that primates and patriarchs have no privilege before other bishops, *nisi quantum*, but as far as the sacred canons do grant, and ancient custom of old time hath given unto them. This also is affirmed by that reverend and learned prelate, B. Jewel, out of Hierome, (Defens. Apolog., page 123,) that bishops are subject to primates by continuance of custom, more than by precept of Scripture."* Our author proceeds to show that the distinction between bishops and other ministers had no existence, or was very small, in the days of the apostles. Indeed, if such a distinction as exists between bishops and priests in the Church of Rome were by commandment and institution of Christ and his apostles, it would have been clearly enjoined on all churches; but this is not the case. Here then is the difference between the Church of Rome and us: they say it is necessary to salvation to be subject to the pope, and to bishops and archbishops under him; which is a notable difference between the bishops of their church and those of Protestant churches.

The following is the concluding observation of Mr. Willet on the topic concerning which we have just quoted him above. "Wherefore," says he, page 276, "as we condemn not those reformed churches which have retained another form of ecclesiastical government, so neither are they to censure our church for holding still the ancient regiment of bishops, purged from the ambitious and superstitious inventions of the popish prelacy. Let every church use that form which best fitteth their state: in external matters every church is free, not one bound to the prescription of another, so they measure themselves by the rule of the word; for if any church shall seem to prescribe unto another in those things wherein they are left free, that saying of the apostle may be fitly applied against them, (1 Cor. xiv, 36,) *Did the word of God spring from you, or came it unto you only?* God may give unto one church wisdom out of the word, to know what is best for their state,

* Willet, p. 275.

as well as to another. And so I conclude this point, with that saying of Saint Augustine to the Donatist bishops, *Tenete quod tenetis*, &c. Exposit. 2, in Psalm xxi: 'Hold that which you hold: you have your sheep, I have my sheep: be not troublesome to my sheep, I am not troublesome to yours.' So may we say to our sisters, the reformed churches, and they likewise to us: let them hold that government they have; we do not molest them in their course, neither let them molest us in ours."

(5.) It is readily admitted that there was a priority among the apostles themselves, although they were, in point of jurisdiction and order, equal. And in like manner there may be a priority of office and duty and oversight granted to some of the ministers of Christ in every age, and that too in accordance with Scripture. So Peter first openly confessed Christ, and he therefore was the first to open the door of faith to the Jews and Gentiles. So James, Cephas, and John were pillars. Paul was the apostle of the uncircumcision, as Peter was of the circumcision. The same may occur among Christian ministers. See 1 Cor. xii, 28.

(6.) Though it may be admitted, that to avoid schism and to promote union a difference of rank may be allowed in the ministry, yet the princely dominion of the Church of Rome cannot be admitted.

It is contrary to the express declaration of Christ: "And there was also a strife among them which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve," Luke xxii, 24–26. Here our Saviour forbids that there should be any such princely and pompous pre-eminence among ecclesiastical persons, as there was among civil rulers.

St. Peter is expressly against it: "Feed the flock of God which is among you; neither as being lords over God's heritage, but being ensamples to the flock," 1 Pet. v, 2, 3. And are they not lords over the flock who challenge to be princes?

The identity and equality existing between bishops and elders in the apostles' time, as is manifest from the following texts of Scripture, are at variance with the usage of the Roman Catholic Church. Acts xx, 17, 28; Tit. i, 5, 7; Acts xv, 6.

(7.) If, in the former ages of the church, the bishops were in office and dignity superior to presbyters, there must have been three distinct orders of clergy, namely, bishops, presbyters, and deacons. But there were only two distinct orders of clergy distinguished in those times, namely, presbyters, or bishops and deacons. Phil. i, 1. St. Paul, in his epistle to Timothy, mentions only bishops and deacons. 1 Tim. v, 2, 8. In like manner Polycarp, in his epistle to the Philippians, says, "Be subject to the presbyters and deacons, as to God and Christ." Justin Martyr, in his Apology, says, "After the bishop gives thanks—those who are called deacons among us." Thus both Scripture and the earliest antiquity make mention only of two grades of church officers, namely, the pastors, who were called bishops or presbyters, and deacons.

(8.) The testimony of the ancient fathers is against the lordly pre-eminence of the Romish prelates.

The apostolic fathers, Ignatius, Polycarp, and Clement, represent the churches of their day as governed by a single bishop, or pastor, and a presbytery of elders and deacons. It was not lawful for the presbytery to do any thing in the church without the authority of the bishop, or ruling presbyter; and the bishop, or pastor, could do nothing without the consent and counsel of his presbytery. Many quotations might be given to prove this, without leaving the least room for doubt. Such lordly pretensions and power of jurisdiction as are exercised by the Roman prelates were utterly unknown to the churches over whom the apostolic Ignatius, Polycarp, and Clement presided.

According to Cyprian, (epist. v, c. 18,) the bishop and presbyters formerly governed the church.

Presbyters too are said sometimes to be *successors* of the apostles. Epiphanius, Hær. 42.

The following from Ambrosiaster is worthy of notice: "In the beginning it was conceded to all to preach, to baptize, to explain the Scripture:—afterward, offices were appointed, so that none of the clergy would dare to fill an office which he knew was not intrusted or conceded to him."* From this we learn, that much of the distinction of offices in the church is new, and therefore not of divine right. He says, on 1 Tim. iii, Episcopi et presbyteri una est ordinatio: "The ordination of a bishop and presbyter is the same."

He also says, "In Egypt presbyters ordain when a bishop is not present."†

Speaking of the distinction between bishops and presbyters he says, "For each is a priest, but the bishop is chief; it is necessary that every bishop should be a presbyter, not every presbyter a bishop."‡ He then adds, "He is a bishop who is first among the presbyters.—Timothy, because no one was placed over him, was bishop."§

He speaks as follows, on Eph. iv: "At first presbyters were called bishops, so that when one died another succeeded him.—Because the succeeding presbyters began to be found unworthy to occupy the primacy, the custom was changed, so that not rank, but merit, obtained the place of a bishop, who was chosen by the judgment of many presbyters."‖

Jerome, in his comment on Titus i, writes as follows: "The same, therefore, is a presbyter and bishop. Formerly, by the instinct of the devil, contentions arose in religion, and it was said by the people, I am of Paul, I of Apollos, and I of Cephas; churches were governed by the common council of presbyters. But after each supposed those whom he baptized to be his own, and not Christ's, it was decreed

* Inter initia omnibus concessum est evangelizare, baptizare, Scripturas explanare.—Postea officia sunt ordinata, ut nullus de Clero auderet præsumere officium, quod sciret non sibi creditum vel concessum.—*Cap. v, Epist. ad Ephes.*

† Presbyteri in Ægypto consignant, cum presens non est episcopus.

‡ Uterque enim sacerdos; sed episcopus primus est, necessum est ut omnis episcopus presbyter sit, non omnis presbyter episcopus.—*Idem*, in 1 Tim. iii.

§ Hic episcopus est, qui inter presbyteros primus est.—Timothæus quia ante se alium non habebat, episcopus erat.—*Idem*, ut supra.

‖ Primum presbyteri episcopi vocabantur, ut recedente uno, sequens ei succederet.—Quia cæperunt sequentes presbyteri indigni inveniri ad primatus tenendas, immutata est ratio, ita ut non jam ordo, sed meritum crearet episcopum, multorum sacerdotum judicio constitutum.—*Idem*, in Eph. iv. If the reader will consult Bailly, tom. v, page 506, he will find several quotations from Ambrosiaster to the same import.

throughout the whole world that one elected from the presbyters should preside over the others, to whom all the care of the church belonged, and the seeds of schisms were by this means taken away. Whoever supposes that it is not the decision of Scripture, but merely my own opinion, that a bishop and presbyter is one, and that the one is a name of age, and the other office, let him read the words of the apostle, saying to the Philippians, *Paul and Timotheus, ... to all the saints in Christ who are at Philippi, with the bishops and deacons.* Philippi is one city of Macedonia, and certainly in one city there cannot be many bishops, such as are now called bishops. But because, at that time, they called those bishops who were also called presbyters, the apostle speaks indifferently of bishops, as though they were presbyters. Besides, we have said these things that we might show that among the ancients the same persons were presbyters and bishops. But, by degrees, that the plants of dissension might be rooted up, the principal charge was conferred on one. As, therefore, presbyters know that they, by the custom of the church, are subject to him who was placed over them; so bishops should know that they, more by the custom of the church than by the verity of our Lord's appointment, should govern the church, imitating Moses, who, when he was chosen to preside over the people of Israel, chose seventy persons with whom he would judge the people."*

In his hundred and first epistle, otherwise eighty-five, to Evagrius or Evangelus, in which, reproving the rashness of a deacon who conducted himself insolently against the presbyters, he repeats the same arguments for the equality of a presbyter or bishop, to which he adds: "But afterward one was elected, who was placed over the others, which was a remedy for schism. . . . . For also at Alexandria, from the time of Mark the evangelist, to the bishops Heracleas and Dionysius, the presbyters always nominated one of themselves, and elected him bishop to be placed in a higher grade; in such manner as if an army would make a general, or the deacons would choose some active one of their number whom they knew, and would call him an archdeacon. For what doth a bishop which a presbyter may not do, except ordination?"†

* Idem est ergo presbyter qui est episcopus; et antequam diaboli instinctu studia in religione fierent, et diceretur in populis, ego sum Pauli, ego Apollo, ego Cephæ, communi concilio presbyterorum ecclesiæ gubernabantur. Postquam vero unusquisque eos quos baptizaverat, suos putabat esse, non Christi, in toto orbe decretum est, ut unus de presbyteris electus præficiretur cæteris, ad quem omnis ecclesiæ cura pertineret, et schismatum semina tollerentur. Putat aliquis non scripturarum, sed nostram esse sententiam, episcopum et presbyterum unum esse, et aliud ætatis, aliud esse nomen officii. Relegat apostoli ad Philippenses verba dicentis, Paulus et Timotheus . . . . omnibus sanctis in Christo qui sunt Philippis cum episcopis et diaconis. Philippi una est urbs Macedoniæ; et certe in una civitate plures, ut nuncupantur, episcopi esse non poterant; sed quia eosdem episcopos illo tempore quos et presbyteros appellabant, propterea indifferenter de episcopis quasi de presbyteris est locutus hæc propterea diximus, ut ostenderemus apud veteres eosdem fuisse presbyteros quos et episcopos: paulatim vero, ut dissentionum plantaria evellentur, ad unum omnem solicitudinem esse delatam. Sicut ergo presbyteri sciunt se ex ecclesiæ consuetudine quam dispositionis dominicæ veritate debere ecclesiam regere, imitantes Moisen, qui cum h beret solus præesse populo Israel, septuaginta elegit cum quibus populum judicaret.—*Hieronymus, Epist. ad Titum* 1.

† Quod autem postea unus electus est qui cæteris præponeretur, in schismatis remedium factum est . . . . Nam et Alexandriæ a Marco evangelistâ usque ad Hera-

From this we may justly infer, that a presbyter and a bishop are of the same order of clergy: and therefore bishops are not elevated above presbyters to the lordly height to which the Roman Catholic prelates have aspired.

This passage of Jerome is no small stumbling block in the way of Roman prelacy. They are completely puzzled to answer, or even evade its force. Many and various are their opinions and expositions on this passage. The first opinion is that of Medina, who supposes that not only Jerome, but also Ambrose, Augustine, Sedulius, Primasius, Chrysostom, Theodoret, Theophylact, and Œcumenius, were heretics for holding such opinions. The second is the opinion of Durandus, Dominicus Soto, Vasquesius, Becan, Maldonat, &c., who maintained that Jerome did not, in this matter, manifest his usual acumen. The third is the opinion of Cellotius, that these parts of Jerome's works were corrupted by the frauds of the heretics, and perhaps of the Arians. The fourth is the opinion of many theologians, who maintain that Jerome wrote in accordance with the doctrines of the Church of Rome. Those of this class make up the want of evidence by lengthy interpretations and confident assertions, as it is too serious a loss to have Jerome, as well as the very ablest of the ancient fathers, against them. As a specimen of this mode of meeting the subject, see Bailly, tom. v, pp. 508–512.

VII. The question between us and the Church of Rome in this place, is not concerning the titles and dignities annexed to the ministry, such as bishops, archdeacons, deacons, and provosts, but of the several *orders* of the ministry; for bishops and other ministers do not differ in *order*, but in *office*. They hold that there are *seven* orders, which have their several rites of consecration, and peculiar offices assigned them. The following arguments are offered against the doctrine of the Church of Rome on this point.

1. As for the names and offices of sub-deacon, reader, exorcist, acolyte, and porter, we have no warrant out of Scripture to make them orders of the church; and therefore, as such, we condemn them. Whatever difference of grade or office is profitable for the church, is embraced in such distinctions as are expressed by the following passage: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ," Eph. iv, 11, 12.

2. These offices are *idolatrous*, as they are now used among them. The deacons, sub-deacons, and acolytes were to attend on the priest at mass.

3. Some of them were ridiculous, as to sweep the church, drive out dogs, hold a fly flop of peacock's feathers to keep the flies from falling into the communion cup.

4. They are distinguished by ridiculous ornaments, which were proper to every one of them.*

cleam et Dionysium episcopos, presbyteri semper unum ex se electum in excelsion gradu collocatum episcopum nominabant, quo modo si exercitus imperatorem faciat, aut diaconi eligant de se quem industriam noverint, et archdiaconum vocent. Quid enim facit, excepta ordinatione, episcopus quod presbyter non faciat.—*Epist.* 101, *aliàs* 85. See Bailly, tom. v, p. 507.

* See Willet, pp. 266, 267, where he describes how the various ornaments of the several orders are taken off in case of deposition.

5. These offices are much degenerated from their use in the ancient church. They are all only waiters at the celebration of mass, which was unknown to primitive Christianity. At that time the exorcists had the peculiar grace of God to cast out devils: now they read only certain exorcisms in books. Then the readers only read Scripture, now they read legends of saints. Then, in time of persecution, when Christians assembled in the night, the waiters had the charge of lighting candles; but now they light them at noonday.

6. These offices have not been in use many years among them; for many times the sexton or his boy executes all the duties of the minor orders. Nor are these offices retained among them for any special service, but as preparatory steps to the priesthood.

As it regards the voice of antiquity it is against these orders, as they now stand in the Church of Rome.*

7. If the orders are *particularly* considered, they will be found to have no authority from Scripture to make them orders in the church.†

VIII. A few remarks may be proper here, to show that orders is not a sacrament.

1. They assert that orders *confer grace*. In support of this the following passage of Scripture is quoted: "Despise not that gift which was given thee through prophecy, with the laying on of hands," 1 Tim. iv, 14. *Answer*. It cannot be proved out of this place that imposition of hands giveth grace: for this was an extraordinary gift which St. Paul speaks of here, and which does not always follow imposition of hands: for all on whom hands were laid received not the Holy Ghost. Besides, imposition of hands in ministerial appointment is very different from the same ceremony in conferring extraordinary spiritual gifts. In the case of appointment to the ministry, hands were laid on persons because they had the grace of the Holy Spirit already, as was the case with the seven deacons; who were required to be men full of faith and the Holy Ghost, that they might lawfully be set apart to their deaconship by laying on of hands. The grace which Timothy had seems plainly to be of this description. But if it was an extraordinary gift, received by the imposition of hands, then it was not a ministerial gift properly so called.

2. They say, "The deaconship is a sacrament because it is given by imposition of hands." At least, this is one of their arguments to prove its sacramental character. If so, then it follows that little children on whom hands were laid received a sacrament, which is absurd. Ananias, a disciple or private Christian, laid hands on Paul, and he received his sight. The giving of sight must have been a sacrament, because it was ministered by laying on of hands, which is likewise absurd.

3. Another reason given for the sacramental character of orders is, that they cannot be reiterated. If this be of any weight, it is of equal weight to say, that the creation, or the deluge, are sacraments because they cannot be repeated.

4. According to the Roman Catholic mode of reasoning, there must be as many as seven sacraments in the various grades of their minis-

* See on this the authorities quoted by Willet, p. 267.

† See also Willet, pp. 267, 268.

ters, to which must be added as many more as they have rights and ceremonies in their church, which is truly absurd.

5. Sacraments, as they allow, must have their institution from Christ. But this is not true of many of their orders. In the old law there were priests and Levites only. Our Lord instituted only *apostles* and *disciples*. Presbyters or bishops, and deacons only were founded by the apostles, who had no power to constitute new sacraments. The apostles acknowledge only two ministerial offices, one of the word, and another of tables; therefore there are only two orders of ministers, viz., the pastors and deacons. There is no sacrament of the New Testament which is not grounded on some precept or example of Christ.

6. Their sacrament hath neither outward element nor words of institution. Imposition of hands is not an outward sign; because the outward sign in a sacrament must not only be an external action, but a material element, as water in baptism, and bread and wine in the Lord's supper.

7. Our Saviour, when he ordained apostles, used no imposition of hands, therefore orders given by imposition of hands is no sacrament, because it has no institution of Christ. The ministry of the word is his ordinance, but it is no sacrament.

8. Many Roman Catholics deny altogether that the inferior degrees are orders of clergy.

IX. *The matter and form.*

1. We have already seen, when treating on the presbyterate, that there were four opinions concerning its matter and form. But respecting the matter and form, as applied to the seven orders, the jarring opinions multiply. The following *seven* are enumerated by Bailly, a celebrated Roman Catholic theologian.* In a preliminary remark he says, "The question here is not concerning the matter and form of each separate order, but of the *sacrament* of order, or as far as it respects the three hierarchical orders, instituted by Christ, viz., the episcopate, presbyterate, and deaconship. But the dispute is especially concerning the imposition of hands, the reaching of the instruments, and concerning the words which correspond to the rites."

"The first is the opinion of certain doctors of the canon law, who, considering ordination as confined to no fixed rite, or formula of words, believe that a bishop, or presbyter, can be made by the following words of the pope alone: *Be thou a bishop, Be thou a presbyter.*"

"The second is the opinion of those who contend that Christ did not institute the matter and form of orders, or of the other sacraments especially, but that he granted to the church the power of determining, according to her judgment, those rites that were proper for sacramental effect." According to this opinion it is obvious, that the matter of orders may vary to suit different times and places; and that the imposition of hands, which alone is of use in the oriental churches, would be sufficient to consecrate presbyters among them, but that the reaching or handing of the instruments is necessarily to be joined to imposition of hands among the Latins. And when the church, according to this sentiment, hath the power of determining the matter of the sacraments, the oriental church without the consent of the Latin, and the

* Bailly de Ordine, c. 4, tom. v, pp. 367–369.

Latin without the consent of the Greek Church, might choose the matter for itself.

"The third opinion is, that no matter or form is sufficient for ordination, unless the consent of the church is obtained. Hence it results, that ordination, though complete in all its other parts, for want of the approbation of the church, becomes null and void." Such were the sentiments of Father Courayer in his dissertation on the ordination of the Church of England.* Of the same opinion was Habertus.†

"The fourth opinion teaches that the matter of ordination was instituted by Christ; but that one form was for the west, and committed to Peter, consisting of anointing and reaching of the instruments; but the other was for the use of the east, and was committed to Paul, and consisted in imposition of hands." This was the sentiment of Harduin, and contained in his *Succession of English Bishops*, against the doctrines of Father Courayer.

"The fifth is that of those who consider both the imposition of hands and the reaching of the instruments to constitute the matter; but the form consists of the prayers corresponding to the actions. But these do not explain the thing in the same way: for some distinguish imposition of hands from that action by which the instruments are reached, but others confound them. Some suppose the reaching of the instruments to be instituted by Christ, but others are of the opinion that this was introduced, not by Christ, but by the church, according to the power conceded to her."

"The sixth opinion, for the essential matter of ordination, acknowledges only the reaching of the instruments, and for the form, the words corresponding to them."

"The seventh opinion places the matter in the imposition of hands only, and that the prayer alone is its form. But the reaching out of the instruments, with the corresponding words, is an accidental rite."

Thus in three orders there are seven distinct opinions concerning the matter and form. According to this proportion, were the five other orders as fruitful in diversity of opinion, the number of distinct opinions respecting the form and manner of the seven orders would be at least sixteen. And this too in a point which they esteem by no means unimportant. Indeed, the form and matter of ordination are among the leading points for which they unchurch Protestants, and claim for themselves succession from Christ and his apostles.

2. Some Roman Catholics hold imposition of hands to be non-essential or accidental, as Dominicus a Soto. Others affirm it to be essential, as Petrus a Soto, Hosius, Bellarmine, &c. To those who believe it to be essential, we reply—

We readily grant that it is a comely and decent ceremony, but it is not of the essence of ordination, so that without it there could be none. For when Matthias was chosen to be an apostle, he was not chosen by imposition of hands, but by lot. Nor did our Lord use this ceremony in ordaining or appointing the apostles. In the decree of Eugenius, or of the Florentine Council, there is no mention of imposition of hands, but the matter is the delivering of the instruments, such as of the chalice with wine, and of the paten with bread in ordaining a presbyter. And how can imposition of hands be a necessary part of ordina-

* Part 2, c. 15. † Origines Ecclesiasticæ, c. 20.

tion with them, when this ceremony is not used at all in conferring the minor orders?

3. Indeed, according to Scripture the proper qualifications of the person to be ordained is the chief point. So the deacons, whose original office was to serve tables, were required to be men of good report, full of faith and the Holy Ghost. St. Paul, too, declares, respecting elders or bishops, that they MUST *be blameless, apt to teach*, &c., &c. Indeed, no one is eligible to ordination without ministerial qualifications; nor can any one be ordained without these. A bishop *must* be blameless, &c., says St. Paul.

X. *The minister of ordination.*

They maintain that their bishops are the only persons to ordain ministers, and that those ordained by presbyters, or by Protestant bishops, receive an invalid ordination.

1. Should we even admit that ordination by bishops alone is valid, there would be some difficulty for them to show that their bishops are the true bishops of Christ. Cannot Protestant bishops claim more than equal ministerial qualifications, and therefore are in possession of claims superior to popish bishops, whose doctrines are not so sound, and whose attainments are far from being equal to those of their Protestant equals?

2. But it cannot be admitted that there are no ministers but by the ordination of bishops. For every church hath power in itself to ordain ministers in such order and manner as are consistent with the word of God. Such is the common judgment of the reformed churches,* that every church is not tied to the same manner of ordination of ministers, so that it be agreeable to the word of God. According to this rule, every church may make use of that form and order which is most agreeable to their state. Our arguments for this are the following:—

(1.) Certain prophets and teachers laid hands on Paul and Barnabas at Antioch, when they were sent on a peculiar embassy to preach the gospel; there being no other officers in the church at Antioch of higher grade than prophets and teachers, though these were inferior to apostles. So, in other churches, those who are lawfully appointed to ordain are the proper persons to discharge that duty in behalf of the church, whether they are called presbyters or bishops, or some other such name.

(2.) If it were not so, the following inconsistencies would follow, viz.: 1. That all the reformed churches should have no true ministers, being without episcopal ordination. 2. That either they must be denied to be true churches, or else a true church may be without the right power of ordination, which is absurd.

(3.) The form or manner of ordination was not uniform in the days of the apostles. These were appointed by Christ without any imposition of hands. Matthias was chosen by lot. Timothy was ordained by the presbytery. There were also several other varieties; but these examples are sufficient to prove the point.

(4.) That every church is left to its own liberty in this, their own canons bear testimony. So also Augustine declares, that there is no

* See their sentiments collected by Willet, p. 824.

better discipline than for a man to do as he seeth the church to do, among which he resides.

(5.) Timothy was ordained by the presbytery; or by the priesthood, as the Rhemist translators render the passage. 1 Tim. iv, 14.

(6.) The same was the practice of the Greek Church on the ordination of Origen, on which occasion many bishops and priests assembled.

(7.) The African Church, assembled at the fourth Council of Carthage, (c. 22,) decreed as follows: "A bishop must not ordain a clerk, without an assembly and council of the clergy."

(8.) The presbyters present, together with the bishop, lay their hands on the person to be ordained. This proves that presbyters take part in ordination.

(9.) In conferring minor orders, presbyters, by the permission of the church, may ordain. If they can lawfully do so in one case, there is no reason why they might not exercise the same power in conferring the other orders.

XI. *The effects of orders.*

1. Some say the effects of orders are three, as Dens,* viz.: Sanctifying grace, sacramental grace, and character. Others make the effects to be only two, that is, grace and character.

The following is the explanation which the Catechism gives: "The sacrament of orders imparts grace to him who receives it with proper dispositions, which qualifies and enables him to discharge with fidelity the duties which it imposes; and among which is to be numbered the administration of the sacraments. As baptism qualifies for their reception, so orders qualify for their administration. Orders also confer another grace, which is a special power in reference to the holy eucharist; a power full and perfect in the priest, who alone can consecrate the body and blood of our Lord, but in the subordinate ministers, greater or less in proportion to their approximation to the sacred mysteries of the altar. This power is also denominated a spiritual character, which, by a certain interior mark impressed on the soul, distinguishes the ecclesiastic from the rest of the faithful, and devotes them especially to the divine service."†

There are two points especially in reference to orders, in which there is a difference between them and us: the one respects the grace bestowed, or rather the manner or means by which it is given; the other respects the character impressed.

2. Respecting the sacramental grace, they teach that the Holy Ghost is given to all those on whom hands are laid. The Council of Trent teacheth, that by orders the Holy Ghost is actually bestowed when the words are pronounced, *Receive the Holy Ghost.* "If any one shall say, that by sacred ordination the Holy Ghost is not given, and that the bishop says in vain, *Receive the Holy Ghost;* let him be anathema."‡ While we readily admit, that since God gives grace to each according to his necessities, so he also gives his grace and Holy Spirit to ministers in such manner and degree as both their personal salvation and

* De Ordine, No. 10. † Catechism, p. 299.

‡ "Si quis dixerit, per sacram ordinationem non dari Spiritum Sanctum, ac proinde frustra episcopos dicere, accipe Spiritum Sanctum; anathema sit."—*Con. Triden.*, sess. 23, can. 4,

their ministerial functions demand. But, that the Holy Spirit is confined to the mere act of ordination, so that it accompanies certainly the rite of imposition of hands, we cannot allow, because,

(1.) What need is there of examination and trial, of which St. Paul speaks, if the laying on of hands can make men ministers? 1 Tim. iii, 22.

(2.) In the case of the seven first deacons, they had already received the Holy Spirit before hands were imposed on them. For they were men of good report, and full of faith and the Holy Ghost. Acts vi.

(3.) They teach contradictory doctrines on this point. For instance, the Council of Trent teaches, as quoted above, that the Holy Spirit is given to all who are duly ordained; whereas the Catechism, in the quotation given above, teaches that this sacrament confers grace only on those who are properly disposed.

(4.) Such a doctrine, as connects thus the gift of the Spirit with the exercise of a rite, is to be viewed as a *charm*, *spell*, or *incantation*, rather than a means of grace.

(5.) Indeed, it is the very error imbibed by Simon Magus, and condemned by the apostle. He desired to have the gift of laying his hands on whomsoever he chose, that they might receive the Holy Ghost. Acts viii, 19.

3. *The indelible character.* The Council of Trent* teaches, that by orders a character is impressed; so that he who was once a priest can never become a laic. Dens† says that "character is the principal effect of ordination; because order principally supposes power; not so with baptism. According to the nature of character the sacrament of orders is initerable, and the power of conferring orders is inadmissible; so that an excommunicated or degraded priest can validly consecrate others... Orders always impressed a character whenever such order is validly received, but it does not confer grace unless to those who are rightly disposed."

We present the following extracts from Bailly:‡ "The sacrament of order impresses a character, in consequence of which it cannot be reiterated." "It is certain, that the character impressed in ordination remains in the wicked, Simoniacs, degraded persons, also in those who, after ordination, fall into heresy or schism, because character is indelible." Our author then proceeds to support the following proposition: "Ordinations conferred according to the rite instituted by Christ, are valid, though performed by bishops who are heretics, schismatics, degraded, deposed, excommunicated, intruded, invaders, Simoniacs, in one word, by any wicked person." Those who would see a lengthy and elaborate defence of the ministrations of such as are enumerated in the foregoing proposition, may consult this author, as referred to in the margin. Suffice it to say, that he spends thirty-six octavo pages to prove the validity of ordinations conferred by the most wicked of the human race.

On the doctrine of the indelible character, very little need be said to convince the reader that it is heretical in doctrine and immoral in practice, and indeed unscriptural, and contrary to the usage of the purest and best ages of Christianity.

* Sess. 23, can. 4. † De Ordine, No. 10.

‡ De Effectibus Ordinationis, tom. v, p. 439.

(1.) It is contrary to Scripture. Judas, by transgression, fell from or forfeited his bishopric. St. Paul says a bishop or pastor must be blameless. The wicked are forbidden to minister in holy things.

(2.) The immoral tendency of this doctrine on the lives of the clergy is too glaring to need comment.

(3.) And, like priest like people. Those who are taught by such apostates from truth and righteousness, will soon learn all manner of wickedness in the place of receiving instruction in righteousness.

(4.) Besides, innumerable proofs could be drawn from antiquity, to show that immoral and heterodox ministers were rejected and expelled from the church of God.

(5.) Many testimonies might be brought from pious Roman Catholics themselves, to show that, though they may technically hold to the doctrine in question, they teach principles which entirely overturn the doctrine itself. It were an easy task here to array the Church of Rome against the Church of Rome.

XII. *The ceremonies of orders.*

They anoint the hands of such as are ordained with oil. They also shave their crowns; and the higher degree of priesthood requires larger crowns.

As for the superstitious custom of anointing, it is a Jewish rite, and therefore unsuitable to the ministry of Christ. It is enough to say here, that this custom is without authority from Scripture, and without example in primitive Christianity.

As for the shaving of the crown, it is worse than a Jewish ceremony, as it seems to have been taken from the heathen. The Jews were forbidden to shave or make bald their heads. It was a sign of more holiness among them not to suffer the razor to come upon their heads, as may be seen in the law of the Nazarites.

Optatus reproveth the Donatists, that used to shave the heads of their priests. "Show where it is commanded you to shave the heads of priests; whereas, on the contrary, there are so many examples furnished to show that it ought not to be."*

* Docete ubi vobis mandatum est radere capita sacerdotum, cum e contra sint tot exempla proposita fieri non deberi.—*Optatus, Lib. contra Parmenian.*

CHAPTER XVI.

MATRIMONY.

I. The Doctrine stated. 1. Council of Trent cited: 2. The doctrines embraced in it.—II. Its sacramental Character considered. 1. Not supported by Eph. v, 32: 2. Arguments proving it to be no sacrament: 3. Not instituted by Christ.—III. Impediments dissolving Marriage. 1. The Church of Rome annuls Scripture impediments and adds new ones: 2. Their prohibition of marriage considered.—IV. Of the Validity and Invalidity of Marriage. 1. Distinctions made by their divines: 2. Marriage of heretics, or Protestants: 3. The matrimony of two Catholics by a Protestant is held invalid: 4. Marriage of Catholics with Protestants is considered lawful when the non-Catholic promises to become a Catholic, and when the children are educated Catholics: 5. Dispensations of the pope. One granted to Henry VIII. Consequences to the Church of Rome.

I. *Statement of their doctrine on this point.*

1. The Council of Trent, at its twenty-fourth session, held November 11, 1563, took up the subject of matrimony, and, having explained their views of this institution, present us with twelve canons, enforced by as many anathemas. Certain enactments accompany this decree, purporting to provide for the "reformation of matrimony." In the observations of the council, preceding the decree, they take occasion to refer to the institution of marriage at the creation; the recognition of it by Christ, and its establishment as a sacrament, as mentioned by St. Paul, Eph. v, 25, 32. The council also state that the *heretics*, or *Protestants*, whom they call *schismatics*, *impious men*, &c., have raved against and indulged wrong thoughts concerning this sacrament, and have written against the sentiments of the Catholic Church. Then the council concludes, "Therefore, this holy and universal council, desiring to prevent such rashness, hath determined to destroy the infamous heresies and errors of the before-named schismatics, lest many more should be affected by their destructive contagion; for which cause the following anathemas are decreed against these heretics and their errors."

These are the canons containing the anathemas, or curses, to which the council refers.

"*Canon* 1. Whoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but that it is a human invention, introduced into the church, and does not confer grace; let him be accursed.

"2. Whoever shall affirm that Christians may have more wives than one, and that this is prohibited by no divine law; let him be accursed.

"3. Whoever shall affirm that only those degrees of consanguinity or affinity which are mentioned in the book of Leviticus can hinder or disannul the marriage contract; and that the church has no power to dispense with some of them, or to constitute additional hinderances or reasons for disannulling the contract; let him be accursed.

"4. Whoever shall affirm that the church cannot constitute any impediments, with power to disannul matrimony, or that in constituting them she has erred; let him be accursed.

"5. Whoever shall affirm that the marriage bond may be dissolved by heresy, or mutual dislike, or voluntary absence from the husband or wife; let him be accursed.

"6. Whoever shall affirm that a marriage solemnized but not con-

summated is not disannulled, if one of the parties enters into a religious order; let him be accursed.

"7. Whoever shall affirm that the church has erred in teaching, according to the evangelical and apostolic doctrine, that the marriage bond cannot be dissolved by the adultery of one of the parties, and that neither of them, not even the innocent party, who has given no occasion for the adultery, can contract another marriage while the other party lives—and that the husband who puts away his adulterous wife, and marries another, commits adultery, and also the wife who puts away her adulterous husband, and marries another; [whoever shall affirm that the church has erred in maintaining these sentiments;] let him be accursed.

"8. Whoever shall affirm that the church has erred in decreeing, that for various reasons married persons may be separated, as far as regards actual cohabitation, either for a certain or an uncertain time; let him be accursed.

"9. Whoever shall affirm that persons in holy orders, or regulars, who have made a solemn profession of chastity, may contract marriage, and that the contract is valid, notwithstanding any ecclesiastical law or vow; and that to maintain the contrary is nothing less than to condemn marriage; and that all persons may marry who feel, that though they should make a vow of chastity, they have not the gift thereof; let him be accursed—for God does not deny his gifts to those who ask aright, neither does he suffer us to be tempted above that we are able.

"10. Whoever shall affirm that the conjugal state is to be preferred to a life of virginity, or celibacy, and that it is not better and more conducive to happiness to remain in virginity, or celibacy, than to be married; let him be accursed.

"11. Whoever shall affirm, that to prohibit the solemnization of marriage at certain seasons of the year is a tyrannical superstition, borrowed from the superstition of the pagans; or shall condemn the benedictions, and other ceremonies used by the church at those times; let him be accursed.

"12. Whoever shall affirm that matrimonial causes do not belong to the ecclesiastical judges; let him be accursed."*

* "*Canon* 1. Si quis dixerit, matrimonium non esse verè et propriè unum ex septem legis evangelicæ sacramentis à Christo Domino institutum, sed ab hominibus in ecclesia inventum; neque gratiam conferre; anathema sit.

"2. Si quis dixerit, licere Christianis plures simul habere uxores, et hoc nullâ lege divinâ esse prohibitum; anathema sit.

"3. Si quis dixerit, eos tantùm consanguinitatis et affinitatis gradus, qui Levitico exprimuntur, posse impedire matrimonium comprehendum, et dirimere contractum; nec posse ecclesiam in nonnullis illorum dispensare, aut constituere ut plures impediant, et dirimant; anathema sit.

"4. Si quis dixerit, ecclesiam non potuisse constituere impedimenta matrimonium dirimentia, vel in iis constituendis errasse; anathema sit.

"5. Si quis dixerit, propter hæresim, aut molestam cohabitationem, aut affectatam absentiam à conjuge, dissolvi posse matrimonii vinculum; anathema sit.

"6. Si quis dixerit, matrimonium ratum, non consummatum, per solemnem religionis professionem alterius conjugum non dirimi; anathema sit.

"7. Si quis dixerit, ecclesiam errare, cùm docuit, et docet, juxta evangelicam et apostolicam doctrinam, propter adulterium alterius conjugum matrimonii vinculum non posse dissolvi; et utrumque, vel etiam innocentem, qui causam adulterio non dedit, non posse, altero conjuge vivente, aliud matrimonium contrahere; mœchariqua vero,

2. From the foregoing canons we collect the following doctrines, viz.:

(1.) That matrimony is a sacrament, instituted by Christ, and confers grace.

(2.) That the church can add to, or subtract from, the degrees of consanguinity mentioned in Leviticus; and constitute any impediments, with power to annul matrimony.

(3.) Marriage solemnized, but not consummated, is not annulled, if any one of the parties enters into religious orders.

(4.) The marriage bond cannot be dissolved by the adultery of one of the parties.

(5.) The church can decree that married persons may be separated, as far as regards actual cohabitation, either for a certain or an uncertain time.

(6.) Persons in holy orders cannot contract marriage.

(7.) A life of virginity, or celibacy, is to be preferred to the married life.

(8.) Marriage is to be celebrated at certain periods of the year. Benedictions and other ceremonies are to be used.

(9.) Matrimonial causes belong to the ecclesiastical judges.

Certain enactments accompanied this decree, by which clandestine marriages are condemned, and ancient canons are renewed, enjoining the public solemnization of the ceremony, after due notice, and in the presence of witnesses. The parties are exhorted to confess, and receive the eucharist, three days before the marriage. One sponsor only of each sex is allowed in baptism and confirmation, in order to lessen the inconvenience arising from spiritual affinity. Marriage, within the prohibited degrees, if wilfully contracted, is punished, without hope of dispensation. And it was enacted, that dispensations should be very rarely given; in the second degree not at all, UNLESS TO GREAT PRINCES, AND FOR PUBLIC REASONS. Excommunication is threatened against those who keep concubines, unless, after being thrice admonished by the ordinary, they put them away.

In many of the most important points respecting marriage, both Protestants and Roman Catholics are agreed. Yet when the Church of Rome advances matrimony to a sacrament, instituted by Christ, and

qui dimissâ adulterâ aliam duxerit, et eam, quæ, dimisso adultero, alii nupserit; anathema sit.

"8. Si quis dixerit, ecclesiam errare cùm ob multas causas separationem inter conjuges, quoad thorum seu quoad cohabitationem, ad certum incertumve tempus fieri posse decernit; anathema sit.

"9. Si quis dixerit, clericos in sacris ordinibus constitutos, vel regulares, castitatem solemniter professos, posse matrimonium contrahere, contractumque validum esse, non obstante lege ecclesiasticâ; vel voto; et oppositum nil aliud esse, quàm damnare matrimonium, posseque omnes contrahere matrimonium, qui non sentiunt se castitatis, etiam si eam voverint, habere donum; anathema sit: cùm Deus id rectè petentibus non deneget, nec patiatur nos supra id quod possumus, tentari.

"10. Si quis dixerit, statum conjugalem anteponendum esse statui virginitatis, vel cælibatus, et non esse melius ac beatius manere in virginitate aut cælibatu, quàm jungi matrimonio; anathema sit.

"11. Si quis dixerit, prohibitionem solemnitatis nuptiarum certis anni temporibus superstitionem esse tyrannicam, ab ethnicorum superstitione profectam; aut benedictiones, et alias cæremonias, quibus ecclesia in illis utitur, damnaverit; anathema sit.

"12. Si quis dixerit, causas matrimoniales non spectare ad judices ecclesiasticos; anathema sit."—*Concil. Trid.* sess. 24: De Sacram. Matrimonii.

endows it with sacramental qualities, there are several points of considerable importance to Christianity in which we and the Church of Rome disagree.

II. As to the sacramental character of matrimony, they say it is a sacrament, instituted by Christ, and conferring grace.

1. In support of its being a sacrament, they quote Eph. v, 32: "This is a great sacrament, but I speak in Christ and in the church."* They say that matrimony is a sign of a holy thing, representing the union of Christ and his church, and therefore it is a sacrament.

To this we reply: 1. The following is a better translation: "This is a great mystery." Or indeed if we read sacrament, they have no advantage, seeing the original word *μυστηριον*, *mystery*, which they translate sacrament, is attributed to other things than sacraments; as, "*mystery* of godliness," 1 Tim. iii, 16. "A *mystery*, Babylon the great," Rev. xvii, 5. But they know there is no force in this argument. The text in their version can only be of force to the minds of ignorant persons who know not the Scriptures. 2. The apostle does not say that marriage is a mystery; for he speaks concerning Christ and the church. 3. It is acknowledged that marriage is instituted of God, and is a sign of a holy thing, yet no sacrament; for so was the sabbath ordained of God, and signified the rest in Christ, Heb. iv, 8; yet was it no sacrament. For all significant and mystic signs are not sacraments.

Furthermore, they quote the following passage of Scripture to support their doctrine: "She shall be saved in child-bearing if they continue in faith and love," 1 Tim. ii, 15. Hence they infer, that the grace of sanctification is given to the parties married. To this we answer: 1. We deny that any sacraments *give grace*, or *confer grace;* they are means or instruments only of grace. 2. It is at once allowed that God gives to pious married persons grace to live in piety and holiness; but it is unnecessary to constitute marriage into a sacrament for this purpose. 3. Besides, those who are not married possess the sanctifying grace of God; and therefore, its exercise is sufficient to preserve married or unmarried persons in a state of purity or sanctification.

2. That marriage is no sacrament of the gospel, speaking of a sacrament in its proper Scriptural acceptation, we prove by the following arguments:

(1.) Matrimony was instituted before sin existed in Paradise, therefore it cannot be a sacrament of the gospel. Marriage may also exist among infidels and wicked persons, who are not capable of receiving the sacraments of the church.

(2.) They are inconsistent with themselves, for they call marriage a profanation of orders. And they say it is more tolerable for a priest to keep many concubines than to marry. Can they really believe that marriage is a sacrament, which they make so vile and polluted a thing? Pope Siricius† applies the words of St. Paul, "They that are in the flesh cannot please God," against the marriage of ministers. This shows that this pope, in common with most popes, knew very little of Scriptural interpretation, seeing the reference is plainly to deep human depravity and wickedness, but not to the marriage state.

(3.) In every sacrament, there ought to be an external sensible sign,

* Douay translation. † Epist. ad Himerium Tenaconense.

as the matter; and an appropriate form of words, as the form. But in matrimony there is neither; therefore it is no sacrament.

(4.) Furthermore, none but pious persons ought to be partakers of the sacraments of the church; but piety is not a necessary condition of marriage, therefore marriage is not a sacrament. The conditions of confession and absolution which are sometimes enjoined in the Church of Rome, cannot be properly pleaded as teaching that piety is required of those who are to be married; for confession and absolution are no proper concomitants of true piety, seeing the greatest part of those who are confessed and absolved are no otherwise religious than as members of the Church of Rome, and membership there is rather a presumption against, than in favour of true religion. Yet some even of them are truly religious.

Nor does it alter the matter to introduce the distinctions made by their theologians, viz., that marriage is often a civil or natural contract, and not a sacrament. But this distinction is founded on mere technical distinctions, and not on any Scriptural authority either direct or inferential.

(5.) Many Roman Catholics deny the sacramental character of matrimony.

3. It is necessary, as they acknowledge, that a sacrament should be instituted by Christ. But matrimony was not instituted by him. Therefore, according to their own rule, it is no sacrament. It is in vain that they say, Christ did institute the sacrament of marriage, when they cannot produce the words of institution, or adduce any one of the circumstances or the occasions connected with the institution. It is true, the Council of Trent most positively, in their first canon, as quoted above, affirm that Christ did institute the sacrament of matrimony. But then neither chapter nor verse is given to prove this. Indeed, so divided are they themselves respecting the time in which Christ converted matrimony into a sacrament, that the most discordant opinions exist among them on this point. Let the Roman Catholic Dens* speak on the subject. "Some," says he, "say that it was instituted when Christ (John ii) was present at the marriage at Cana of Galilee, which he is said to honour with his presence and to bless it. According to others, when Christ, (Matt. xix,) revoking matrimony to its primeval unity and indissolubleness, rejecting the bill of divorce, said, 'What God hath joined together, let not man put asunder.' But others refer its institution to the time of the forty days between the resurrection and ascension, during which Christ often taught his apostles concerning the kingdom of God, or his church. Others say the time is uncertain." Thus the institution of marriage, as a sacrament, cannot be found by their ablest divines. The Council of Trent cannot find the place where Christ delivered the institution. The Roman Catechism adroitly evades this point, and leaves the matter in the same uncertainty as it found it. Though marriage was originally instituted by Almighty God, and recognised by Christ, and its duties explained and enforced by the apostles; yet its institution, *as a sacrament*, cannot be found in any part of the New Testament.

III. *Of impediments dissolving matrimony.*

1. We have seen that the Council of Trent teaches, that the church

* De Matr., No. 26.

hath power to annul any of the impediments mentioned in Leviticus, and can add new ones, and dissolve any now in use. Thus the council undertakes to add to, or annul the laws of God. In proof of the doctrine of the council, Bailly argues, "The church can exercise the power which the apostles exercised, as ministers of the church: but the apostles, as ministers of the church, have determined on impediments which dissolve marriage. For St. Paul (1 Cor. vii, 15) introduces an impediment which is called disparity of worship: for there he permits the believing wife to depart from the unbelieving husband. If the unbeliever depart, let him depart, for a brother or a sister is not in subjection in such a case."* That the Church of Rome possessed such power as the apostles did, guided by plenary inspiration, is glaringly absurd, and cannot for a moment be admitted: because it would follow that the church could change the nature of the sacraments, as well as add to, and subtract from, the word of God.

In regard to the text of Scripture quoted above, it is proper to remark, that St. Paul does not give liberty to one party, at pleasure to renounce the other, as though they were no longer man and wife; for he says, if the infidel party be content to dwell with the other, he or she is not to put the other away. His meaning is, that if the infidel party wilfully depart, the other is not bound to perform the mutual duties of marriage. And if the infidel be content to dwell with the Christian, she is not to forsake him; and the reason given is, "What knowest thou, O wife, whether thou shalt save thy husband."

The pope or a general council, but rather the former, is the person to make these dispensations.

2. The impediments which they throw in the way of marriage are various, the principal of which is the reception of holy orders, or of a religious life, as they call it. This they have added to the Levitical law, as well as to the prohibitions of the New Testament. The degrees of *affinity* too have been made void by them in numberless cases. The pope granted Henry VIII. a dispensation to marry his brother's wife while he was yet a true Catholic; and the sovereign pontiff would have granted him one or more subsequent divorces, had the politics of Henry suited his views, or could he have done so without breaking with the emperor of Germany.

They say that separation from bed and board may be admitted for several reasons, such as *adultery*, *heresy*, &c., &c.

But according to Scripture, fornication is the only exception. "For whosoever shall put away his wife, except it be for fornication," &c., Matt. v, 32, and xix, 9.

It is unlawful for Christians to marry within the degrees prohibited by Scripture; nor can any human power dispense with such marriages; for the equity of the law is founded on nature, and is of perpetual force. Wherefore the pope of Rome, in granting such dispensations, hath erred egregiously. The following are the reasons: 1. The *reason* of the law was, (Lev. xviii, 24,) that they should not *defile themselves* in any one of these things, because the Gentiles in this defiled themselves, and were cast out before the children of Israel on that account. Therefore it is a perpetual law. 2. John the Baptist said to Herod, "It is not lawful for thee to have thy brother's wife;" therefore the law forbidding

* De Matr., c. iv, tom. vi, p. 91.

it was not abrogated, being in force in our Saviour's time. 3. St. Paul reproveth the incestuous young man who had his father's wife, (1 Cor. v, 1,) and excommunicated him on this account; but this is forbidden nowhere except in the law of Moses: therefore, that law, concerning degrees of kindred continues still in force.

It is unlawful for the Church of Rome to restrain other degrees than those restrained in Scripture; such also, as to forbid marriage arising from spiritual kindred, of godfathers and godmothers, affinity of espousals, &c. But to forbid more degrees in marriage than are either directly or by necessary consequence prohibited in the law is presumption, as the Lord knew best what persons were fit for marriage, and how far the line of marriage was extended. The invention of spiritual kindred seems to be a mere expedient to get money for granting dispensations, for according to this reason, no Christians ought to marry together, because they are all of one spiritual family in Christ. The new affinity that cometh from espousals is of mere human invention, and ought not to be imposed on Christians.

They say the vow of chastity and entering into orders loose the bonds of marriage. To this end they quote, "Having damnation because they have forsaken their first faith," 1 Tim. v, 12. The first faith, they say, was the vow of continency, which was a sufficient impediment of matrimony. But that this is a forced and wrong interpretation we prove by these reasons: By their first faith is to be understood their faith when they first believed on Christ, which these wanton widows have forsaken. The apostle afterward gives these widows license to marry. Therefore this text makes nothing for them, seeing it was not any vow of chastity which they violated, but the faith of the gospel.

That taking orders cannot dissolve marriage we are certain, because our Saviour gives this perpetual rule, that no man should dismiss his wife except for fornication; but orders is no fornication, therefore a wife is not to be dismissed in order that the husband might receive orders.

IV. *Of the validity or invalidity of marriages.*

1. The following distinctions are usually made by Roman Catholic divines, when treating on the subject of matrimony. We choose to present them in the words of Bailly, who says, "Matrimony may be considered in a threefold manner, either as a natural contract, or an office of nature, or as a civil contract; or as a sacrament of the new law. As a natural contract, or an office of nature, it is ordained for the propagation and preservation of the human species. As a civil or political contract, it consults the perpetuity and good of the republic; thus considered, it is regulated by political laws. As a sacrament of the new law, it secures grace for the married persons, it enriches the church with a pious offspring, and tempers the ardour of concupiscence."* There is a great propriety in some parts of the foregoing distinctions; but when matrimony is made into a sacrament, and various ecclesiastical regulations are connected with it, so that marriage as a natural contract, instituted by the Creator, is perverted, and these ecclesiastical laws come in constant conflict with wholesome political matrimonial regulations, and suspend or annul them; then such a sacramental

* Matrimonium triplici modo, &c.—*De Matr.*, c. 1, tom. vi, p. 2.

character is neither Scriptural nor useful, but tends to great political and ecclesiastical evils, as the history of Europe can fully testify. At present there are several questions connected with the validity of marriage, as stated and answered by their own divines, which will show the high assumptions of the Church of Rome, and at the same time prove her perversions of marriage as an ordinance of God, from the creation to the present period of the human race. The following questions and their solutions will throw some light on this point:

2. "*What are we to think of the marriages of heretics* (Protestants) *among themselves? Answer.* 1. Their marriages, if celebrated according to the just laws of their country, are valid in the form of a contract. 2. They possess not the nature of a sacrament, among those heretics who do not observe the rules of the Church of Rome, and have not a priest to celebrate the marriages. These heretics, on account of their baptism, are subject to the church. 3. But if the inquiry is concerning those heretics who, using the rites of the Roman Church, and the ministry of priests, contract marriage in their own conventicles, or, to shun certain evils in the churches of Catholics, some suppose that they receive the sacrament. But this is in the sense when an external sign, having the power of conferring sacramental grace, is conferred on them. But it is certain that they do not receive the grace annexed to the sacrament. 4. If these last class of Protestants, or heretics, struck with penitence, return to the Catholic Church, some suppose that they then receive the grace annexed to the sacrament, and their marriage rises to the nature of a sacrament, although formerly it was not a sacrament; but this opinion seems to be uncertain, nor is it supported by any foundation. 5. According to the constant discipline of the church, the marriages of heretics returning to the Catholic faith are not to be reiterated in the presence of the church and with the nuptial blessing, if before their conversion they were validly married. This discipline is to be observed in practice, unless the bishop would decree otherwise. But if these heretics contracted marriage invalidly before their conversion, without doubt, on their returning to the church, the marriage, with the nuptial blessing, is to be repeated; otherwise they live in fornication."*

3. The following questions and answers, on the marriages of Roman Catholics by Protestants, are selected from Dens:†

"*Whether matrimony between two Catholics, in the United Provinces of Belgium, contracted without the presence of a priest, who can easily be obtained, in the presence of a magistrate or non-Catholic minister, is valid? Answer.* Negatively: because the doctors are unanimous, that the law of the Council of Trent is there sufficiently received in the Catholic community. Catholics indeed are there compelled to contract marriage before a magistrate, or a non-Catholic minister, (otherwise their marriages in civil matters are not valid,) but the matrimonial contract before these is not valid: but afterward, in the presence of a priest, they are compelled to be married anew, the rites of the church prescribed by the Council of Trent being observed, and then the marriage is properly valid."

The foregoing will show in what light the marriages celebrated among Protestants are viewed by the Church of Rome. Nothing,

* Bailly, de Matr., c. 1, tom. vi, p. 33. † De Matr., No. 113.

among them, can have any claims to sanctity or validity, unless their priests officiate, and their rites are observed.

"4. *Question. What are we to think of the marriage of Catholics with Protestants, or heretics?* The marriage of Roman Catholics with heretics was always reprobated by the apostolic seat. But if a man contracts marriage with a heretic, he ought to do penance, and to take care that he would bring his wife to embrace the Romish religion. To persons of distinction a dispensation of the pope is necessary; but to common persons the dispensation of the bishop is sufficient. Two conditions are always exacted, otherwise the dispensation becomes void, and the persons concerned are considered as fornicators, with the added exaggeration that it is with heretics. The following are the two principal conditions: 1. To use every endeavour to bring the Protestant or heretic over to the Romish religion. 2. To promise, on oath, that all the children are to be educated in the Roman Catholic religion."

Connected with the foregoing is the following question, and its solution from Dens, a standard theologian in the Church of Rome, whose System of Theology is the text book in many Roman Catholic seminaries:*

"*Is it repugnant to the substance of matrimony to educate the children in heresy, i. e., that the sons should follow a heretical father in his own sect, and the daughters a Catholic mother? Ans.* Daelman observes, that if the Catholic party, entering upon marriage under such a condition, directly intends the education of children in heresy, the marriage is invalid: whence it is supposed, says he, that he obliges himself, as it were, that his wife must not hinder such education. Schmier sustains that marriage, contracted under such a condition, as repugnant to the good of children, to be invalid; yet he confesses that he has no author agreeing with him."

"The reason of the disparity between this case and the preceding, concerning the education of children in positive infidelity, is given, because heresy is comprehended under the Christian religion generally so called, in some manner."

"Hence a stipulation of this kind is null, when it is repugnant to the obligation of parents. And although some endeavour to excuse such a compact, while the Catholic partner only obliges himself to permit such an education, on account of shunning a greater evil in community, where Catholics and Protestants live mixed; nevertheless, it is to be observed with Pontius, Braunman, and Reiffenstuel, that SUCH A MARRIAGE, with the express or tacit agreement, or under such condition that either all or some of the children, for example, that males should be educated in the sect of a heretical father, IS ALWAYS AND EVERYWHERE UNLAWFUL, MOST WICKED, AND GRIEVOUSLY SINFUL, against the natural obligation of parents, and contrary to divine and ecclesiastical right. For each of the parents are bound, from piety, to take care that their children be educated in the true faith, and should receive the means of salvation. Therefore he cannot oblige himself by any promise or covenant, by which he would permit the education of his children in a damnable sect."

"Nor are use and custom openly existing in many places different

* De Matr., No. 41.

or contrary: for this compact is contrary to divine right, against which custom, though immemorial, countervails nothing."

From the foregoing we can ascertain the *true* conditions on which Roman Catholics are married to Protestants. In such cases the children must all be raised or instructed in the doctrines of the Church of Rome. The Protestant partner may expect *violence*, too, from the other, if other means will not suffice to bring him or her into the *true faith*. Nor can any *vows*, *promises*, or *oaths*, made before marriage, be of any avail to give security, seeing all such oaths are *null* and *void* by virtue of ecclesiastical decision, which must be respected. Besides, there is a promise, or rather *oath*, as appears above, exacted by the priest, from every Roman Catholic who marries a Protestant, that he will instruct the children in his religion, and that all means will be employed to convert his wife from a *damnable sect*, as Dens expresses it.

5. The length to which the popes of Rome carried their dispensations will receive a striking illustration in the dispensation granted to Henry, prince of Wales, afterward Henry VIII., so that he was permitted to marry his brother's wife. Henry VII., for state reasons, agreed on a marriage between Arthur, Prince of Wales, and Catharine, daughter of the king of Spain. They were married on the 14th of November, 1501, their bridal bed was solemnly blessed on the night of their marriage, and they lived together as man and wife till the death of Prince Arthur on the 2d of April following. The state reasons still continuing for the alliance between Spain and England, Henry VII. proposed that Catharine should be married to his son Henry, who was created Prince of Wales, when it was ascertained that she had no issue by Arthur. Wareham, archbishop of Canterbury, was against the marriage. Fox, bishop of Winchester, was for the marriage; and to prevent the murmurs of the people, he advised that the pope's dispensation should be obtained, which would obviate all difficulties, as his authority was then so established as to decide any such case.

Accordingly a bull was obtained on the 26th of December, 1503, to this effect: "That the pope, according to the greatness of his authority, having received a petition from Prince Henry and the Princess Catharine, stating, that whereas the princess was lawfully married to Prince Arthur, (which was perhaps consummated by the *carnalis copula*,) who was dead without any issue; but they being desirous to marry for preserving peace between the crowns of England and Spain, did petition his holiness for his dispensation; therefore the pope, out of his care to maintain concord among all Catholic kings, did absolve them from all censures under which they might be, and dispensed with the impediments of their affinity, notwithstanding any apostolical constitutions or ordinances to the contrary, and gave them leave to marry: or if they were already married, he, confirming it, required their confessor to enjoin them some healthful penance, for their having married before the dispensation was obtained." The original bull may be seen in Burnett's History of the Reformation, vol. i, book ii, p. 46, col. 1.

The pope readily granted the dispensation; and though many cardinals and divines opposed it, yet the interest of the papacy, which was preferred to all other considerations, required it. The pope being the enemy of Louis XII., the French king, would have done any thing in his power against him. Besides, he was a warlike pope, and was

more influenced by political than religious considerations. Multitudes of cases could be given, in which the popes of Rome contravened the law of God in reference to marriage.

But what is particularly worthy of observation is, that by the overruling providence of God the pope's dispensations to Henry VIII. furnished the occasion for the extirpation of the papal power in England, which prepared the way for the Reformation in that kingdom. "Whom God hath joined together let not man put asunder," is a precept of God, with which no human power can dispense. Yet the pope did dispense with it in the first place, in the case of Henry and Catherine; and he would have continued his dispensations for future marriages and divorces, as history shows, did not his worldly policy interfere. His dispensations respecting marriage, in England, gave occasion to such steps as finally terminated in the prostration of popery there, and in opening the door for the gospel. The doctrines and practices, connected with indulgences, furnished an occasion for the Reformation in Germany. Other errors and enormities of Rome will present new opportunities to promote the progress of truth and righteousness.

END OF VOLUME I.

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